A Defence

Of that moſt Ancient, and Sacred ordinance of GODS, the

h-5-58

SABBATH DAY.

Conſequently, and together with it. 2. A Defence of the iiijth Commandement. 3. A Defence of the integrity and perfection of the Decalogue, Morall Law, or X. Commandements. 4. A Defence alſo, of the whole and intire worſhip of God, in all the partes thereof, as it is preſcribed, in the firſt Table of the Decalogue. 5. A Diſcouery of the Superſtition, impurity and corruption of Gods worſhip; yea, and Idolatry, committed by multitudes, in ſanctifying the Lords Day, for a Sabbath Day, by the iiijth Commandement.

Vndertaken againſt all *Anti-Sabbatharians*, both of *Proteſtants*, *Papiſts*, *Antinomians*, and *Anabaptiſts*; and by name and eſpecially againſt theſe X Miniſters, *M. Greenwod*, *M. Hutchinſon*, *M. Furnace*, *M. Benton*, *M. Gallard*, *M. Yates*, *M. Chappel*, *M. Stinnet*, *M. Johnſon*, and *M. Warde*.

The ſecond Edition, corrected and amended; with a ſupply of many things formerly omitted,

BY

THEOPHILUS BRABOURNE.

BIBL. CANT. ACAD.

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Thus saieth the Lord, stand in the wayes, and behold, and aske for the old way, which is the good way, and walke therein; and yee shall finde Rest for your soules. Ierem. 6. 16.

This is that old and that good way.

Remember the Sabbath day, to keepe it holy &c. The vijth day is the Sabbath of the Lord thy God, in it thou shalt not doe any worke &c. for on the vijth day the Lord Rested; Therefore the Lord blessed the Sabbath day, and hallowed it. Exod. xx. viij. x. xj.

Obserue it, walke in it.

For verily I say vnto you, vntill heauen & earth passe, one iote, or one title, shall in no wise passe from the Law, vntill all things be fulfilled. Mat. 5.18.

Whosoeuer therefore, shall breake one of these least Commandements, and teach men so; hee shall be called the least in the Kingdome of heauen. Mat. 5.19.

Whatsoeuer thing I commaund you, take heede you doe it: Thou shalt put nothing thereto, nor take ought there from. Deut. 12.32.

Cursed is euery one, that continueth not in all things, which are written in the booke of the Law, to doe them. Gal. 3.10.

153:96



To the Kings moſt excellent Maieſtie, CHARLES, by the grace of God, King of Great-Brittaine, Fraunce, and Ireland, Defender of the Chriſtian faith &c.

MOST dread and renowned Soueraigne, may it pleaſe your excellent Maieſtie: ſuch is the power of Trueth, and ſpecially in Religion, that they which haue once taſted it, cleaue vnto it, more then vnto all the hopes of this life beſides: *The Law of thy mouth* (ſaith Dauid) *is better vnto mee, then thowſands of gold & ſiluer*, Pſal. 119.72. Yea, ſuch is the excellency of Gods bleſſed Trueth, as his meekeſt ſeruants, will ſtirr in the defence of it, & the mildeſt fight, before it ſhall be indamaged by their forbearance.

I durſt not petition your Highneſſe, nor aduenture theſe lines vnto your Maieſties conſideration, vntill I had by diligent ſtudie firſt, ſo ſetled my conſcience in the certaine trueth of them, as my minde gaue me, that I am tied in conſcience, rather to departe with my life, then with this Trueth; ſo captiuated is my conſcience, & inthraled to the Law of my God. Here therefore I tender this Trueth, with my life, vnto your Maieſtie; that, vnto your Godly conſideration; this, vnto your clemency & mercy; and both, to the pleaſure of the Almighty.

I remember, when the Booke of the *Law* had bene loſt, and was found againe by *Hilkiah* the Prieſt, in the Raigne of *Ioſiah*, 2. King. 22. that Hilkiah ſent it by *Shaphan* the *Chauncellor* vnto the King: which giueth me to vnderſtand, that in matters of Gods worſhip, in caſe failings and corruptions be found out, the Supreme

power, the *King*, is to haue knowledge of it. More particularly, when the Lords Sabbath was thought to be prophaned, by the Disciples of Christ, by plucking eares of corne, Mat. 12. to whom did the Phariſes complaine, but vnto Christ, the Lord and Maſter of the Diſciples? And when in *Nehemiahs* time the Sabbath was prophaned, by treading the Winepreſſe, & bearing of burdens, Nehem. 13. to whom did Nehemiah turne himſelfe, but vnto the *Rulers* & *Nobles* of Iudah, for redreſſe?

I addreſſe my ſelfe therefore vnto your Maieſtie, humblie beſeeching you, to take it into conſideration: 1. That that moſt ancient, & ſacred ordinance of Gods Sabbath, preſcribed in the Morall Law; (and religiouſly practiſed, by the moſt anciēt & primitiue Churches, neere 400 yeeres after the Aſcention of Chriſt, euen ſo longe as they retained their brighteſt purity; and which ought religiouſly to be ſanctified, to the worlds end) it is now prophaned, & trampled vnder foote. 2. That the Decalogue & Law of God, is not taught & maintained in our Church, in its fulneſſe, integrity, and perfection; but onely partially, & by peeces. 3. That God hath not his whole & intire worſhip & ſeruice, preſcribed in the firſt Table of the Decalogue; but is denied one quarter, or fowrth part thereof weekly. 4. That by the common doctrine in our Church, the 4th Commandement is wholly fruſtrate, & altogether nullified, both roote and branch. 5. That by moſt men in our Church, there is groſſe ſuperſtition committed, Gods worſhip is corrupted, and by many plain idolatry wrought, by keeping the Lords day for a Sabbath, by the 4th Com.

Amongſt other things, I haue (as I beleeue) made theſe fiue things, manifeſtly appeare in this Booke; and now I humbly preſent them vnto your Highneſſe conſideration; truſting, the cauſe will ſpeake for it ſelfe; and

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its bare mention, will call for a Reformation.

It was the laudable and Godly care of your deere Father, to cauſe in his time, a new Tranſlation of the ſacred Bible, for the correction of but here and there a word; how much more (I truſt) will his ſuruiuing Sonne & Heire, be mindfull of ſuch weighty matters as theſe are? *Almighty God*, hath honoured this eternall Law of the 10 Commandements, with ſuch honour, as he vouchſafed not, to any one portion of Scripture beſids, in all the Sacred Bible; for hee deliuered it, in moſt Maieſticall and terrible manner; in flaming fyer, the earth trembling, Moſes & the people quaking; hee ſpake it & proclaimed it, with his owne voyce, and wrote it with his owne finger in Tables of ſtone. The Eternall *Sonne of God*, whilſt on earth bewraied ſuch care of this Law, as that hee ratified it, and euery iote & title of it, to the worlds end, ſaying, *Verily, I ſay vnto you, that vntill heauen & earth paſſe, one iote, or one title, ſhall in no wiſe paſſe from the Law, till all things be fulfilled*, Mat. 5. 18. The *Church of God*, in this Chriſtian Kingdome, honoureth at this day, this Law of God; for ſhee hath inrouled it, in hir Booke of Common Prayers; and ordered, that it be deuoutly reade, at the Sacrament of the *Lords Supper*, & at other times of holy Aſſemblies. I truſt therefore, your Maieſtie will afford this ſacred & honourable portion of Gods Word, your beſt protection.

The Law, it is the inheritance of the *Church*, as wee reade Deut. 33. 4. and who ſhould defend the Churches right, if not your Maieſtie? King *Dauid* choſe this Law, for his inheritance, as we reade Pſal. 119. 111. and I beleeue, ſo hath your ſacred Maieſtie; defend it therefore: Why ſhould the corrupt expoſitions thereof, which the ignorance of former ages haue hatched, be ſtill retained? Why ſhould one part of this ſacred Scripture, be

retained, & an other part of the ſame, reiected? Why ſhould not God haue his whole and intire worſhip, preſcribed in this Law, as well as ſome partes of it? you will not indure it, that your Coyne be clypped or impaired, but count him for a traitour that doth it; how thē ſhould you thinke well of him, that will clippe & impaire, this current & golden Law of God? you cannot indure it, that any part, of your Royall inheritance of Crowne Lands, ſhould be detained from you; And how ſhould you indure it, that any part of your Spirituall inheritance, the Law of God, ſhould be withholden from you any longer? Why ſhould we ſerue God by halues any longer? The Lords Sabbathes, which are a portion of Gods Law; and a part of your Maieſties, & the Churches inheritance, now contemned as Iewiſh, and ceremoniall, and now prophaned & trampled vnder foote, I humblie beſeech your Highneſſe, to take a care of.

As the 5th Commandement, is directed vnto inferiours; ſo is the obſeruation of the Sabbath, in the 4th Cōmandement, directed vnto Superiours, as *M. Brerewood* in his Treatiſe on the Sabbath, hath well obſerued; the care therefore of Gods Sabbathes, pertaineth vnto Kings; and the 4th Comm. doth in a moſt eminent ſorte, oblige Kings: Hence no doubt it was, that *Nehemiah* that Godly Gouerner, tooke the reformation of the prophaned Sabbath, into his care & charge: Whoſe ſteppes, may it pleaſe you to treade, hauing finiſhed the great worke, you may to your eternall comfort, with him, petition Almighty God, to be mindfull of this your care & zeale for him, ſaying, *Remember mee, O my God, concerning this &c.* Nehem. 13.22. How famouſe vnto all ages, are thoſe Godly Kings, *Hezekiah, Ioſiah*, & the reſt, for Reformers of Religion, & for Reſtorers of the worſhip of God! Oh that your zeale, might equall theirs;

theirs; that it might be left as a monument, vnto all posterity, that you Restored the worship of God in his Sacred Sabbaths.

If I be able to compare them, none of your Progenitours, did euer leaue the like honourable fact, to this, vpon recorde; vnlesse it were they, that made the Reformation from Popish Idolatry: and that indeed, may be compared with this: for that, concerned the 2th Com. and this, concernes the 4th Com. that, was a Morall Law; and so is this: that was touching a parte of Gods worship, in the first Table, and so is this. Two Morall Laws, to wit, the 2th Com. and the 4th Com. haue bene corrupted, for many hundreth yeers together; the one, by Image worshiping &c; the other by Sabbath breaking: as for the former, that hath (by the Mercy of God) bene reformed, this hundreth yeers, and vpwards, euer since we departed from Rome; and Gods blessing, hath abundantly followed our Church, euer since. As for the latter, we still sticke fast in the myre; and remaine still in ignorance & blindnesse, togeather with Rome, to this day; and this, waiteth for the Reformation of our English *Nehemiah*, *Hezekiah*, or *Iosiah*.

As it was with the good Kings of *Israel* and *Iudah*, in restauration of Religion, still they left something vndone; So our Ancestours, though they reformed the corruptions about the 2th Com. yet they left the high places, I meane the prophanatiō of the Lords Sabbaths, still vntouched. No doubt, God foresaw it, that the reformation of one of his Commandements, was worke enough, for those his seruants, in those gaine-saying times; the reformation of the other, he hath reserued for these later times: oh that these times, might be so happie, as to take the Time! Let not posterity, take this

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Crowne & glory: The reſtauration, of the integrity of Gods worſhip, and the raiſing vp againe, of Gods Sabbathes, call for your Maieſties helpe: Helpe O King.

Tis true, innovations are dangerouſe, yet in ſome caſe neceſſary; as we ſee by new lawes daily inacted: But this is no innovation, it is but the reuiuing of an old Law, a long time laine dead; and the putting into execution, Gods 4th Comm. now, and of long time out of vſe. Neither can it be thought a thing impoſſible, to be done, or diſaduantageouſe vnto your Realme: for the change of the Sabbath, from the Sunday, backe againe to the Saturday, that holy Day Gen. 2.3. will not proue (I ſuppoſe) one farthing loſſe, vnto your Subiectes: and for your Maieſtie, it is but your pleaſure; ſay the word onely, & it is done; your Maieſties proclamation or the like, workes a preſent Reformation: Let me ſay vnto your Highneſſe therefore, as once thoſe ſeruants of *Naaman* ſaid vnto their Lord, when the Prophet bad him, but this ſmale & eaſy thing, *Goe waſh, and be cleane*: If it were a great thing, which the Lord requireth of thee, wouldeſt thou not haue done it? how much rather when he ſaith vnto thee, waſh & be cleane? 2. King. 5.13. I leaue the application. To conclude, the counſaile of the Lord is, to *inquire for the old way*, Ier. 6.16. be pleaſed therefore, to ſerch the Scriptures; and to inquire of your reuerend Biſhops, and lerned Clergy; as they will anſwer it before God, if this be not the old way, and the way wherein we muſt walke, to the Worlds end.

Your Maieſties moſt humble
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THEOPHILUS BRABOURNE.

To the moſt Reuerent Arch-

Biſhops, and Biſhops of this Kingdome.

RIGHT Reuerent Fathers in God, & right gracious & honourable Lords; I preſume to offer this Treatiſe of the *Sabbath day*, vnto your graue & iudicious conſiderations; as vnto whom it doth more principally appertaine, to weigh & determine, of queſtions & controuercies, of ſuch great conſequence; and whoſe it is, in a moſt eminent manner, to ſee that all corruptions in Gods worſhip be reformed; all Truethes of God, foſtered & cheriſhed; and all the partes of Gods worſhip, duly & religiouſly obſerued.

Amongſt other things in this Treatiſe; I humbly deſire your Lordſhipes, to take theſe fiue, into your beſt & deepeſt conſiderations: 1. That that Sacred ordinance of Gods Sabbath (then the which, is not any in our Church more ancient; commanded by God in his Morall Law; ratified by Chriſt the Sonne of God; practiſed by the Apoſtles; & alſo by the primitiue Churches after them, for 300 or 400 yeeres together) is now ſinfully trampled vnder foote, & prophaned. 2. That the Decalogue, & 10 Commandements of Almighty God, are not wholly and fully taught and maintained in our Church, but onely by partes & by peeces. 3. That God hath not his whole & intire worſhip & ſeruice, preſcribed in the firſt Table of the Decalogue, but is denied one fourth part thereof weekly. 4. That Gods 4th commandement, is by the commō doctrine in our Church, wholly fruſtrate and nullified, both roote and branch. 5. That by very many in our Church, there is groſſe ſuperſtition committed, Gods worſhip corrupted, yea plaine Idolatry wrought: and that by ſanctifying of the

Lords day, for a Sabbath day, by the 4th Com. Theſe things (as I beleeue) you ſhall find cleerly proued in this Booke.

Vnto whoſe conſideration ſhould I commend theſe things, for redreſſe, if not vnto your Lordſhipes? hath not his Maieſtie therefore deputed you, vnto your ſeuerall charges, to ouerſee, & ſee to the well ordering of the Church, & worſhip of God? and hath not the Almightie, laied it vpon you, *To warne ſome, that they teach none other doctrine*, 1. Tim. 1. 3? And, *To redreſſe the things that are amiſſe*: Or, *To ſet in order, the things that are wanting*, Tit. 1. 5? Downe then with that *Idoll*, the Lords day Sabbath: ſo dealt *Hezekiah* with the Brazen *Serpent*, when idolatrouſly abuſed: and bring into its roome, & into the Church of God againe, that ancient ordinance, Gods Sacred Saturday-Sabbath; let not an idoll of mans deuiſeing, ſtand in Gods Church, where an ordinance of Gods, inioyned by a Morall Law, ſhould ſtand.

Oh my honourable Lords, what a pitty it is, to ſee Antiquity, true and honourable Antiquity, I meane the Lords Sabbathes, troden vnder foote! why ſhould not our Church, become followers of thoſe Ancienteſt, and moſt pure Churches, of the primitiue times, that liued next after Chriſt, & his bleſſed Apoſtles, in obſeruation of the Lords Sabbath? Who, ſo long as they retained their greateſt purity, ſo long they religiouſly obſerued the Saturday-Sabbath. Why ſhould not your Lordſhipes, exhorte vnto the obſeruation of the Sabbath day, as did that Godly Biſhop *Ignatius* in his time? *Epiſt. ad Magneſi.* And why ſhould not your Lordſhips, defend the Sabbath day, as did that famouſe Biſhop *Athanaſius*, in his time? Centur. iiij. cap. 6. pag. 410. This done, the Law of God ſhould be taught and maintained, in our

Church,

Church, in its integrity and perfection; the 4th Commandement ſhould be in vſe, amongſt vs againe; and be accounted as Morall, as any of the other nyne: and God ſhould haue his whole & intire worſhip, preſcribed in the firſt Table, as well amongſt vs, as euer he had among the Iewes, when they were the onely people of God. If it pleaſe not God, to inkindle your Lordſhipes hearts, with more zeale for his glory, in this behalfe, then is to be found among common Miniſters; Gods Sabbaths, are like ſtill (which God forbid) to lay waſte, his Lawes to be partially taught, and his intire worſhip, to be ſtill denied him.

Let none ſuggeſt vnto your Lordſhips, that the obſeruation of the ancient Sabbath, is Iudaiſme: for *Athanaſius*, liuing in thoſe firſt ages of the Chriſtian Churches, taketh away this obiection, ſaying, *Wee keepe the Sabbath day, and yet we are not tainted with Iudaiſme*, Centur. iiij. In the Booke of *Common Prayer*, after the 4th Commandement (wherein the old Sabbath day, is by name ſpecified) is publikly rehearſed by the Miniſter, we are ordered to vſe this deuout prayer, *Lord haue mercy vpon vs, & incline our hearts to keepe this Law.* Which prayer, & which commandement, cannot (vnder your Lordſhips correction) be vnderſtood of the Lords day, nor of any other day, but the old Sabbath day onely: Wherefore, the obſeruation of the old Sabbath, is no Iudaiſme; vnleſſe we be taught, to pray to God, to incline our hearts to Iudaiſme. It is not vnknowne vnto your Lordſhips, that not many yeeres ſince, the *Croſſe* in Baptiſme, hath by ſome bene counted idolatrouſe, & the *holy dayes*, Romiſh, & yet hath our Church freed them from ſuch imputations; I truſt therefore, that in your graue & religiouſe conſultations, it will be iudged meete, that the Lords Sabbaths, ſhall be alſo freed from the ſlaunder of

Iewiſh, Iudaiſme, and the like: If the Holy dayes of the Saints, may be defended, I truſt the Holie day of the Holie one of Iſrael, ſhall be protected.

I haue done myne errand, I haue diſcharged my duety; the cauſe is no longer myne, then in my breaſt; I now commend it vnto your Lordſhips, for protection: the cauſe is Gods; and therefore youres, and the Churches; it deſerueth the patronag of the greateſt, & of the lernedeſt.

Tis true, my perſon is meane; I care not though it be ſleited, ſo the cauſe be honoured: Iudges, regard not perſones; but Cauſes.

In Courtes of Iuſtice, if any ſewe or informe for the King, if the Kings Title, be in queſtion, though the *Informer* be meane & neglected, yet the Cauſe is much regarded; for it hath all the honour & furtherance, that the Iudges & Courte, can afford it: in ſpeciall ſorte, the Iudges, they take in with it, & mannage it, as if it were their owne: Counſaile ſhall be aſſigned to pleade for it; other cauſes ſhall ſtand by, whilſt it be tried; informer & witneſſes, ſhall be countenanced, & incouraged to ſpeake, & the like; ſo as if poſſible, the Kings Title ſhall get the day. Let me petition your Lordſhips therfore, in your Triall of this Controuercy, to haue regard whoſe the Title is, that is in queſtion: it being the *Lords Sabbath*, a branch of the Morall Law; a parte of Gods worſhip; and one of the moſt ancient ordinances, that euer God eſtabliſhed in his Church; the Title is plainly Gods therfore: yea, it is called the *Sabbath of the Lord*, or the Lords Sabbath, and, *myne Holy Day*. The Title being Gods then, let it haue that fauourable and honourable triall, in your Synods, Conſiſtories, & Conſciences, the which earthly Kings Titles obtaine, in their Courtes. Who euer make

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ſquemiſh of it, your Lordſhips, as Iudges wil take in with it I truſt; knowing, the Title of him is now in queſtion; of whom you hold all you inioy for the preſent, and hope to inioy hereafter: let the day be Gods; let iudgement paſſe on his ſide, if poſſible; let the Informer, haue incouragment & countenance; all helpes & furtherances; if not for his owne ſake, yet for his Cauſe ſake; and for Gods ſake; hee, pleads the Kings broad Seale, an expreſſe precept; the 4th Com. one of the 10 Morales; and one of the Firſt Table too; what better, or higher Euidence can be demanded?

Let no argument, or Text of Scripture be vrged, to the aboliſhing of this ordinance of Gods Sabbath; to the impairing, & ecclipſing of the Morall Law, & 10 Commandements; and to the ouerturning of any parte of Gods worſhip, once eſtabliſhed in his Church, if poſſible they may be ſalued and anſwered, by any warrantable diſtinctiõ, or expoſition: Nor let any anſwer paſſe for orthodox, wherby any iote or title of the Decalogue, or any parte of Gods worſhip, ſhould be denied: This, I humbly begg and craue of our Lordſhips, and that in the name of God, whoſe Title I informe for, and whoſe Title you are to iudge for, and defend; and that by virtue of your places, & high offices. For I hold it as an vndoubted *Maxime*, that it is not godly, nor Lawfull, to aboliſh an ordinance of Gods, being a parte of Gods worſhip, once eſtabliſhed in his Church, & preſcribed in his Morall Law; vnleſſe ſome moſt pregnant Text, can be brought againſt it, which doth *neceſſarily* & moſt cleerly aboliſh it, ſo as it can be no wayes anſwered; of which kind (vnder your Lordſhips correction be it ſpoken) I know there is not any one Text that can be ſhowne, in all the New Teſtament: Now God forbid, that any of his ordinances, ſhould be throwne downe,

when they may (if we pleaſed) be ſtill retained.

It may eaſily be thought, that in ſo large a Treatiſe as this is, wherein is handled ſo many arguments, & anſwers, paſſages, & particles, & that in a new Argument, not formerly wrote of by any, that ſome or others of them may ſauour of humane frailty; & ſtand in neede of further ſtudy; I craue of your Lordſhips, that ſuch a thing may not be racked & dwelt vpon, but that the body of the Treatiſe, & maine Argument, arguments & anſwers may be attended; the which are ſo cleere & ſound (to my vnderſtanding) as I am good Confident, the cauſe ſhall obtaine your Lordſhips Patronage.

So demeane your ſelues, in deciding, iudging, and defending Gods Title, here on earth; that when the Lord Ieſus, that chiefe Shepheard & *Byſhop* of our ſoules ſhall appeare, then you may receiue, an *Incorruptible Crowne of glory*.

Your Lordſhips to Commande

THEOPHILUS BRABOURNE.

To the Godly and well affected Reader.

KNowing (dearly beloued and Chriſtian Reader) that as there ought to be, ſo there is, a propenſity and Holy inclination, in all who are truly Gods, to haue a reſpect, generally & vniuerſally, vnto all his Commandements; to one as well as to an other, without exceptions & reſeruations: To auoide all ſuperſtition and will-worſhip: and to giue vnto God, his owne worſhip and ſeruice, preſcribed in his Laws, without baulking and abridging him, of any parte thereof; I iudged therfore, that this diſcourſe, in defence of the *Sabbath day*, which is one maine thing, preſcribed in Gods Commandements, and a

and a parte of Gods worſhip & ſeruice, could not be vnwelcome to thee, Calling to minde alſo, the Parable of our Sauiour, how ſeuerly he will deale with that ſeruant, vnto whom he deliuereth but one ſingle Talent, if he hide it vp in ſecret, ſo as no proffit come t ereof Mat. 25. 24. Remembring alſo, that our Sauiour, made it an eſſentiall marke, of Peters loue vnto him, to feede his Lambes, Ioh. 21. 15. And, that it is giuen in charge vnto all, To exhorte one an other, to admoniſh one another, & to edify one an other 1. Theſ. 5. 11. 15. Theſe things, laid before myne eyes, I could not for loue, nor durſt I for feare, but make knowne my minde in this point.

How could my Spirit, be but ſtirred within me, to ſee my Chriſtian betheren, the Church and Spowſe of Chriſt, to lay in the weekly neglect, of Gods worſhip, profanation of his Sacred Sabbathes, and tranſgreſſion of the 4th Commandement; when in the meane time, they zealouſly & ſuperſtitiouſly, tender vnto God, their will-worſhip, of the Lords day Sabbath? how could I but diſcouer theſe things! eſpecially when but the Alteration and chang of a day, as the ſanctification of the Saturday for the Sunday; might helpe all this. In the dayes of *Iſaiah* the Prophet, the Church of God, had profaned the Lords *Sabbathe*; Iſai. 58. 13. and the Lord gaue him in charge, to *Crie alounde, ſpare not; lifte vp thy voice like a trumpet, & ſhew my people their tranſgreſſion, & to the houſe of Iaakob thei ſinne &c.* Iſai. 58, 1 It is the duetie therfore, of Gods Miniſters, to tell his people of their ſinne; and the people and Church of God, muſt with patience heare it, & with cheerefulneſſe reforme it: for which happy Reformation, I make my prayers vnto God, that when they aſſemble next in *Parliament*, they may make this one of their maine Conſultations; to cauſe a ſerch to be made, both into the Scriptures, & into the Eccleſiaſticall Hiſtories & Records of the Church; to ſee, what grownds can be found, for the Lords day Sabbath; & to make alſo, a diligent inquiry, after the Lords ancient Sabbathes, to ſee whats become of them; and when, & vpon what grownds they where firſt throwne downe; that ſo, the errours of our Fathers, may be reformed, in vs their children. Thus you haue the reaſons mouing me to wright.

As I had many & ſufficient reaſons mouing me to wright, ſo I

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mett with many & ſondry diſcouragments; for ſome, yea Miniſters, who of all others, one would thinke, ſhould iudge moſt charitablie of their brethren, they enter into my heart, & ſay, it is pride and ſingularity, that ſets me on worke &c: And this once broched by a Miniſter, it runneth alſo from the mouthes of their people continually: now albeit, I haue profeſſed & proteſted in priuate, vnto ſuch Miniſters, the contrary; & that after a diligent ſerch of myne hearte, as I have teld them, yet nothing will ſatiſfy them, but pride it muſt be though. Well, once againe I anſwer them, & that in the words of S. Paul, T*hough I know nothing by my ſelfe, yet am I not thereby iuſtified*, Tis true indeed, T*he hearte is deceiptfull &c.* Ierem. 17. as ſoone therfore as I can find this haughtineſſe ariſing, I will labour its mortification, God aſſiſting. But whats this to the purpoſe, among wiſe men? ſay hee be a proude perſon, & that pride creepeth in, as it will to a mans beſt actions, too too oſten; is his cauſe therfore ſtarke naught? then many a lerned, and elegant ſermon ſhould be reiected; and many a zelouſe Sermon, of no worth: but thus it is with many of them, that vnleſſe a man can ſo Maſter his vnderſtanding, & captiuate his iudgement, as to ſay what they ſay for company; & out of a reuerence to their perſons & giftes, to affirme with them, that all is Gods Sacred trueth, which they fancy about the Lords day Sabbath, though hee can ſee no ſuch matter, but the cleane contrary, yet hee muſt be branded for a proude perſon: but with patience, I ſhall labour to beare them: ſelfeloue is ſtronge; and ſelfedeniall hard.

Some obiect to me ſaying, you are but one; and the Lords day Sabbath hath ſtoode thus a long time; and the moſt are of a contrary iudgement to you; neuer think you to reforme it, I neuer looke to ſee it altered in my dayes &c. To which carnall reaſonings I anſwer, ſhould a faithfull Miniſter in his Charge, be diſcouraged with ſuch arguings, what Miniſter might not forbeare the pulpit? let him preach for repentance, almes deedes, chaſtity, ſobriety, or ſelfedeniall &c: and may not many in his Congregation, tell him, that hee is bat one, and they haue liued otherwiſe a longe time; and many, yea Miniſters will doe as they doe; and therefore neuer let him thinke to reforme them &c? who could think wiſe men, ſhould argue thus vnwiſely? and yet theſe eares of

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myne, haue heard theſe arguments vſed by Chriſtians, in other points, of no ordenary vnderſtanding. But let theſe know, that a good cauſe, hath not at all times, good ſucceſſe: *I haue laboured in vaine; I haue ſpent my ſtrength for naught: but my iudgment is with the* Lord, *and my worke with my* God, ſaith the Prophete, Iſai. 49. 4. A Miniſter therfore, muſt goe on with courage, though he ſeeth no fruite of his labours; for his reward, is *with God*.

Some miſlike the vnceaſonableſſe of this motion; & they could wiſh in their hearts (they ſay) I had tarried longer, & waited for ſome more ceaſonable opportunity, for the diuulging of theſe points. To whom I anſwer, Gods truethes, may not waite attendance, till men be at leiſure to receiue them: and why not now, as well as hereafter? vnleſſe theſe men thinke, theſe times, ſo deſperatly euill, as thers no hope left, that they will giue eare vnto wholeſome Doctrine. But my feare is, that their ſeaſon, is whē I am out of ſeaſon, after my death, and ſo they hope, the point ſhould dye with mee; but I haue peuented them: I am by the mercy of God, neither ſo afraid, nor ſo aſhamed of Gods cauſe, as to deny it my beſt furtherance & countenance, in my life time: were I aſhamed of God & this, Trueth before men, I might iuſtly ſuſſpect, that God wold be aſhamed of ſuch a ſeruāt, before his Angels in heauē.

Some ſay, that there are others in the Church, in many regards more fit then I, for a matter of this weight; and therefore they could wiſh, that I had neuer ſtirred in it; for now I haue marred the cauſe quite and cleane, by my meanneſſe &c. It is true indeede, & I freely confeſſe it, there are many much more fit then I; and I hartely wiſh it, that any of them had taken my place & labour: but this wee know, that the moſt fit and able men, to doe God ſeruice they are not euer the moſt redy and willing to doe it: had it bene a point, the reuealing whereof, might haue wone credit, applauſe, preferment and the like, I beleeue, you had heard of it long err now: but it being a point, of much and hard laboures, & the reward, like to be nothing but danger, reproch, and heard cenſures; and like to meete with greate enemies & many; in ſuch a point, wiſe men will take leiſure, and giue any body leaue to goe before them. What hope could I haue, that others of better, worth, would vndertake this taſke, when as before I publiſhed my former booke, many men, of greate lerning & conſcience, to

whom I communicated my Notes, for confirmation or confutation, they did neither; but rather turned my vtter enemies, for this cauſe ſake? wherefore I was not raſh, as ſome men count raſhlineſſe, but after I had waited, as *Elihu* did, vpon the auncient and more lerned, & found no courage in their heartes, nor word in their mouthes, to ſpeake for God; then I ſpake in my turne, & ſhewed myne opinion: let no man blame my zeale; it was for God.

Tis true, the meanneſſe of my perſon, will be a greate blocke in the way, to the progreſſe of this cauſe; eſpecially in theſe clyming dayes, wherin the word of God, is ſo much receiued, with reſpect of perſons; for men eſteeme of the cauſe, iuſt as they doe of the perſon: hence it is, that before many will giue audience to the matter, they will firſt know of the man; as, whither he be one of their ſide or no, & approued of by them: and whither learned, witty, eloquent, and well red, or no: or whither honoured with Titles, eminency, and preferment or no: in ſo much as, if the Prophet *Amos* were now liuing, and teaching Gods trueth, it is to be feared, his *booke* of prophecy, would not be regarded, being he was a Neat-heard: and if S. Paul, were now to preach the *new* doctrine of the goſpell, it may be thought, it would not be entertained, he being a Tayler or Tentmaker: But where are thoſe Noble *Bereanes*, who ſerched the Scriptures, and examined the cauſe, without regard had to Pauls perſon? where is that Eloquent and lerned *Apollos*, that gaue heed vnto the inſtructions, and matter which *Aquilla*, and *Priſcilla* his wife, taught him; of whom he lerned the way of God more perfectly, without reſpect vnto their perſones? for the one was a woman that taught him; and both, were Taylers of Tentmakers: If therefore A Trueth, fareth the worſe, for the meanneſſe of the Author, it ſhall be ſo, but at the hands onely of ſuch perſons, as doe not vnfeinedly deſire the ſincere milke of the word, that they may growe thereby, as did thoſe Noble Bereanes; and it ſhall be ſo, but at the hands onely of ſuch whoſe lerning is not ſanctified, and ſeaſoned with Humility, as *Apollos* his was.

Some obiect, that the broching of this point, will breed ſtirres, and diſtractions in the Church &c. To whom I anſwer, tis a trueth they ſay: when euer entred any new Trueth, or was, any

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old Trueth receiued, but it came in with ſtirres and diſtractions at the firſt? It fareth in theſe caſes, as it doth with phiſicke, which a ſikly man takes to recouer his health; at firſt, it makes him ſicker then he was before, it cauſeth him pains in his belly, head, & heart &c: and albeit the pacient know all this before hand, yet will he take this potion, in hope of a more perfect health afterwards: and ſo I truſt will it be in this caſe: though for the preſent, it occationeth ſtirres, diſtractions, & diſtempers; yet, it will be ſo onely, in the minds of ſome ſuch, as doe abound with euill humores: neuertheleſſe, the concluſion will be good, by the mercy of God; & a more perfect health will be obtained. When *Luther* firſt ſtirred, to reforme the ſecond Commandement, there was then greate ſtirres and diſtractions in the Church, but by this time, and long agone; there hath bene a ſweete accorde, & that vpon better conditions then formerly: and why may wee not hope for like ſucceſſe? I mary ſay ſome ſcoffingly, and we ſhall haue an other Luther now, ſhall we? what will you proue an other Luther now? ſuch a diſdainfull, enuiouſe, & ſcoffing age we now liue in that, that which ſhold be a mans greateſt honour, as to imitate the moſt virtuouſe; it is wreſted, as a matter of his reproch & deriſion: in other caſes, we deſire to iuſtifie our actions, by the like actions, of the godly and wiſe that haue gone before vs, and to make vſe of them for our incouragement, and why ſhould I onely be denied this benefit? I pray tell me, is it not a laudable thing, for any to become followers of *Luther*, *Caluine*, *Zwinglius*? *of Paul, Peter, Chriſt*? When euer I propound examples to my ſelfe, they ſhall euer be the beſt, and moſt eminent; let theſe ſcoffers imitate the worſt: for ſo they doe, they are the ſonnes of ſcoffing *Iſhmael*. Were it an infallible note of pride, to imitate the moſt excellent, Paul would neuer haue exhorted [illegible], to become followers of *him* as he was of *Chriſt*: Neither could Chriſtians be accounted humble men, becauſe they doe imitate Chriſt.

Some obiect thus, I but you doe not diſcreetly, to publiſh this point, whereby it comes to the peoples knowledge; rather ſhould a drope of blood, haue gone from my heart, then ſuch a point as this, vnto common people: you ſhould rather haue imparted it vnto Diuines in priuate, and diſcuſſed it with them one-

ly &c. Hereto I anſwer, this obiection of ſome Diuines, it is no better then a faire flouriſh, whereby vnder a c lour of diſcretion, they would haue ſilenced, and buried this Trueth euerlaſtingly. For if they could haue tied me, by the rules of this their diſcretion, to haue made knowne this point, onely vnto Miniſte's, they then know waies enough, how to ſmother it, ſo as it ſhould neuer haue come to light, and ſo as the people, poore ſoules, ſhould neuer haue heard of it.

Indeed, I iudged it diſcretion, firſt to make tender of it to Miniſters, before I printed, to the viewe of common people; and ſo I did; for I ſent my Notes a broad, to ſondry Diuines of the beſt ranke, both nere and afarr off, expecting their confutation or confirmation, but I obtained neither: In caſe they had anſwered me, by way of confirmation, then my reſolution was, to haue bene further counſailed by them as touching the publiſhing of it; as whither by my ſelfe; or rather by ſome more eminent & able perſon of their chooſing: and touching the time, when? whither preſently, or rather hereafter: and for the perſones, to whom? whither generally vnto all, or rather vnto ſome eminent perſons of the Kingdome; and the like. But expecting longe their anſweres, which diuers of them promiſed, though they performed not; and waiting 10 or 12 monethes, and finding nothing but delaies, and foording me off ſtill; hereby I ſuſpected, that this their counſaile of diſcretion, was but a dry morſell to ſtay my ſtomake withall for the preſent, and nothing elſe but a fained thing; deuiſed handſomly to make mee beleeue on the one ſide, that, that they meant ſeriouſly and faithfully, to haue taken the matter into their conſideration, had not I bene ſo raſh in publiſhing it, which they neuer meant, as all experience euen to this day ſheweth: for both my Notes then, and my Booke ſince, haue neuer bene anſwered by them by way of confutation; nor approued of them, by way of confirmation. And on the other ſide, to haue kept this Trueth ſecret, from the peoples knowledge: and this of the twaine indeed, is that they chiefly aime at: it is moſt grieuouſe vnto them, that common people, ſhould eſpie their errours: as for their owne conſciences, many of them are large enough (as I haue experience, to my exceding greate ſorrow of heart) to brooke the ſuperſtitiouſe, and ignorant obſeruation, of the Lords day

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Sabbath; and to neglect the worſhip of God, in the 7th day Sabbath: they could digeſt theſe things, and ſet downe with them, good quietly, prouided no body might ſee this their blind ignorance, & halting with God; but this is that which toucheth to the quicke with them; that ſince my publication of this Trueth, and diſcouery of their errour, now they cannot halt in ſecret; now common people, ſee thers no grownds for the Lords day Sabbath; now their pariſhoners & others, can anſwer their arguments; and ſee their folly and leu ty; and how a long time they haue bene carried in a golding dreame. Well, when I ſaw that Miniſters ſleited Gods Trueth, then I reſolued to turne me, and open my ſelfe vnto the people, truſting to finde more fidelity & ſincerity among them: if therfore it griueth them, that the people know of it ſooner then they would, let them thank themſelues, for ſleiting of it, when tendered vnto them; and for their attempts to ſmother it &c. For ſome of them haue ſaid vnto me, when I haue moued them in it moſt cerioufly, what thinke you, wee haue nothing elſe to doe, but to liſten to your toies?

Others obiect ſaying, if I would haue wrote in controuerſy, I ſhold haue wrote againſt Papiſts, as *Bellarmine*, & the like, againſt a forraine enemy &c. To whom I anſwer, thers more neede to deale at home, then a broad: euery man flies vpon A Papiſt: for the controuercy is made eaſy by the many helpes of our lerned writers; & becauſe it is applauded at all hands, ſo as a man may be a gainer by the controuercy: But fewe or none will medle, to redreſſe things at home: for theſe are not onely hard & difficult, requiring much ſtudy & greate labours conſidering none haue gone before to giue them light; but alſo, a man may eaſily foreſee it, hee ſhall be a loſer by the bargaine: wherby you may eaſily gather, that homebred euiles, are more perillouſe, and like to ſtick longe by vs, without reformation: now by how much the fewer will vndertake them, by ſo much the better ſeruice he doth vnto God, that will aduenture himſelfe in them: for this is that I aime at, not to pleaſe men, but him that hath called me, and betruſted me with one of his Talents; my chiefe deſire now is, that I may improue it, not which way my ſelfe may beſt gaine credit, wealth, and preferment, but that way whereby I may wine moſt glorie, to my chiefe Lord and Maſter. Let none thinke me ſo ignorant, but that I know

well enough, which is the way to riſe in the world, were that the thing I ſhott at; and I know right well, that whilſt I am in this argument, I am cleane out of that way: but with *Moſes*, I haue a reſpect vnto the Recompenſe of reward.

Some of them obiect vnto me, that by ſtiring in this point, I ſhall incenſe the State, and the Byſhopes will moleſt me &c. To whom I anſwer, thats the thing indeed would much pleaſe them, that the Gouernement of the Kingdome, would oppoſe mee, & ſo much they intimate, by their much wondering, that I am ſo long ſuffered in quiet &c: for ſince they cannot defend the phantaſy of the Lords day Sabbath, by the Scriptures, and ſword of the Spirit, now they long for the aide of the ſword of the Magiſtrate, wondering it tarrieth ſo long erre it will aueng them: but had I their cauſe in hand, I would be aſhamed, to deſire aide from the ſword of the Magiſtrate, when the word of God, and ſword of the Spirit, refuſeth to help: firſt let them ſoundly anſwer, & confute my booke, and then let them flie to the Magiſtrat and ſpare not. I know well, that things tending to changes and alterations, are not pleaſing vnto Statſmen, vnleſſe in caſe moſt weighty, and of vrgent neceſſity, of which kind, I truſt they will Iudge this to be, after they haue once taken it, into their graue and iudiciouſe conſiderations. The ſoundneſſe and cleerneſſe of this my cauſe, giueth me good hope, that God will inlighten them with it, & ſo incline their hearts vnto mercy; but if not, ſince I verily beleeue and know it to be a Trueth; and my duety, not to ſmother it, and ſuffer it to dye with mee, I haue aduentured to publiſh it, & to defend it, ſaying with Quene *Eſter*, If I *periſh*, I *periſh*: and with the Apoſtle *Paul*, I *paſſe not at all, neither is my life deare vnto mee, ſo that I may fulfill my courſe with ioye*, Actor. 20. 24. What a corziue would it prove to my conſcience, on my deaths bedd, to cale to minde, how I knew theſe things full well, but would not reueale them; how could I ſay with S. *Paul*, that I had reuealed the *whole* Counſaile of God, and haue kept *nothing* backe, that was proffitable? Act. 20. 20. 27. what hope could I then conceiue, that God would open his gate of Mercy to mee, who whilſt I liued, would not open my mouth for him?

Thus Gentle Reader, I haue both giuen thee my reaſons mouing me to wright, and alſo ſhowne thee, the many diſcourage-

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ments oppoſing me, & how I haue encountered them; now in the laſt place my requeſt vnto thee, ſhall be 1. that thou expecteſt not from me, expreſſions of greate Schollarſhip, reading, elegancy of phraſe, and the like; but onely ſoundneſſe, plainneſſe, and godly ſimplicity; as this is all you ſhall find, ſo is it as much as I deſire you ſhould finde. Touching Method, I could wiſh that here and there, ſome things were otherwiſe placed; but conſidering, that nothing is more tediouſe vnto me, then vnneceſſary wrighting of one thing twiſe ouer, whereby ſuch ſlipes might haue bene amended, I truſt I ſhall obtaine thy patience; and the rather, conſidering that after this worke was firſt finiſhed, it laying ſtill by mee, I had occation to add too many and ſondry things here and there, and not finding roome enough in the margent of my Notes, to inſerte them were I would, was forced to thruſt them in where I could.

2. Whereas in ſome paſſages, a harſh word or two may fale from my pen, which the temperate Reader may thinke, might better haue bene ſpared; In this caſe, I deſire him to thinke, that he is not yet ſo ſenſible of the foulneſſe of the cauſe, as my ſelfe, who haue peraduenture better weighed circumſtances: for I conſider of the foulnes of the matter, ſeeing it moſt palpably; of the obſtinacy of the aduerſaries, after ſufficient meanes of conviction, tendered long a gone vnto them; and of the dangerouſe conſequences, ariſing from their greate errours, in a matter of greateſt weight and moment, it being about a Morall Law, a parte of Gods worſhip, and a moſt Ancient ordinance of Gods; I ſee their abſurd anſwers, diſtinctons, and arguments, and how by their ſubtilty they corrupt, the Scriptures, and abuſe the well minded people of the Land: obſerue it, and you ſhall ſtill find ſome of theſe things, the foregoing occation of euery tarte ſpeech I v'e; now theſe things, my Reader at firſt, cannot be poſſeſſed of, as I am: & who can ſpeake of ſuch foule things, without ſome expreſſions, of a iuſt indignation againſt them?

In ſpecialll, I haue often occaſion to vſe the word *Puritane*: Hereat let none be offended; for I vſe it not in reproch vnto ſanctity and purity, or the profeſſours thereof, conſidered as truly ſuch; for I honour purity in my heart, & endeauor after it in my life: I vſe the word therfore, but onely as a note of diſtinction, to point at

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ſome men with whom I haue to deale, rather then others; & grieued I am at my heart and in my ſoule, that I muſt haue to deale againſt perſons ſo qualified.

Tis true this cauſe concerneth all men none excepted, whither Miniſters or people: yet in ſpeciall, as cauſe there is for it, I direct my ſpeech chiefly againſt Miniſters; of Miniſters there are two ſortes, puritanes, and ſuch as are no puritanes; theſe, as I find them not redy to imbrace things new; ſo I find them, not redy to condemne a cauſe, before they haue heard it: wherefore, ſpareing them, my ſpeech is onely againſt puritane Miniſters: of theſe alſo there are two ſortes, ſome who happily neuer ſo much as haue heard of this queſtion, or if they haue, yet neuer raiſed ſlaunders & oppoſitions againſt it; but carying it temperatly and diſcreetly, wiſh it a due triall, that ſo the trueth may be boulted out, theſe mē I reuerence: but there are others, & in ſpeciall thoſe tenn Miniſters named in the title leafe, at the begining of this booke, theſe men in ſpeciall I oppoſe; for theſe after they haue had my Notes, and alſo my former booke and conference with me, now fowre yeeres paſt, yet ſtill doe raiſe vp all the oppoſiiton, againſt both my perſon and my cauſe; that they can; and that both publikly and priuatly. Salomon telleth vs, there is an appointed time for all things, A time to laugh, and a time to weepe: A time to rend, and a time to ſowe: A time of warre, and a time of peace: A Time to keepe ſilence, and a time to ſpeake Eccl. 3. my former booke was a time of ſilence: for there I laboured, to couer the ſpotes & blemiſhes, of theſe my brethrens errour, hoping a word had bene enough to the wiſe; but they abuſing it, this booke is a time to ſpeake, and lay them forth in their cullers. My former booke, was a time of peace, for there I handled the matter meekly, mildly, and in all friēdlineſſe, hoping theſe my brethren, would redly haue imbraced Trueth with peace; but they proclaiming open warres againſt me, & Gods cauſe in my hand; this booke is a time of warre; & here I take them for Gods enimies and myne: Let me deſire my Reader therfore, to giue me patience, to proſecute theſe enemies of Gods Trueth rowndly, uot ſparing them, though they be Miniſters.

Happily thou wilt ſay in their behalfe, oh but theſe men whom you would ſo proſecute, they are Miniſters, whom we exceedingly

dingly reuerence, and who doe truly feare God, as your ſelfe cannot deny &c. Yea, they are your brethren, &c. And ſo doe I reuerence them too, but with this limitation, in their virtues, and wherin they doe well: And they truly feare God, as I am ſtrongly perſwaded, yet they haue not at all times, a reſpect vnto all Gods Commandements, as the Prophet Dauid ſpeaketh; for they tranſgreſſe the 4th Com. weekly, by prophaning of Gods Sabbathes: I may not vnfitly reſemble theſe 10 Miniſters, vnto that clowd which had a light and a darke parte; when I behold their light parte, & ſee them walking in & teaching the trueth, I cannot loke enough on them, I may truly ſpeake it: but when I looke on their darke parte, and ſee them in their errours, I abhorre their ſight, as one abhorreth the darkneſſe. The Prophet Dauid was to be exceedingly reuerenced, yet not in his ſinnes of murther & adultery, againſt the 6th & 7th com. Hee truly feared God, yet at this time, he had not a reſpect vnto theſe two Commandements, of murther and adultery. The Apoſtle Peter, being a Miniſter, was to be highly reuerenced, yet not in his deniall of Chriſt: He truly feared God, yet when he forſwore his Lord and Maſter, therein he bewraied it not. Let good men therfore, & Holy, be defended, no further, then their goodneſſe and holineſſe will extend; and ſuffer them to be proſecuted and diſcouered, in their errqures & ſinnes, that they may reforme them. I confeſſe they are my brethren, & ſo I acknowledge them; but what then, may not their erroures therfore be diſcouered aud reproued? Peter was Pauls brother, did Paul therfore cloke Peters errour? no; Paul diſcouered it, and reproued it to his face, and that publikly before all men Gal. 2. 11. 14: ſhall the ſinnes of the people be reproued, and not the ſinnes of Miniſters? ſhall Miniſters, haue a patent to ſinne without reproſe? our Sauiour, reproued *Peter*, ſaying, get thee behind me *Satan*. I hold, ſinne is leſſe to be borne withall in a Miniſter, then in a priuate perſon; eſpecially if it be, both in their life and doctrine, as that is, for which I ſhall reproue them: for when they not onely practiſe it, but alſo erroniouſly teach it, hereby they draw whole multitudes after them; and therefore ſinnefull errour, would be ſnibed in them, as a riuer would be ſtopped in the fountaine.

Perhapes thou wilt further ſay for them, but what is it you

haue againſt them? it ſeemeth by theſe words, that you haue ſome greate matter againſt them, which we cannot beleeue, ſince we know them to be men ſo Holy, ſo lerned, and euery way ſo qualified, as we cannot ſay, black is their eye &c. Why amongſt others, theſe things I haue againſt them; In generall I challeng them, for their falſe and erroniouſe doctrine, where with all they haue now a long time deceiued, and ſeduced the people of God, & wherein they ſtill ſtifly perſiſt, he particulars whereof are theſe; by their vngodly and abhominable reiecting, of that moſt ancient ordinance, of Gods Sabbath, by name commanded in the Morall Law. 1. They are become companiones to thoſe wicked *Prieſts*, who were *partiall* in Gods *Law*, Mal. 2. 9: for they deny the Integrity & perfection of the Law, and teach it onely by halues & by parceles and peeces, and ſo make Gods Law, a lame and defectiue Law. 2. They deny God, a parte of his holy worſhip and ſeruice, preſcribed in the firſt Table of the Decalogue, and this they neglect and omit weekly. 3. They haue vtterly aboliſhed, and by their doctrine nullified, the whole 4th Commandement, both roote and branch. 4. They haue moſt ſhamefully abuſed the 4th Commandement, by their moſt groſſe, falſe, and erroniouſe expoſitions of it; ſo as I neuer ſaw, any one portion of ſcripture, more corruptly and falſly expounded, by any Popiſh Ieſuit. Whereby they worthily deſerue the Title, to be called, *The corrupters of Gods Law*. 5. They doe ſhamefully abuſe certaine Textes, and portions of Scripture; and that by ſetting Scriptures together by the eares: for they wreſt certaine Scriptures of the New Teſtament, to the vnneceſſary contradicting and ouerthrowing, of things commanded in the Decalogue and 10 Commandements of the Old Teſtament. 6. They haue and doe, moſt vnſchollarlike, abuſe the 4th Com. by applying it, to the Lords day, the which God directed properly vnto the Saturday, or 7th day of the weeke. 7. They teach and maintaine, that the *Lords day* is the Sabbath day, by Chriſt his inſtitution; and to this purpoſe, they haue moſt vnlernedly & diſhoneſtly, wreſted and abuſed, diuerſe & ſondry portiones of ſacred Scripture, a thing which one day they muſt account to God for: and hereby they haue ſhamefully abuſed, many of the well affected people of the land, nurſing them vp in Superſtition, will worſhip, and idolatry: If I ſhall make theſe 7 things

good,

good, againſt theſe 10 Miniſters, as in this booke I ſhall, then I truſt you will pardon me, if now and then, I let fale an harſh word or two, againſt them; and then I truſt you will not blame me, for taking vp the bucklers againſt them, as Gods enemies, in theſe caſes: I could not haue taken theſe things ſo euilly, at the hands of any as of puritans, nor of any puritans as of puritane Miniſters: for at their hands I looked for better.

As for them, theſe 10 Miniſters, I require and charge them, as they will anſwer it before the Tribunall of Almightie God, at the generall day of Iudgement, that they ſtudy the 4th Commandement better, and other the Scriptures now in controuercy; ſo that they may deliuer nothing to the people, but the pure word of God, in their expoſition; and that they forbeare theſe erroniouſe doctrines, in pulpit and in priuate; yea and reuoke theſe their foule erroures, making amends to the people of God; whom they haue wronged, by acknowledging the ſame vnto them, before either they, or any of their people departe this preſent life: it is no dallying with mens ſoules, and Gods matters. Or elſe, let them anſwer this my booke, and ſo honeſtly acquite themſelues, of theſe things I charge them withall: it is but equall that I demaund, that they ſhould either confirme my booke, or confute it: ſome of them ſay they will giue their liues for the Lords day Sabbath, I truſt then, they will giue their laboures, which is leſſe, to defend it. I doubt not, but you ſhall heare them make many ſhiftes, & friuolouſe excuſes, that they may not anſwer me, as hitherto they haue done, when moued to anſwer my former booke; but this is but ſtill to maintaine their credit, among the people, as if they could eaſily anſwer all, but they will not waſt their time forſooth. Happily the combination of theſe 10 Miniſters, will agree, euery man to preach an inuectiue ſermon or two, euery man in his owne pariſh, againſt this booke, and ſo raiſe a greate cry againſt me; picking partially ſome fewe things in my booke, to cauill at; as it is no hard matter, for a Rhetoricean, to delude the people with words; and for a Sophiſter, to beguile them with ſeeming argumẽts and anſwers; but my requeſt vnto them is, that they would anſwer my booke, and that punctually, from point to point; not ſnaching and catching here and there at things; and that they would print it, as I haue done, and ſo they ſhall ſtand to what they

ſay, without alterationes, and after minceings and extenuationes: An Author, may be much wronged and abuſed in pulpit, as I haue bene alredy by M. *Chappell*, reporting to the people, things out of my former booke, falſly, which I neuer wrote there; & ſo confuting their owne phantaſies, in ſtead of my booke; and the Author hath no remedy, but patience. To auoide the like, I deſire them to forbeare pulpit confutations, and come to printed confutations, that ſo they may be anſwered againe.

What remaineth Chriſtian Reader, but that in the laſt place, I craue thy ſingle eye and vnpartiall cenſure; and that you carry a minde voide of all preiudice, & euill will, either to the perſon or the cauſe, whereabouts thou art redy to be imployed in reading: Remember, we are not to receiue the word of God, with reſpect of perſons; nor yet to ſtop the eare, and winke with the eye, leaſt we ſhould ſee and vnderſtand: for ſo thou ſhalt both wrong thy ſelfe, and thy Author. Remember, thou art now in the place of a Iudge: for thou muſt reade the Controuercy of the Lords Sabbathes, pleaded *pro* & *con*, betwixt theſe 10 Miniſters and mee: they againſt Gods Title, and I for Gods Title; they againſt Gods Sabbaths, and I for them: and betwixt them and mee, thou muſt Iudge & paſſe ſentence, now a Iudge muſt not be carried away with partiality, and reſpect to perſons; nor ſuffer his minde to be prepoſſeſſed, with an ill will to the cauſe, before he heareth it: theſe things are but equall and right, which I craue of thee, wherefore I truſt I ſhall obtaine with thee. This onely note, that if thou wilt ſuffer thy ſelfe to be ſwaied, rather on the one ſide, then on the other, thou oughteſt rather to take in with mee, then with them: for the Sabbath day, it being an ancient ordinance of Gods, a long time in vſe in his Church, therefore the cauſe and Title it is Gods; and ſince I ſtand in defence of this Sabbath day, therfore I ſtand in defence of Gods cauſe, and Gods Title, & ſo ſide it with God: but they, ſetting themſelues againſt Gods Sabbath, ſet themſelues not onely againſt me, but alſo againſt Gods cauſe, & Gods Title: wherfore iudge thou, whither it were better for thee, to take in with them, or with mee; againſt Gods cauſe & Title, or with Gods cauſe & Title. And ſo I commend thee to the *grace* of *him*, who is able, to build vs vp further in the knowledge and loue of his Trueth. *Thine in Chriſt Jeſus*

THEOPHILUS BR'ABOURNE.

The Contentes of this Booke.

Chapt. I.

This Chapter conteineth A defence of the Morall Law, or 10 Commandements of Almightie God: wherin for the defence of Gods Sabbathes, it is proued, that this Law is in force vnto Christianes: *and here* Libertines, Anabaptists, & Antinomians *are confuted; who deny that the Law of God, & consequently his Sabbaths, doe belong vnto Christians: and their obiectiones to the contrary are answered.*

Chapt. II.

This Chapter conteineth an Expoſition of the 4th Commandement, together with a diſcouery, of the manifould ſhamefull corruptiones & abuſes of this diuine Law, by many Diuines of theſe times; who doe wreſt it, mancle it, & corrupt it by their idle anſwers & diſtinctions, falſe gloſſes, & moſt abſurd Expoſitiones: from all which, this Holy Law is vindicated by the Authour, & reſtored to its proper genuine, & ancient ſenſe againe. Here alſo, it is made apparent, that the whole 4th Commandement is aboliſhed & nullified, by the common doctrine of theſe times.

Furthermore, and by the way, here it is ſhowne, how long a Sabbath day is, as namely, that it is but the time of Day light onely: & here is diſcouered the errour of ſuch diuines, as hold & teach, that the Sabbath day is to begine at midnight, or in the Euening before, or to laſt from morning to morning. 2. By the way alſo, here it is ſhowne, that there is no ſuch preparation *to the Sabbath, to be made on the euening before, by a ceſſation from the workes of our callings, & the like, as ſome Miniſters doe wright, & call for. Laſtly this Chapter is concluded, with an Exhortation to the loue of Gods Law, & the Integrity & perfection thereof.*

Chapt. III.

This Chapter conteineth A diſcouery of the vanity, of all their Arguments, brought for the maintenance of the Lords day *to be a Sabbath day: & of their abuſe of ſondry Scriptures, to that end. This is handled in two queſtions: the one, ſhewing that it can neuer be proued, that the Lords day, was in the Apoſtles dayes, conſtantly & weekly obſerued weeke by weeke, as we now obſerue it. The other, That it cannot be proued, that ſo much as any one Lords day, was euer kept in the Apoſtles dayes, for a Sabbath day: and that therfore it is no ſinne againſt God, but Lawfull for Huſbandmen to make Hay, in Hay ſeile, to ſow corne in wheat ſeile, to reape corne in Harueſt; & for all ſortes of Tradſmen, Taylers. Shomakers, Brewares, Bakers, Weauers, and the reſt, to doe the ordenary*

workes of their callings, as well vpon the Lords day, as vpon any other day of the weeke. Yet further, here it is proued, that the Lords day is but an indifferent thing, & that by the Testimony of the best writers, some lerned & Godly Martyrs, & the State, and Church of England assembled in Parliament. Here also, the Lords day is discouered to be but A Popish Tradition: & so all Romish reliques are not yet removed. Finally it concludeth with an Admonition, & Dehortation from Superstition, voluntary-religion, & will-worship.

Chapt. IV.

This Chapter conteineth an Answer. vnto all those Textes of Scripture, reasons, and arguments, profanly & impiously brought against the 7th day Sabbath, commanded in the Morall Law. It sheweth the absurdeties, which the vndertakers against Gods Sabbath doe fale into. And, it wipeth off that slaunder of rigorousnesse, of the Iewish Sabbath; and sheweth, that God required no more strictnesse, of Iewes then, then the patrones of the Lords day, doe require of Christians, on the Lords day now.

Chapt. V.

This Chapter conteineth, sondry Substanciall Arguments, prouing vndeniably, that the 7th day Sabbath, mentioned in the Morall Law, is still in force, & ought to be, to the worlds end. This is proued, both out of the Old Testament & out of the New Testament; & also, out of the ancient Records of the Church. For 1. God Commanded it. 2. Christ, the Sonne of God, ratified it. 3. The Apostles after Christ, practised it. 4. The Primitiue Churchs, religiously obserued it: And in this last passage, by the way it is shewne 1. when the Lords day first sprang vp, to be a sole Sabbath day; and who were the founders thereof. 2. When the Lords ancient Sabbath was first throwne downe, & who were the wicked Authors thereof. Occationally in this Chapter, the obseruation of the old Sabbath is freed from the vniust slaunder, of being Iewish and Iudaisme, with the like.

Here also are confuted, the vaine Euasions & distinctions, which are vsually framed against the ancient Sabbath day. Lastly, here is a discourse of the Antiquity of the Sabbath: where it is proued, that the Sabbath day is from the Creation, & so as ancient as the world.

Chapt.

Chapt. VI.

This Chapter conteineth A dispensation; shewing that Christians, who desire the Ancient Sabbath, are not necessarily bound in conscience, to make A rent from our Church, in their present obseruation of it; but that they may waite, for the opportunity of a publike Reformation, by the Magistrate; prouided they keepe the Lords day for the Sabbath day, by way of a change in the meane season. 2. It concludeth with an Exhortation, to vse all possible & lawfull meanes for a speedy publike & generall Reformation: amongst other Motiues therevnto, these are touched, that vntill A Reformation. 1. The Decalogue is defaced of its Integrity. 2. The 4th Com. is but a Cipher. 3. An holy prayer of our Church is frustrate. 4. A gate is set open to Anabaptistry. 5. The worship of God will languish & decay. 6. An old Tradition is kept in the place, where the old Sabbath should stand. 7. Men liue in the weekly sinne of Sabbath breaking. 8. God is denied a parte of his worship. Yea & corruptly worshiped. 9. Idolatry is committed by thowsand thowsands in the Kingdome. And these are the Contentes of this booke.

A Defence of the Morall LAW.

CHAP. I.

SECT. I.

THE ſcope, and principall drift of this Treatiſe (Chriſtian Reader) is the defence of the Lords *Sabbathes*; to wit, his ancient Sabbathes, the *Saturday* & ſeuenth dayes Sabbathes, the which are expreſly enioyned vs in the fourth Com. in theſe wordes, *Remember the Sabbath day, to ſanctify it &c. But the ſeuenth day, is the Sabbath of the Lord &c. Exod. 20: 8. 10.*

Againſt this ancient and moſt ſacred ordinance of Gods, I find two profeſſed enemies, againſt whom I muſt bend my forces: the one, are they who deny the Law of God, the Morall Law, or 10 Commandements, to belong vnto Chriſtians: and ſo conſequently they deny Gods Sabbathes alſo, commanded in the Law: and theſe are our *Anabaptiſtes* and our late ſprung vp *Antinomianes*: the other, are they who deny the Integrity and perfection of the Law: they embrace the Law of God indeed, but not the whole law: and theſe are both *Proteſtantes* and *Papiſtes*; for theſe reiect that ancient ordinance of Gods Sabbath day, properly ſo called, and ex-

 preſly,

preſly commanded in the morall law, counting it for a ceremony and aboliſhed; by reiection whereof, they reiect ſome thing commanded in the Law; and ſo conſequently they are partiall in the law, and doe deny it in its integrity and perfection: vrge an Anabaptiſt or Antinomian to the obſeruation of the Sabbath day, and he will anſwere you, that the law is aboliſhed at the comming of Chriſt, as all thoſe legall Ceremonies were: vrge a Proteſtant or a Papiſt to ſanctify the Sabbath day, and your anſwere ſhall be, that this part of the law touching the Sabbath day, is a ceremonie and aboliſhed at the coming of Chriſt: thus Anabaptiſtes and Antinomians renounce the whole law; Proteſtants and Papiſts renounce the wholeneſſe of the law; the one would haue no law, the other would haue no perfect law: Againſt both theſe this booke is penned.

The partes of this booke are ſixe, diuided into ſo many Chapters alſo. The firſt parte or chapter is in defenſe of the Morall Law, and conſequently of Gods Sabbathes, againſt Anabaptiſtes and Antinomianes. (The other fiue partes or Chapters, are in defenſe of the integrity and perfection of the Law, and conſequently of Gods Sabbathes, againſt Proteſtantes and Papiſtes: for this purpoſe) the ſecond parte or Chapter, giueth the true ſenſe and Expoſition of the fourth Command. and vindicateth it from the common and corrupt gloſſes and expoſitions of it. The third Chapter, ſheweth the weakneſſe and inſufficiency of all thoſe Scriptures and arguments, which are vſually produced to proue the Lords day to be a Sabbath day. The fourth Chapter, ſheweth the inſufficiency and feebleneſſe of all thoſe Scriptures and arguments, which are vſually alleaged againſt the Lords Sabbath of the ſeuenth day, or Saturday, to make it an aboliſhed ceremony. The fifth Chapter, conteineth ſondry forcible and vndeniable arguments and Scriptures, prouing the morallity and perpetuity of the ancient Sabbath day. The ſixte and laſt Chapter, conteineth a Diſpenſation for a ſeaſon, touching the preſent practiſe, and obſeruation of the ſeuenth day Sabbath: together with an Exhortation, to a ſpeedy reformation. Thus

you

you see my taske what it is; my aduersaries who they are; and the partes of this Booke.

One thing more would be premised; for so much as we shall often haue occasion to vse these two words *Morall* and *Ceremoniall*, it is fit that I here shew in what sense I vnderstand them. 1. I would vse these words but for distinction sake; for whereas there are two sortes of Sabbathes; the weekly Sabbath and the yeerly Sabbathes: the Sabbath which God wrote, and the Sabbathes which Moses wrote: the Sabbath which God spake, and the Sabbathes which Moses spake: the Sabbath written in the Morall law Exod. 20. 8. and the Sabbathes written in the Ceremoniall law Levit. 23. 32. &c. for the distinguishing of these two sortes of Sabbathes one from the other, I doe vse these two words, calling the weekly Sabbath recorded in the Morall law, the *Morall Sabbath*; and the yeerly Sabbathes recorded in the Ceremoniall law, the *Ceremoniall Sabbathes*: these Sabbathes were also distinguished in respect of time, the Morall Sabbath was first deliuered Exod. 20. 8. yea, Gen. 2. 2. 3. the ceremoniall Sabbathes were afterwards deliuered Levit. 23. 32. &c. neither did these ceremoniall Sabbathes euer come within the pale of the Morall law, or were written in the Tables of stone. 2. I see not but that I may call the weekly Sabbath, the Morall Sabbath properly: for 1. the seuenth day or weekly Sabbath, it conserneth practise and manners, which is signified by the word Morall. 2. Since *God spake all those words* Exod. 20. 1. why should not euery thing he spake be called morall, as well as any thing he spake? and since the Sabbath day or seuenth day, is a thing that is expresly commanded in the Morall law, and which may, I say which may be retained in the Church with great profit, why should it be denied the name of morall? 3. Giue me a reason why the seuenth day Sabbath should not be called a Morall, as well as the doctrine of the Trinity in the first Comm? or as the doctrine of originall sinne, or lust Rom. 7. 7. in the tenth Comm? 4. Since the duties of the Sabbath, to wit, Rest, and Holy exercises, are accounted Morall, why should not the time or seuenth day also be accounted morall

for the time is a furtherance vnto theſe morall dueties: now that which furthereth a morall ſhould me thinke be alſo called a morall. 5. Herevnto agreeth Doctour *Ames* in his Theologicall Theſis pag.499. and alſo affirmeth it to be the iudgement of the *beſt* diuines, ſaying, *It is receiued by all beſt diuines, that the Morales were differenced from the Ceremoniales, by this, that all (and onely) the Morales, were wrote by God, in the Tables of ſtones &c.* The Saturday and weekly Sabbath then, muſt needs be termed a morall Sabbath. In a word, why ſhould this be ſtrange? for as there is a ceremoniall law and a morall law, why may there not be likewiſe ceremoniall Sabbathes, and morall Sabbathes? and ſince God placed the ſeuenth day Sabbath in the morall law, among the morales, why ſhould it not be termed morall, and called the morall Sabbath?

The morall Sabbathes, together with whatſoeuer elſe is commanded in the morall law, I doe defend; the Ceremoniall Sabbathes, with all other Ceremonies, I doe reiect: It is the Decalogue, and nothing elſe, which I defend; and this I ſtand to maintaine, in the integrity and perfection thereof, vnto a iott and title. Theſe things premiſed, I come vnto the firſt thing propounded, namely the Defenſe of the Morall law, againſt Anabaptiſtes, Libertines, and Antinomianes.

SECT. II.

TOuching the defenſe of the morall law, and conſequently of Gods Sabbathes therein conteined, be pleaſed to note, that both Anabaptiſtes beyond the ſea, and Antinomians on this ſide the ſea, all of them that euer I haue ſpake withall, doe freely confeſſe it, that if any day muſt be a Sabbath day, it muſt be, not the *Lords day*, but *Saturday* the ould Sabbath day: now, that this Sabbath day is now in force they deny; becauſe they ſuppoſe the whole law to be aboliſhed, and ſo the Sabbath day therein alſo: wherefore, if I ſhall proue vnto theſe, that the law is ſtill in force, I haue obtained my deſire with them, to wit, that the ſeuenth day Sabbath is ſtill in force.

First

Eirſt then, as touching theſe who deny the morall law, I can but wonder, how any heart that hath the feare of God in it, can without trembling and aſtoniſhment admit ſo blaſphemous a thought as this, to enter it; as to thinke, that that moſt holy and righteouſe Law of God, hath nothing to doe with him, to command him, and to direct him how to order his liefe: Moſes ſpeaketh thus in commendation of this Law, ſaying, *And what Nation is ſo great, that hath ordinances and lawes ſo righteous, as all this law, which I ſet before you this day?* Deuteru. 4. 8. and is it ſo righteous a law? how is it then that theſe men will attempt to aboliſh it? and deny obedience vnto it? our Sauiour telleth vs, that the ſumme of this Law, is *to loue the Lord our God with all our hearts, ſoules, and might: and to loue our neighbour as our ſelues*, Matt. 22. 37. Can they ſhew vs any other law in ſteade of this, that is better, more holy, or more iuſt? Loue, is the ſumme of this law; and loue, is the law we ſhall vvalke by in the kingdome of heauen, 1. Corint. 13. 8. 13. and vvill they reiect that lavv on earth, vvhich vve ſhall vvalke by in the kingdome of heauen?

It may be they vvill ſay for themſelues, but the Morall lavv it is Moſes lavv, novv vve haue forſaken Moſes, vve cleaue vnto Chriſt, and vnto his Lavves in the Nevv Teſtament &c. But, 1. the ceremoniall lavv being vvritten by Moſes, it may be termed Moſes lavv, but the Morall Lavv being vvritten by the finger of God, it muſt be called Gods Lavv. 2. Make they a difference betvvixt the lavv vvritten in Exod. 20. 1. &c. and the ſame lavv ratified by Chriſt in the Nevv Teſtament? let them then ſhevv me a difference betvvixt theſe tvvo; *Honour thy father & thy mother* &c. Ex. 20. 12. and, *Children obey your parentes* &c. Eph. 6. 1. and betwixt theſe tvvo: Ex. 20. 13, & *Thou ſhalt not kill* Ro. 13. 9. If there then be no difference of the Morall lavv, vvhither in the ould or nevv Teſtament, in vaine doe they reiect the one to embrace the other.

Happily they vvill ſay againe, I but the lavv is of a compulſiue nature, compelling men to obedience: but Chriſtianes are indued vvith a free ſpirit, doeing things of loue: the loue

of Christ constraineth them &c. it is true indeed, Christians are set at liberty, and are indued vvith a free spirit, but not vvith such a freedome, as freeth them from being the Lords seruantes, and exempteth them from obedience vnto his Commandements, Rom. 6.18.22. nor are vve so perfectly free here, but that vve stand in neede of the spurr, to quicken our dulnesse, see for this purpose Matt. 10.28. Matt.6.15. Ierem.32.40. Phil.2.12.

But they will haue no commandements: No? why then did Christ giue Commandements? see Ioh.13.34. 1.Cor. 7.19. Ioh.14.15. Matth.6.9.15.

Furthermore, they say, the loue of Christ constraineth them 2.Corin.5.14. and this loue may and doth compell them to the obedience of the commandements of Christ, Ioh.14.15. Joh.13.34. well, and why then may not the loue of God likewise constraine them, to obey his commandements in Exod. 20.1. &c.? will they loue Christ, and will they not loue God? if constraint in respect of Christs commãdements, will stand with the libertie and freedome of Christianes, why may it not stand also in respect of Gods commandements?

One thing I would adde more, and it is an admonition vnto any feariug God, and honouring his Sabbathes, who be leaning and but somewhat inclining vnto this wicked opinion, that as they loue and reuerence Gods Sabbathes, so they would beware of and shune this dangerous opinion, of abolishing the law of God: for this I dare confidently affirme, take away this morall law, and away goeth all Sabbathes also: now take away Gods Sabbathes, and what a floud of iniquity and prophannesse will forth with flovv in vpon vs, I leaue to be considered of by all the Godly wise: happily they may thinke to find ground and warrant enough in the New Testament, for a Sabbath, as namely for the Lords day, though the fourth comman. were abollshe d; but, that herein they are much mistaken, and that no day can be vrged to be sanctified for a Sabbath, vnlesse it be by, and from the fourth comm. shall abundantly appeare hereafter. Vnlesse therefore you intend to turne Anabaptistes, and keepe no Sabbath, auoid this pestilent opinion.

I come

I come now to the prose of the point: but first for the state of the question: These Anabaptisticall-Antinomianes hould, that the law is not in force to beleeuers, and such as are in Christ: And wee hould, that the law is in force to beleeuers, and men in Christ. Furthermore, whereas the law may be considered two wayes, either with respect vnto Iustification, or vnto obseruation; vvee doe not defend the lavv to be in force vnto Iustification: for, *by the workes of the law shall no flesh be iustified*, Rom. 3.20. we defend the lavv to be in force only vnto *obseruation*, and for direction of vs how to walke, and to please God. Now then, that the law is in force vnto beleeuers, as a rule of obseruation and direction, I proue it by these insuing arguments and Scriptures.

1.

For verely I say vnto you, vntill heauen and earth passe, one iote, or one title, shall in no wise passe from the law, vntill all things be fulfilled, Matt. 5.18. In which words, our Sauiour prophecieth of the duration and continuance of the law, euen vnto the worlds end. 2. By the law here he vnderstandeth the morall law: for the same it is which he expoundeth in the following verses, as the sixt comm. in v. 22. the seuenth comm. in v. 27. the third comm. in v. 33. lastly, note that all this is pressed vpon beleeuers for obseruation, as you may see v. 14. 20. 45. 48. where our Sauiour directeth his speech vnto those which were the *light of the world*: and to those whom *God* is called *their father*: and therefore these were beleeuers. Wee see then, that the law belongeth vnto Christians, as well as anciently vnto Ievves: yea, our Sauiour testifieth in an other place, that *it is more easie for heauen and earth to passe away, then that one title of the law should fall*, Luk. 16. 17. sooner then shall the earth be remoued, and the sunne fall from heauen, then this law be abolished.

2.

Children, obey your parents in the Lord &c. Honour thy father and thy Mother; which is the first commandement with promise &c. Eph. 6. 1. 2. Here wee haue one branch of the lavv, vrged, to wit, the fifth comm. and it is vrged with respect to

obseruation

obſeruation and obedience: yea, it is alſo vrged vpon the Children of Chriſtians, or Chriſtians Children: for as this whole Epiſtle to the Epheſians, was directed vnto the *Saintes*, Epheſ. 1.1. ſo this whole ſixt chapter is likewiſe. I know they are ready to ſay, that theſe exhortations were ſent vnto the multitude, as Sermons are preached vnto a mixed company of good and bad: but this precept is vrged vpon the good, to wit, beleevers; for as the duety of children, is a branch of the fifth comm. ſo is the duety of ſeruants: now the Apoſtle in v. 5. ſpeaketh vnto beleeuing ſeruants; for he vrgeth them to obedience to their maſters *as vnto Chriſt*: implying thereby, that they did obey Chriſt; and now he exhorteth them to like obedience vnto their maſters, as they did performe vnto Chriſt (Eph. 5. 24.) now if they did obey Chriſt, then ſurely they were beleeuers, and did beleeue in Chriſt: and ſuch as theſe ſeruants were, on whom this fifth command was vrged, ſuch wee are to thinke the children were, to whom the ſame comm. was vrged, at the ſame time, in the ſame place, and all in one breath as it were.

3.

Doe wee then make the law of none effect through faith? God forbid; yea, wee eſtabliſh the law, Rom. 3.31. In the former parte of this chapter, the Apoſtle had diſputed of faith, and the faith of Ieſus, and of remiſſion of ſinnes, and iuſtification by faith in Chriſt; for theſe he ſtood a maine; but as for the lavv, and iuſtification by the workes of the law, theſe he ſtood againſt ſtifly: theſe things being laid downe, the Apoſtle, foreſeeing ſome Anabaptiſticall ſpirit, ready to ſnach and to abuſe this his doctrine, to the ſubuertion of the lavv, he vviſely preuenteth it, by a *God forbid*. As if he had ſaid, doe you thinke that becauſe I deny iuſtification by the law, and affirme it to be by faith, that I intend thereby to aboliſh the law vtterly? no; God forbid: for I eſtabliſh the law; the law muſt ſtand ſtill in force &c. that is, for obſeruation, though not for iuſtification; for Paul muſt be vnderſtood ſo to aboliſh the lavv in ſome ſenſe, as for all that he ratifieth the lavv in another ſenſe. Hereby we ſee then, that the doctrine of faith, and

iuſtification

iuſtification by faith, doe not aboliſh the law: yea, ſo much the Apoſtle ſaith expreſly; *doe wee then*, ſaith he, *make the law of none effect through faith?* Whence I thus argue, that if faith doth not make void the law, what ſhould make it voide? for our Antinomians ſay, that it is faith, and being in Chriſt, that freeth vs from the law: the law (ſay they) is a ſcholemaſter to bring vs vnto Chriſt, and being in Chriſt once, which is by faith, then we are no longer vnder this ſchoolmaſter of the law in any reſpect; we are freed from the law wholly and altogether: but the cleane contrary S. Paul affirmeth here, namely, that faith doth not aboliſh the lavv, that is, in all reſpects. Furthermore, if faith doeth not aboliſh the law, then the faithfull man is not freed from the lavv. So thē, when the Apoſtle ſaith that he eſtabliſhed the lavv, it followeth, that he eſtabliſhed it to the faithfull; yea, they were the perſones of whom Paul ſpake, as you may ſee by Rom. 3. 30. for there *circumciſion of faith*, is put for the circumciſed and faithfull.

4.

Owe nothing to any man, but to loue one another: for hee that loueth another hath fulfilled the law: for this, Thou ſhalt not commit adultery, Thou ſhalt not kill, Thou ſhalt not ſteale, Thou ſhalt not beare falſe witneſſe, Thou ſhalt not couet: and if there be any other commandement, it is briefly comprehended in this ſaying, Thou ſhalt loue thy neighbour as thy ſelfe. Rom. 13. 8. 9. Behold, hovv the Apoſtle preſſeth the obſeruation of the *law*; and hovv that he repeateth 5 or 6 of the ſeuerall commandements thereof, one after an other: yea further, that all this is vrged vpon beleeuers, is plaine in v. 11. vvhere the Apoſtle vſeth a reaſon, to moue to the obſeruation of theſe commandements, ſaying, *for now is our ſaluation neerer, then when wee beleeued it*: therefore he ſpake to them vvhich beleeued: vnleſſe abſurdely you vvill ſay, the queſtion vvas concerning one ſorte of people, and the argument concerned an other.

5.

For brethren, yee haue bene called vnto liberty: only vſe not your liberty as an occaſion vnto the fleſh, but by loue ſerue one an other: for all the law is fulfilled in one word, which is this, Thou ſhalt loue

thy neighbour as thy ſelfe. Gal. 5.13.14. In theſe words, the Apoſtle preſſeth the duty of loue, vvhich is the ſumme of the lavv: and hee preſſeth it for obſeruation: and that he doth by this reaſon, becauſe in ſo doing the lavv ſhall be fulfilled: now vvhy ſhould the Apoſtle moue the Galatians to the duety of loue, becauſe of or in reſpect of the lavv, if the lavv did not at all appertaine to theſe beleeuing Galatians? Furthermore the Apoſtle preſſeth the lavv here vpon beleeuers: for hee calleth them *brethren*: and ſuch brethren alſo, as had obtained a liberty by Chriſt: *ſtand faſt therefore in the libertie wherewith Chriſt hath made vs free*, Gal. 5.1. of this liberty by Chriſt, he ſpeaketh againe in v.13. ſaying, *brethren, yee haue bene called vnto libertie* &c. Wherefore, ſince they to vvhom the Apoſtle ſpake, had abtained, & vvere called vnto a liberty by Chriſt, it is more then manifeſt, that they vvere beleeuers to vvhom he ſpake (here then it is plaine, that they that had obtained liberty by Chriſt, from the ceremoniall lavv, ſtood yet bound ſtill vnto the Morall lavv.) In a vvord, it is manifeſt that Paul ſpake here vnto beleeuers: for he ſpake vnto them that *did runne well* v.7. & who were they that did runne vvell, but the beleeuers: and he ſpake vnto them that did *waite for the hope of righteouſneſſe, by faith*, v.5. and who were they but beleeuers? and he ſpake vnto them, in vvhom vvas the combate betvvixt the fleſh and the ſpirit v.17. and vvere not theſe beleeuers?

6.

But if yee fulfill the royall law according to the ſcriptures, which ſaith, Thou ſhalt loue thy neighbour as thy ſelfe, yee doe well, Iam. 2.8. So ſpeake yee, and ſo doe, as they that ſhall be iudged by the law of libertie, Iam. 2.12. Was not Abraham our father iuſtified through workes, when he offred Iſaack his ſonne, &c. yee ſee then, how that of workes a man is iuſtified, and not of faith only, Iam. 2.21.24. But wilt thou vnderſtand, O thou vaine man, that the faith which is without workes, is dead, Iam. 2.20. The lavv vvhich S. Iames vrgeth here, it is the morall lavv, as is plaine by his inſtances in the ſeuenth and eigth commandements, v. 11. and by laying done the ſumme of the ſecond Table in

v.8.

v. 8. Moreouer, that this lavv is vrged vpon beleeuers is plaine by theſe reaſons, 1. Becauſe the Apoſtle ſtileth them *Brethren* to vvhom he ſpake, v. 1. yea, and *his beloued Brethren*, v. 5. ſecondly S. Iames vrgeth the lavv vpon ſuch as ſhall be iuſtified by faith: for he affirmeth, and that by the example of Abraham, that a man that hath faith, he muſt alſo haue vvorkes, for his iuſtification: *Yee ſee then how that of workes a man is iuſtified, and not of faith only.* By vvorkes here, the Apoſtle meaneth the vvorkes of the lavv, and of that lavv beforeſpoken of in the former parte of the chapter v. 8. 11. now chooſe vvhat ſenſe of this text to fly vnto you pleaſe, either of Proteſtants or Papiſtes, both, or either of them vvill make ſtrongly for vs, and againſt Anabaptiſts, vvho deny the lavv: for if ſuch as haue faith, muſt alſo bring vvorkes vvith them vnto iuſtification, be they as cauſes, or as ſignes and fruites of iuſtification, either vvayes the beleeuer is bonnd to doe the vvorkes of the lavv: for vvorkes are as vvell required of him vnto iuſtification, as faith is: ſo ſaith S. Iames; finally, ſince the faith that hath not vvorkes, to vvit, the vvorkes of the lavv, v. 8. 11. is a dead faith, hence it followeth, that the beleeuer is bound to the obſeruation of the lavv, and to doe the vvorkes of the lavv, or elſe his faith, his Anabaptiſticall faith vvill proue but a dead faith; as many therefore, as renounce the lavv, and the vvorkes of the lavv, and vvill liue by faith only, S. Iames counteth thoſe mens faith but a deade faith.

7.

And that thou haſt knowne the holy Scriptures of a child which are able to make thee wiſe vnto ſaluation, throngh the faith which is in Chriſt Ieſus: for the whole ſcripture is giuen by inſpiration of God, and is profitable for doctrine, for reprofe, for correction, for inſtruction in righteouſneſſe; that the man of God may be abſolute, being made perfect vnto all good workes, 2 Tim. 3. 15. 16. 17. In theſe vvords, the Apoſtle declareth vnto *Timothie*, the vſe of the Scriptures of the old Teſtament; and in ſpeciall, that ſome of them are fit to *reproue*, and to *correct*, &c. novv of all the Scriptures in the old Teſtament, vvhich

doe reproue, correct, & instruct, are they not the lavves of God, both affirmatiue and negatiue? and of all Gods lavves in the old Testament, vvhich are either morall or ceremoniall, noue can thinke S. Paul sent Timothie vnto the ceremonial lavv: it must therefore be the morall lavv, vvhich Paul doth here commend vnto Timothie. In the last place, that this lavv belongeth vnto beleeuers, is plaine enough (it being made by Paul a direction vnto Timothie) vnlesse you vvill suppose Timothie no beleeuer.

8.

Speake not euill one of an other, Brethren: he thath speaketh euill of his brother, or he that condemneth his brother, speaketh euill of the law, and condemneth the law; and if thou condemnest the law, thou art no obseruer of the law, but a iudge, Iam. 4.11. In these words, the Apostle S. Iames, reproueth the sinnes against the ninth comm. to wit, slanderouse speeches: this sinne he dissvvadeth from by these reasons. 1. He that speaketh euill of his brother, he speaketh euill of the Law of God, and he that condemneth his brother, he condemneth the Law of God. 2. Hence followveth an other mischiefe, to wit, that if a man condemneth the law, then hee is no obseruer of the law, but is become a iudge; vvhere vve see, the Apostle counteth it as a mischiefe and a vice, for a man to be no *obseruer* of the law: of this vice are our Antinomians guilty: for they will be no obseruers or doers of the law: and here we haue the very word in question betvvixt vs rarified, to wit, the word *obserue*, and *obseruation*: for we vrge the law vnto obseruation.

9.

Thus I reason against them; they that hold and say, that the morall lavv is abolished, they must hold this absurd and wicked opinion, that no parte of the Old Testament is now in force, but that it is wholly abolished in all the partes thereof, vnto beleeuers: the reason hereof is, 1. because all the lawes and precepts in the old Testament, and all the directions to leade a godly liefe, from the beginning of Genesis to the end of Malachie, are referred to one of these lawes, the Morall, Iudicall,

Iudicall, or Ceremoniall: if then they reiect the morall law, much more will they reiect the Iudicall and Ceremoniall lawes: and if they reiect the morall law, then will they reiect all the expositions and branches thereof, deliuered by the Prophets; and so they reiect the whole old Testament, the law and the Prophets: for they reiect all the three lawes, the Morall, Iudiciall, and Ceremoniall, with all their appurtenances. 2. So much they do imply by saying, they are not vnder Moses, but vnder Christ: not to be gouerned by the law, but by the Gospell; and the like. Now that it is a most absurd and wicked opinion, to hold that all the partes of the old Testament are abolished, and no rule of our liues, shall appeare by this, that the Apostles doe euery where send vs for direction; into the old Testament: see these places Rom. 14. 11. Rom. 15. 4. 1. Cor. 9. 8. 9. 10. 1. Cor. 10. 11. 1. Cor. 14. 21. Heb. 13. 5. Iam. 2. 8. 10. Iam. 5. 10. 11. 1. Pet. 1. 16. 1. Pet. 3. 5. 6.

10.

An other absurdety let me adde, to shew the vanity of their destinction, holding the law to belong vnto, and to bind such as are yet vnregenerated and want faith, but not to belong vnto, nor to binde such as are regenerated and haue faith: this distinction is very absurd; for it produceth greate confusion and disorder in the Church; and no lesse inconvenience in the family; for if it be so, that beleeuers are not bound to the obseruance of the law, then when the Sabbath day cometh, these men are not bound to sanctify it, it being a parte of that law, from which they are freed; but others, that doe not yet beleeue, they are bound to keepe the Sabbath day, it being enioyned in that lavv vnto vvhich they are still bound: suppose we then, the master and the mistris of the family be beleeuers, the children and the seruants as yet vnbeleeuers; why then, the master and the mistris may goe to their workes priuate or publike; the seruants and children must then goe to the Church: what disorder will this be, to haue families thus rent and diuided? some goeing to church, other some of the same body going to worke? yea, what a poore Sabbath (thinke you) will be kept by the inferiours,

when they ſhall ſee ſo bade an example before their eyes, as their ſuperiours, either idle doeing nothing, or following their ſeruile laboures? yea, what an aduantage may Sathan get vpon younglings by this diſtinction, to hold them ſtill faſt in his clavves; for may they ſay with themſelues, ſo long as we beleeue not, and remaine in our vnregeneracy, it goeth well with vs: for now we haue an holy day allowed vs once a weeke, wherein we are freed from our toileſome labours, but did we beleeue as doe our Maſter and Miſtris, then ſhall we haue no holy day at all, then ſhall we moile and toile day by day vnceſſantly, like horſe in a carte: who vvold be a beleeuer? who wold be regenerated? Furthermore, if on the Sabbath day, it pleaſeth the Maſter or Miſtris to ſet vpon any vvorke vvherein they cannot proceede, vvithout the helpe of ſome of their ſeruants or children, they muſt in ſuch caſe keepe holy day too of neceſſity: For they may not command their ſeruants to helpe them: but in caſe, they vvill ſet vpon ſome workes, vvhich themſelues can doe alone, then loe what a diſordered family is here! the Maſter and Dame vvorking, the ſeruants and children ſiting by, vvithout any vvorke in their hands, this makes me call to mind that vve read of Eccl. 10.7. *I haue ſene ſeruants on horſes, and Princes walking, as ſeruants on the ground.* Furthermore, vvhereas the ſeruants and children, muſt ſanctify the day vvhileſt they are at home, by reading, conference, ſinging of Pſalmes, calling to minde vvhat they vvere taught in the Chureh, and meditating diuine things, they ſhall not onely ſee and behold their gouerners, exerciſed about ſeruile labours, to their great diſtraction, but alſo heare them talking in the houſe of worldly affaires, asking for this, calling for that; hovv poorely ſhall theſe younglings ſanctifie the Sabbath, vvhen they haue ſuch diſturbances? and vvhen they that ſhould goe before them in example to dravv them on, are their onely hinderers and pulbackes? Surely, God is not the authour of this confuſion, nor of their diſtinction, the ground of it: God vvould as well haue beleeuers as vnbeleeuers to ſanctify his Sabbath.

Thus hauing bewraied the abſurdety of this Antinomian opinion,

opinion, and alſo firmly proued it, that the law belongeth vnto beleeuers, as touching obſeruation; I come now to anſwer to their obiectiones brought againſt this trueth; and here I will not ſpend time in anſwering vnto all their obiections, I will only cull out the chiefe, and thoſe wherein they place the moſt confidence, and anſwer them.

OBIECT. I.

It is obiected that we are freed from the law: becauſe the Apoſtle ſaith plainly, *yee are not vnder the law, but vnder grace*, Rom.6.14. And againe, *If ye be led by the ſpirit, yee are not vnder the Law*, Gal.5.18.

How euer many anſwers might be giuen to theſe textes, yet I will content my ſelfe with one: *ye erre (ſaid our Sauiour Chriſt) becauſe you know not the Scriptures*, the ſame I might apply vnto thoſe who thus abuſe theſe Textes: did they but vnderſtand the Apoſtles ſcope, and vſe of this phraſe (to be vnder the law) they might haue ſpared vs this labour: who ſo will but obſerue the ſcope and drifte of S. Paul, ſhall eaſily find it, that he diſputed only againſt iuſtification by the law, Rom.3.20. Rom.9.31.32. Gal.5.4. And that he might the better diſſwad his aduerſaries, from ſeeking iuſtification by the Law, and ſo from being vnder the lavv in that reſpect, he ſheweth the danger of being vnder the law, and ſeeking righteouſneſſe by the lavv: for, *by the law (ſaith he) comes the knowledge of ſinne*, Rom.3.20. and, *the law cauſeth wrath*, Rom. 4.15. and, *as many as are of the workes of the law, are vnder the curſe*, Gal.3.10. and this is the condition of all ſuch as will be vnder the Law, and wil be iuſtified by the Law, where as they ſeeke for iuſtification by it, they ſhal find the cleane contrary, namely wrath, the curſe, and condemnation: On the contrary, when the Apoſtle ſpeaketh to the faithfull, who fought iuſtification by grace and by Chriſt, and renounced the law, he ſpeaketh vnto them, as vnto men ſet at liberty, ſaying, *yee are not vnder the law*: that is, yee beleeuers are not vnder the law now, as once yee were before yee beleeued, and as thoſe vnbeleeuing Iewes are, that is, you are not vnder the law for iuſtification, and conſequently, you are not vnder the law,

as

as *causing wrath*, and as being *vnder the curse:* thus you see, the Apostle freeth the faithfull, from being vnder the law; as thos vnbeleeuing Iewes were, that is, as touching the curse of the law; but hers not a word of freeing the faithfull, from the obseruation of the law, and from being vnder the law in this respect.

2. This may further appeare, by that other phrase ioyned with it and opposed to it, (vnder grace) whereby is no thing else signified, but the free iustification of a beleeuer by the mercy of God, for the merite of Christ; as you may see, Rom.3.24. Rom.5.15.17.21. Rom.6.1. Gal.2.21. Gal.5.4. wherfore, as this phrase (to be vnder grace) hath respect only vnto iustification, so its opposite (not to be vnder the law) hath only respect vnto iustification; the one phrase expressing hovv beleeuers are iustified; the other how they are not iustified: beleeuers are iustified by the grace of God, not by the workes of the law; by being vnder grace, not by being vnder the law: as if the Apostle had said, yee beleeuers are not vnder the law for Iustification, but are vnder grace for Iustification. So still the Apostle freeth not the faithfull from being vnder the Lavv, for obseruation, but only for iustification.

3. That by this Phrase, vnder the law, S. Paul meante a being vnder the law for iustification, I proue it in his Epistle to the Galatians; for in Gal.4.21. he vseth this phrase saying tell mee, yee that will *be vnder the law*, &c. The which Phrase, him selfe by and by in the next chapter expoundeth, by expresing, the same thing, in other and more perspicuouse words, saying, ye are abolished from Christ: whosoeuer are *iustified by the law*, Gal. 5.4. so then to be vnder the law, is nothing else then to be justified by the law: for the Apostle speaketh against the law, in one and the same sense, in the fourth and fifth chapters, his discourse being continued as about one and the same matter: so then, this phrase being rightly vnderstood, it maketh against the vse of the law for iustification, but not at all for obseruation.

I remember I haue heard some of them reply against this distinction, and say, that the law was not made to iustifie any;

any; neither did God euer intend to iuſtify any by the law. Where to I anſwer, that God propounded the law, either for iuſtification or for condemnation, ſee Luk.10.28.27.Gal.3. 12. Rom.10.5. but admit that God neuer intended to iuſtify any man by the law, yet many men there were, that ſought iuſtification by the law, ſee Mat. 19.16,17. Rom. 9.31.32. Gal.4.21. Gal.5.4. And therefore, there is ground enough for vs to ſay, that S.Paul diſputed againſt the law, as vrged by ſome vnto iuſtification.

OBIECT. II.

It is further obiected, the law is aboliſhed; for S. Paul ſaith of it, *if that which is done away, was glorious, much more that which remaineth is glorious*, 2 *Cor*.3.11. here the Apoſtle ſpeaketh of the Morall Law, for he ſpeaketh of that law, which was *ingrauen in ſtones*, v.7. and of this law he ſaith, that it is aboliſhed or done away.

Herevnto I anſwer. 1. That howbeit the text ſpeaketh, as if the law were quite aboliſhed in all reſpectes, yet that the Apoſtle muſt be vnderſtood here, to aboliſh the law only in ſome reſpect, and to let it ſtand ſtill in ſome other reſpect, our aduerſaries them ſelues doe and muſt hold: for they ſay, that the law is aboliſhed in deed to a beleeuer, but it ſtands ſtill to an vnbeleeuer and one vnregenerated: for the law ſerues ſtill to be a ſcholemaſter, to bring men to Chriſt, Gal. 3.24. yea, they haue no other euaſion from all our Scriptures, whereby we proue the law to be ſtill in force, ſaue this, to anſwer that thoſe Textes were ſpoken to a mixed congregation of beleeuers and vnbeleeuers, and ſo the Textes are ſay they to be vnderſtood of the vnbeleeuers: t is plain therefore, that they vrge not this Text for the vtter aboliſhing of the law; wherefore, ſince them ſelues doe diſtinguiſh of the law, in what ſenſe it ſtands ſtill, and in what ſenſe it is aboliſhed, they muſt giue vs leaue to diſtinguiſh alſo.

I anſwer then vnto this text, the law is to be conſidered, either as it (through our weakneſſe) tendeth vnto *condemnation*, or as it ſheweth vs light for *obſeruation*: now the Apoſtle ſpeaketh of the law in the former ſenſe: and that this is ſo, is

manifeſt, in that the Apoſtle termeth the law *a killing letter*, v.6. and, *the miniſtration of death*, v.7. and, *the miniſtration of condemnation*, v.9. ſo then, the Apoſtle ſpeaketh of the law as aboliſhed, only as it is a killing letter, the miniſtration of death, and the miniſtration of condemnation; but not a word here againſt the law for obſeruation, and as a rule for our liues.

OBIECT. III.

Yet further they obiect to vs the text, Gal.5.22.23. But the fruit of the Spirit is loue, ioy, peace, long ſuffering, gentleneſſe, goodneſſe, faith, meekneſſe, temperance, *againſt ſuch there is no law*: here the Apoſtle freeth the faithfull from the law.

For anſwer hereto, we muſt know that as in the pœnall lawes of men there are two things, the matter of the law, and the pœnalty of the law, ſo may we conſider alſo two things in Gods law, the *matter*, and the *pœnalty*: if we reſpect the matter of the law, it is againſt all vngodlineſſe & vnrighteouſneſſe of men, and againſt all vngodly and vnrighteous men, for it forbiddeth all ſinne, and ſo is againſt all ſinners, and againſt none but ſinners: wherefore, the Apoſtle conſidering the faithfull here, as righteous men, walking in loue, peace, meekneſſe and temperance, might well ſay, there is no law againſt ſuch: for the law doth not forbid ſuch things, but command them rather; the law is not againſt ſuch perſones but for them rather. Now in al this, the Apoſtle doth not free theſe faithfull ones, from the obſeruation of the lavv as a rule of liefe; he ſpeaketh of no ſuch matter, he ſaith only, that the lavv doth not ſet it ſelfe againſt, or forbid men loue, peace, meekneſſe, and temperance, &c. 2. The Lavv may be taken, for the pœnalty of the lavv, Ioh.19.7. 2 Cor.3.6.7.9. Gal.3.10. 12.21. For it threateneth death: and ſo is called *a killing letter* and the *miniſtration of condemnation*: novv in this ſenſe, as the law is conſidered in reſpect vnto the pœnalty therof, ſo the faithfull are freed from the lavv indeed; and in this ſenſe there is no lavv againſt the faithfull: for, *there is no condemnation to them which are in Chriſt Ieſus, which walke not after the fleſh*

flesh but after the spirit, Rom. 8. 1: so still here is nothing brought against the Lavv, for obseruation as a rule of liefe, and as *a light vnto our feete, and lanthorne to our pathes*, Ps. 119. 105.

OBIECT. IV.

Againe they obiect that text, 1 Tim. 1.9. *The law was not made for a righteous man, but for the lawlesse and disobedient*, &c.

For answver vnto this text, first me must knovv vvho is *a righteous man* in S. Pauls accompt: this vve shall find in his Epistle to the Romans, *Abraham beleeued God, and it was counted vnto him for righteousnesse*, Rom. 4.3. Rom. 5.1. so then, a beleeuer is accounted for a righteous man: and this righteous man is freed from condemnation by Christ: *now then there is no condemnation to them that are in Christ Jesus*, Rom 8. 1. These things premised, I answver to this text by the former distinction, to vvit, that by the lavv, is somtime meant the *matter* of the lavv, and somtime the *pœnalty* of the law, as hath bene proued: now in this place, the Apostle may be vnderstood, to speake only of the lavv in respect of the pœnaltie thereof, as it causeth wrath, as it is a killing letter, & as it is the ministratiō of condemnation; now in this sense, the law is not giuen to a righteous man: for hee is freed from the pœnalty and curse of the law by Christ, who is *made a curse for vs*, Gal. 3.13. and in this sense, the lavv is giuen only to the lawlesse and disobedient, to the vngodly and to sinners, to murtherers of fathers and mothers, &c. as the Apostle speaketh.

Or, if by the lavv you vvill vnderstand the matter of the lavv, then I answer, that the Apostle speaketh of the law with respect vnto iustifiation by it, and not with respect of obseruation of it: for the lavv is not giuen to a righteous man to iustifie him: because he is iustified an other way, that is by faith, in Christ, and so he is become to a righteous man, not by the lavv, but by faith. Thus, this text rightly vnderstood, it maketh nothing at all against a righteous mans obseruation of the lavv: it only freeth him from condemnation by the

Lavv; or ſheweth, that he obtaineth not his iuſtification and righteouſneſſe by the Lavv.

OBIECT. V.

Againe they obiect an other text, Rom. 10. 4. *Chriſt is the end of the Law for righteouſneſſe, vnto euery one that beleeueth:* Here (ſay they) is an end put vnto the lavv, by Chriſt, vnto all beleueers.

I anſwer, it is true indeed, there is an end put vnto the lavv, for beleeuers; but note withall, in what reſpect S. Paul ſaith an end is put there to: for he ſaith not abſolutly, an end is put to the lavv, but reſpectiuely, an end is put vnto the law, *for righteouſneſſe*: that is, for iuſtification: for, beleeuers are not to ſeeke for righteouſneſſe & iuſtification, by the law any more, but by Chriſt: this text then putteth an end to the law, for iuſtification, but not for obſeruation.

OBIECT. VI.

One text more they obiect Rom. 7. 6. *But now we are deliuered from the law*, &c. as a vvoman is from hir husband vvho is deade &c.

I ſhall giue none other anſvver vnto this text, then vnto the former, to wit, that by the law is vnderſtood the penalty of the law, & the curſe of the law; or the law in reſpect of the penalty and curſe thereof: that this is the Apoſtles meaning, I make it appeare by two reaſons from the context. 1. See v. 4. *So ye my brethren, are dead to the law, by the body of Chriſt*: by the body of Chriſt, that is by the ſufferings of Chriſt in his body: now if Chriſt hath freed vs from the law, by his ſuffering of death, what can this intimate, but that the law, from which he freed vs by death, was conſidered, in reſpect of the penalty and curſe, and as holding vs in bondage vnto death. For by death, Chriſt freed vs from death: wherefore, when the Apoſtle ſaith, we are dead to the law, or freed from the lavv, he conſidered the law as a killing letter, and as it held vs in bondage vnto death. 2. See v. 5. *When we were in the fleſh, the affections of ſinnes which were by the law, had force in our members, to bring forth fruit vnto death:* To bring forth fruit vnto death: here the Apoſtle, ſpeaketh of the law, not ſimply, but of the law, as (together with our corruption) fructifying vnto death:

to death: wherefore, ſeeing the Apoſtle ſpake of the lavv, as tending vnto death, it followeth, that vvhen in the very next vvords, he ſaid, *We are deliuered from the law*, v.6. he meant, that vve are deliuered from the pœnalty and curſe of the lavv, or from the lavv as it reſpecteth the curſe, to vvit, eternall death and deſtruction: ſo then, here is nothing yet proued, againſt the lavv, for obſeruation as a rule of liefe.

It vvas not for nothing, that S. Paul added theſe vvords *for righteouſneſſe*; ſaying, *Chriſt is the end of the law (to wit) for righteouſneſſe* &c. Rom. 10.4. Shevving thereby, that he diſputed againſt the lavv, not ſimply, but conſidered as the meanes of iuſtification and obtaining righteouſneſſe. Neither is it to be paſſed by vvithout ſpeciall obſeruation, that S. Paul diſputing in another place againſt the law, doth it not againſt the lavv ſimply, but againſt the lavv conſidered as tending to the curſe to thoſe vvho ſought righteouſneſſe thereby, and therefore he ſaid not, *Chriſt hath redeemed vs from the law*, Gal. 3.13. but Chriſt hath redeemed vs *from the curſe of the law*. Yea, it is remarkable, that euery where, where S. Paul diſputeth againſt the lavv, his maine queſtion is about iuſtification by the law: denying iuſtification by the law, ſaying, *By the works of the law, ſhall no fleſh be iuſtified*, Rom. 3.20. Gal. 2.16. So that S. Paul diſputeth againſt the lavv, onely with reſpect had vnto obtaining righteouſneſſe and iuſtification thereby, and in reſpect of the curſe of the lavv. But it is no vvhere found, that Chriſt is the end of the lavv, for obſeruation and for a rule of an holy liefe: nor is it any vvhere found, that Chriſt hath redeemed vs, from obſeruation of or obedience to the lavv: nor yet is it any vvhere ſaid, By the lavv, ſhall no fleſh be directed, or guided in their liues and conuerſation: vvherefore, for time to come, if Anabaptiſts and Antinomians vvill obiect againſt the law, by way of oppoſition to vs, let them not proue that the lavv is aboliſhed in reſpect of iuſtification, and as a curſe &c. For all this, vve ſtedfaſtly beleeue and teach; but let them remember to proue vnto vs, that the lavv is aboliſhed as a rule of liefe, & for obſeruation; for this is that vvhich vve deny onely; that Chriſt

hath aboliſhed the pœnalty of the lavv, vve beleeue it, but that he hath aboliſhed the matter of the law, this we deny, and this as yet they haue not proued, nor euer ſhall be able: if we will be S.Pauls ſchollers, we muſt learne of him, ſo to diſpute againſt the *law*, as that we doe not for all that *make it of none effect*: and ſo to aboliſh the *law*, as yet for all that *we doe eſtabliſh it*: For ſo he ſaith, *Doe we make the law of none effect &c? God forbid; yea, we eſtabliſh the law*, Rom. 3. 31. but our aduerſaries haue learned of Paul to aboliſh the law, but not to eſtabliſh the law.

We haue novv made anſwer vnto the moſt and chiefeſt of their Scriptures, which they alleage againſt the law, others they haue alſo, but they are ſuch as will admit of the ſame anſwere giuen to ſome of theſe, or elſe are ſo triuiall, as they deſerue no anſwer: to conclud then, ſince I haue firmely proued it, that the law is ſtill in force, and that to all men, beleeuers and vnbeleeuers for obſeruation; and ſince they can neither anſwer our Textes, nor yet proue the contrary, it remaineth, that the Morall law is ſtill in force; which being ſo, Gods ancient Sabbath commanded in this law is ſtill in force alſo: for both Anabaptiſtes and Antinomians haue confeſſed this vnto me, that if it can be proued, that the Morall law is ſtill in fotce, then it muſt and doeth vndeniably follow, that the *Saturday Sabbath* is ſtill in force, as well as any other thing commanded in the law. Thus we haue vindicated Gods Sabbathes, from Anabaptiſtes and Antinomians, in the next place we muſt vindicate them, from Proteſtants and Papiſts.

CHAP. II.

An expoſition of the fourth Commandement; together with a diſcouery of the manifold, lamentable, ſhamfull, and abhominable corruptions and abuſes, of this diuine Law of God, by many Miniſters of theſe times, through their falſe gloſſes, idle anſwers, and abſurd expoſitions of it.

SECT.

SECT. I.

IN the former Chapter, to the end that vve might vindicate the Lords Sabbaths, vve haue defended the Morall Lavv, againſt Anabaptiſts and Antinomians: and novv in this, and the followving Chapters of this Booke, for the ſame end, namely to vindicate the Lords Sabbaths, vve vvil defend the Integrity and perfection of the Morall Lavv, againſt Proteſtants and Papiſtes: for Anabaptiſts and Antinomians deny the whole lavv; Proteſtants and Papiſtes deny the vvholneſſe of the lavv: they, vvill yeeld no obedience at all to the Lavv; theſe, vvil yeeld obedience but by halues: and of this number are thoſe ten Miniſters, my profeſſed enemies in this point, who in ſpeciall ſorte, I doe oppoſe, by name *Mr. Grenewod, Mr. Benton, Mr. Hutchinſon, Mr. Furnace, Mr. Gallard, Mr. Yates, Mr. Chappell, Mr. Stinnet, M. Iohnſon, and Mr. Ward,* dvvelling in and aboute Norvvich.

As for Papiſtes, tell them of their ſinne of Idolatry in vvorſhiping of Images, &c. againſt the ſecond Commandement of this Law, and among other anſwers this vvil be one, that the ſecond Command. is Ceremoniall, and pertaineth to the Iewes only: tell them againe of their ſinne of Sabbath-breaking, that they profane Gods ancient Sabbath, againſt the fourth Comm. of this Lavv, and this ſhall be their anſvver, that the fourth Comm. is partly Ceremoniall, and that the old Sabbathday is Iewiſh, and pertaineth to the Ievves only: As for Proteſtantes, vve tread in their ſteppes vp and dovvne, ſaue that vve are not ſo impudently audacious as they: for vve acknovvledge the ſecond Comm. for Morall; but come vnto the fourth Comm. and here vve iumpe vvith them, ſaying the fourth Comm. is partly Morall partly Ceremoniall, and the old Sabbath enioyned in the fourth Com. is Ievviſh, &c. In reſpect therefore of Gods Sabbathes, vvhich both they and vve deny, vvee yeeld obedience to Gods Lavv but by halues: and ſaying the fourth Comm. is partly Ceremoniall, thereby vve are partiall in Gods Lavv: againſt therefore this partiall dealing vvith God, in his Lavves and ordinances, ſhall the following partes of this booke be ſpent.

SECT.

SECT. II.

The thing vvhich Almightie God intendeth generally in this Com. is hovv all the time and dayes of our liues, ſhould be ſpent and imployed in his ſeruice: the vvhich, is backed vvith an effectuall reaſon (for my purpoſe is firſt to handle the commandement generally, as in this ſecond Section: and then more particularly, as in the thirth Section, &c.) As for the time, we haue a diſtribution of it in the comm. and that into the Sixe dayes, and into the ſeuenth day: touching both of theſe, God hath ordered it, in this comm. hovv he vvould be ſerued; to vvit, on the ſeuenth day, by Sanctifying and Hallovving of it, in the partes of his vvorſhip and ſeruice, and a ceſſation from all ſeruile vvorkes; on the ſixt dayes, by following ſome lavvfull calling or other, vvich may redovvnd to the glorie of God; according to that, 1 Cor. 10. 31. *Whither therefore, ye eate, or drinke, or whatſoeuer yee doe, doe all to the glory of God.* As for the reaſon, it is a liuely & mouing one, it being fetched from God him ſelfe, and from his owne enſample.

In this reaſon, conteined in Exod. 20. 11. vve haue alſo a diſtribution of time, in to the ſixe dayes, and into the ſeuenth day; vvherein it pleaſeth God, to declare vnto vs, hovv he ſpent and imployed his time, to vvit, the firſt vveeke, or ſeuenth dayes, that euer the vvorld ſavv or heard of: the ſixe dayes, that is thoſe ſixe dayes, vvhich for order of number, & order of nature, vvent immediatly before the firſt ſeuenth day, or firſt Saturday that euer vvas; theſe God ſpent in vvorking and in making the heauens and the earth, and all the hoſte of them. This God hath reuealed vnto vs, vnto this end for one, that vve ſhould in imitation of him, make choyſe of thoſe ſame ſixe dayes vvherin God vvrought, that in them and none other, vve ſhould vvorke as God vvrought and in them, vve ſhould finiſh all our vvorkes, as God in them finiſhed all his vvorkes. The ſeuenth day, that is, the ſeuenth day from the Creation, or the firſt Saturday that euer vvas, this day God ſpent in an holy ceſſation and reſting, from the vvorkes of creation; and therefore this time, this day, aboue

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and before all other times & dayes, God bleſſed & ſanctified: and this hath reuealed vnto vs, to this end and purpoſe, that we ſhold in an holy imitation of God, ceaſe from the workes of the ſixe dayes before, and reſt from all ſeruil labour; and that we ſhold make choiſe of this very day, to Sanctifie it and to hallow it like as God bleſſed it, and hallovved it.

Novv that we are not left to our liberty, in this imployment of the time and dayes of our liefe appeareth here by, firſt becauſe God hath commanded it: and ſecondly, God hath backed his commandement, by a ſtrong & forcible reaſon, dravvne from his owne enſample; that we ſhold ſo imploy the dayes of the weeke, as God him ſelfe at the Creation imployed them; and this is noted by that rationall particle (for) Exod. 20.11. And this is that which God aimeth at in this com. generally namely, that we ſhold ſpend and imploy euery day, and all the dayes of the weeke, after the enſample of God; or as God himſelfe ſpent them.

The thing which Almightie God intendeth in this com. ſpecially and principally, is the hallowing of that ſacred time and day, called the *Sabbath day*, and the *Seuenth day*, as in the third Comm. God inioyned the hallowing of his Sacred *Name*, ſo in this fourth com. God inioyned the hallowing of his Sacred *day*, to wit, the *ſeuenth day*, the which him ſelfe had made holy, aboue all dayes, by his bleſſing of it, and Sanctifying of it, as we reade, Geneſ. 2.3. like as the king might ſay to his ſubiectes, Remember my Coronation day, to keepe it an holy day; or Remember the Gunpowder Treaſon day, to Keepe it an holy day; ſo ſaith the king of kings, Remember the Sabbath day, to keepe it holy, Exod. 20. 8.

Secondly, the Sanctification of this day, it is inioyned, both affirmatiuely, and negatiuely; affirmatiuely, in theſe words, *Remember the Sabbath day, to Sanctifie it:* Negatiuely, in theſe words, *In it, thou ſholt not doe any worke:* the affirmatiue parte of the precept, requireth ſanctity, and the performance of holy duties; the Negatiue parte of the precept, requireth a reſting from laboures in our ordenary callings, which hinder and thruſt out thoſe holy duties.

Thirdly, the Lord God inioyneth vs in this comm. tvvo things; the one is the duety of the day; the other is the dueties of reſt from labours, and the perfermance of ſondry the parts of Gods worſhip and ſeruice, in the day.

I call it the duety of the day, becauſe we are no leſſe bound in duety to God, to that day, then to the dueties of reſt and holineſſe in the day; or, we are no leſſe bound, to performe the dueties of reſt and holineſſe on that day, then we are tyed to performe the dueties of reſt and holineſſe them ſelues. I cleere the point by theſe examples, as in a bond you haue two eſſentiall parts; the one, is the ſome of mony to be paied; the other is the day and time when it is to be paied; and a man is equally and alike bound to both of theſe; that is, as well to the day, as to the ſome of mony; as appeareth by this, that al though a man bring the full ſome of mony, yet if he omit the day, and come the day after, his bond is forfeited. And as in circumciſion, there was two things inioyned, the one was the cutting off of the foreskine, the other was the time and day when it was to bedone, namely vpon the 8th. day, Geneſ. 17. 12. and as in that other Sacrament of the paſſouer, there was tvvo things commanded, the one vvas the ſlaying and eating of the paſſouer lamb, the other was the time and day when to bedone, namely vpon the 14th. day of the moneth, Exod. 12. 6. 8. in both which Sacraments of circumciſion and paſſouer, the day & time was no leſſe a duety, then were the actions to be performed in thoſe times and dayes: for it was death to omit thes dayes, Geneſ. 17. 14. Numb. 9. 13. Iuſt ſo, in this fourth com. God inioyneth vs expreſly two things, as eſſential parts of this comm. the one, is the duety of the day, in theſe words Remember the Sabbath day, Exod. 20. 8. and, the ſeuenth day, is the Sabbath, verſ. 10. the other is the dueties in the day, in theſe words, To keepe it holy, verſ. 8. and, in it thou ſhalt not doe any vvorke, verſ. 10. and here the time and day as you ſee, is no leſſe commanded, and that both affirmatiuely and negatiuely, then are the dueties in the day.

The thing vvhich Almightie God intendeth in this com.

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leſſe principally, is the duety of labouring ſixe dayes, ſeruing God in ſome honeſt calling; for which God hath giuen a commandement alſo ſaying, *Sixe dayes ſhalt thou labour, and doe all thy worke*. Now this commandement (as I conceine it) is ſubordinate to the former, made for the Sanctification of the Sabbath day; and made to backe it and to ſupport it: for becauſe God wold haue his people, to Sanctify his Sabbath day, and to reſt therin from labours, that ſo a vacancy may be for holy dueties, therefore hath God added an other precept, commanding vs, to doe all the workes we haue to doe, with in the compaſſe of the ſixe dayes, that ſo no worke may be left to doe in the ſeuenth day Sabbath: So then, theſe tvvo Commandements, to wit, to Sanctify the ſeuenth day, and to labour in the Sixe dayes, may well goe in accompt but for one, and be both called the fourth Comm. becauſe they tend both to one thing, that is, to the ſanctification of the ſeuenth day Sabbath, a like caſe you haue in the 10th. command. in which are many commandements, but becauſe they agree all in this one, of coueting, therefore are they all counted but for one.

Thus much be ſpoken, touching the generall ſuruey, of the ſeuerales and particulares, conteined in the fourth com. In which paſſages, for matter of vſe, we may note firſt: what manner of computation of time God maketh, when he ſpeaketh of his Morall Sabbathes: this may eaſily be gathered out of this fourth com. for heere God diuideth all the dayes of the world into ſeauenes; or weeks; as thus, *Sixe dayes* thou ſhalt labour, &c; but *the ſeuenth day*, is the Sabbath: and againe, In *Sixe dayes*, the Lord made heauen and earth, &c. and reſted *the ſeuenth day*, &c: And this account hath bene Kept in the Church, all along from age to age, both in the times of the Old Teſtament, and of the New Teſtament; ſee Geneſ. 1.31. with Geneſ. 2.2. ſee Exod. 16.22.23.26. Exod. 20.9.10. Mark. 16.1.2. Act. 20.7. Luk. 13.14. Yet further, becauſe we are to be imitatores of God, in this poinct; it is needfull that vve diligently Marke which are thoſe dayes, the which in Gods account, doe make vp a weeke; or which

of all the dayes in the yeere, are thoſe dayes, which belong vnto this or that Number of Gods ſeauen: the which if it be not well obſerued, vve may make a confuſion of the account of Gods weeks and ſeauens; and vvhereas he ſaith, ſix dayes thou ſhalt labour; if this be not obſerued, vve may ſo rekon our ſix dayes, as vve may count the day peculiarly appointed for the Sabbath day, for one of our ſixe dayes, and ſo make it a vvorking day, quit againſt the mind of God, and manie drifte and ſcope of his fourth comm. yea, if we haue no certaine rule, where to begine our accompt, then may we skipp ouer as many dayes as vve pleaſe, before vve begine to rekon our ſixe dayes, and ſo God ſhall haue a Sabbath or ſeuenth day, but once a moneth, or once a quarter, or once a yeere; it is very needfull therefore that we learne this point of God, to knovv vvhich day he counted for the firſt day of the weeke, and vvhich for the ſeuenth day of the vveeke, that ſo vve may knovv, which are thoſe dayes vvherein vve muſt labour; and which for certaine is that day, in which muſt reſt from labour: leaſt the ignorant doe miſtak one for an other; and leaſt the Cuning Sophiſters of our times, doe bequile the ſimple.

In this point we may be inſtructed, from the reaſon in the fourth comm. Exod. 20. 11. For in ſix dayes the Lord made heauen and earth &c. and reſted the ſeuenth day; if now you will know which dayes in the moneth or yeere thoſe were, which here God called the ſix dayes, and the ſeuenth day; looke but into the hiſtory of the Creation of heauen and earth, whereof God ſpeaketh in this reaſon, and there you ſhall be ſatisfied, ſee Gen. 1. That day, God counted for the firſt day of the weeke, or of the ſeauen, wherein he created the light v. 4. 5. and which was the firſt day that euer was; this day is our Sunday, or Lords day, and called conſtantly by all the Euangeliſts, and ſo by all Churches to this day, the firſt day of the weeke, it being the firſt day of the worlds creation, ſee Matt. 28. 1. Mark. 16. 2. Luk. 24. 1. Ioh. 20. 1. Act. 20. 7. That day God counted for the ſecond day of the weeke, or of the ſeauen, wherein he made the firmament, v. 7. 8. and this was the ſecond day that euer was, this day is

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our Monday : That day, God called the third day of the weeke, or of the ſeauen dayes, wherein he made the Earth to appeare, and the Seas, v. 10.13. and this vvas the third day from the Creation : and this day is our Tewſday : That day God called the fourth day of the weeke, wherein he made the Sunne, Moone and Starres, v.16.19. and this vvas the fourth day from the creation, and this day is our Wedneſday. That day wherein God made the fiſhe in the Sea, and the foule in the ayre, he called the fifth day, v.21.23. and that day, is our Thurſday. That day God called the ſixt day of the weeke, vvherein he made man, v.26.31. and this was the ſixth day from the creation, and this day is our Friday. And that day God called and counted the ſeuenth day of the vveeke, wherein he reſted from the vvorks of Creation, and which he bleſſed & ſanctified, *Gen.*2.1.2.3. & this day is our ſaturday.

Forſomuh then as vve haue found out, vvhich are thoſe dayes, which in the fourth comm. God called the ſix dayes, and which day he called the ſeuenth day, it teacheth all miniſtres, in expounding this fourth com. to ſpeake as God ſpake; and to call & count vnto the people, the dayes of the weeke, by thoſe numerall names, vvhich God hath put vpon them: and therefore they muſt call our Sunday or Lords day, the firſt day, and our Saturday, the Seuenth day. And alſo, as touching practiſe, that they exhorte and perſwade the people to be imitatours of God, labouring on the firſt ſix dayes of the worlds creation, and reſting for the Sabbath day, on the ſeuenth day from the creation, vvhich is Saturday; becauſe God himſelfe did ſo, *for in ſix dayes the Lord made heauen and earth, and reſted the ſeuenth day*, vvhich is our Saturday, Exo.20.11. It is as you ſee, the very reaſon and preſident, vvhich God himſelfe hath ſet before our eyes; and if vve like to doe as God did, and to treade in his ſteppes, then muſt vve ſpeake as God ſpake, in our account, and doe as God did, in our practiſe; This is that which *Muſculus* hath, in his expoſition vpon the fourth comm. fol.66. *The imitation of the example of God* (ſaith hee) *ſtandeth in this, that in the ſame ſix dayes, in which God wrought all his workes, we worke ours: and in the ſe-*

uenth day, when hee reſted from his, we doe reſt alſo from our works, according to his example. It is to be noted, that hee ſaith, that our imitation of God ſtandeth in this, that we vvorke on the ſame ſix dayes, in which God vvrought: and that we Reſt, on the ſame ſeuenth day, in vvhich God himſelfe reſted. This is the true expoſition of this fourth comm.

Here then is diſcouered the errour of many, vvho thus pleade for themſelues; Doe not vve according to the Commandement, vvorke ſix dayes, & reſt the ſeuenth day? this is a trueth they ſay indeed, but it is not Gods trueth, they labour ſix dayes indeed, but they labour not on thoſe ſame ſix dayes, which God ſpake of, and which God ſet them a ſample of in his ovvne perſon: nay they profanely labour vpon that day for one, vvhich God ſet them a patterne to reſt on, and that is vpon the Saturday. Tis true as they ſay alſo, they reſt the ſeuenth day, but not on that ſeuenth day, vvhich God counted for the ſeuenth day; but on that ſeuenth day, vvhich God euer counted for the firſt day of the weeke, vvhich is our Sunday. Novv no maruaile God ſet himſelfe out for our patterne, that vve ſhold imitate him; ſee hovv nere vve follovv him; on our Saturday God reſted from vvorke, and ſanctified it, and vve in imitation of him, vvorke on that day, and profane it: againe, on our Sunday, God vvrought, as vpon the firſt of his ſix working dayes; and vve in imitation of God, doe ceaſe from vvorke, and ſanctify it: thus vvhen God reſt, vve vvorke; and vvhen hee vvorketh, then vve reſt: is this to imitate God? or can vve oppoſe, and thvvart him more? and yet theſe men vvold thinke vve doe them vvrong, to ſay they doe not imitate God, but rathet mocke God; pretending indeed, to imitate him, according to his fourth comm. vvhen in very trueth, vve cold not deuiſe on the ſuddaine, hovv to thvvart and croſſe Gods example more then vve doe.

Now vvhence comes this erronious practiſe amõg the people, but from the erronious doctrine of ſome Miniſters, vvho beſides other errours, touching the Sabbath, doe falſly expound the fourth command. to the people, by nicknaming of dayes, as if the ſix dayes mentioned in the Comm. might be

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vnderſtood of other ſix dayes, then God euer ſpake of, or vvrought in; or then the Church for thouſands of yeeres vnderſtood the fourth comm. to ſpeake of; and as if the ſeuenth day, might be attributed to ſome other day, then the ſeuenth day from the creation, vvherein God reſted: and for this purpoſe they haue inuented a diſtinction of *a* ſeuenth day, and *the* ſeuenth day, making the ignorant people beleeue, that the fourth com. ſpeaketh not of *the* ſeuenth day, but of *a* ſeuenth day, that is of any day of the ſeuen: whereby God is plainly defeated of his purpoſe: which vvas to haue that one ſeuenth day, ſanctified, vvhich he had therefore bleſſed and ſanctified; and which himſelfe reſted on, and left vs for a patterne; and hereby an other day is foiſted in, and intruded into its roome. This idle diſtinction, giues vs to learne novv, that there is *a* firſt day of the vveeke, and *the* firſt day of the vveeke: that there is *a* Lords day, and *the* Lords day: and that there might haue beene in the Church of the Iewes, had they beene ſo skillfull as vve are become, *a* eigth day, for circumciſion, and *the* eigth day: and *a* fourteenth day of the moneth for the paſſouer, and *the* fourteenth day: and theſe vnderſtood, not of one and the ſame day, but of diuers dayes: and vvhy not all theſe as vvell as *a* ſeuenth day & *the* ſeuenth day? and if they pleaſe too, vve may haue *a* Chriſt, and *the* Chriſt: *a* Mathevv, and *the* Mathevv: *a* Iohn, and *the* Iohn: *a* Paul, and *the* Paul: and ſometimes theſe ſhall be expounded in one of theſe ſenſes, and aftervvard, at an other time, in the other of theſe ſenſes. Diſtinctions they be, more fit for children, then for men of yeeres; for Ieſuites, then Proteſtants; for Iuglers, then honeſt meaning men.

A ſecond thing out of our generall ſuruey of the partes of this com. is that vve haue proued, that the time and day, ſpecified in the fourth com. is no leſſe commanded by God, then the dueties of reſt and holineſſe: which being ſo, here cometh to be reproued an other errour of our Miniſters: they vſe to Anſwer it thus, vvhen the duety of the very day and time is vrged vpon them: oh ſay they, the time, thats but an adiunct, but an accident, but a circumſtance; and tis not the

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circumſtance ſo much vvhich God lookes at, but it is the ſubſtance which God regardeth: novv ſee, hovv theſe men haue learned an arte to extenuate Gods commandements, by calling them lightly and regardleſly, but an accident, buta circumſtance: who could thinke that Miniſters, yea Puritane Miniſters, vvho ſhold back Gods commandements, and reuerence the things commanded, ſhold *but* at them; and as it were puſh at them vvith a *but*, ſaying tis *but* a circumſtance, &c? is not this a contempt offered to the Holy one of Iſrael, thus to ſleight him in his ordinance? durſt euer the Church of the Ievves, thus *but* at the eigth day, appointed of God for circumciſion, ſaying the ſtrict day is *but* time, *but* a circumſtance, what if we neglect it, and circumciſe on the nineth day, the day after? it is the Subſtance, of cutting off the foreskine, which God lookes at: & might they then haue thus ſleighted the time ordeined of God for the paſſouer, to be eaten on the 14th. day of the moneth, by ſaying the preciſe time, was *but* a circumſtance, and ſo be we eate the paſſouer, it matters not, if we eate it on the 15th. or 16th. day of the moneth? were any of vs, bound in a bond, to paie vnto his Maieſtie, a certaine ſome of mony, vpon the ſeuenth day of May, durſt we aduenture it, to ſleyght the preciſe day of payment, vpon this idle pretenſe, that the day and time in the bond, it is *but* an adiunct, *but* a circumſtance: all will be well enough therefore if I tender the ſome of mony vpon the eigth day or ninth day of May? vvere this but a common bond betwixt ſubiect and ſubiect: ſure Iam no Lawyer, no Iudge, no nor any common man. but vvold ſay this were a plaine forfeiture of the bond; and that the debitor his calling the time but a circumſtance, vvas but a pore ſhifte; this vvere a ſilly plea before the Iudg of Aſſiſes, to ſay the time my Lord, it was but a circumſtance, &c. well hovv euer men dare not dally thus before an earthly Iudge and with an earthly king, yet men dare palter thus with the king of kings: were a man ſummoned to appeare at a day apponinted, but in an inferiour courte, who durſt ſleight that day? They are only Gods dayes, and Gods

times

times then, that may beſleighted: this bewraies that God is not reuerenced as is a mortall king or Iudg, men dare not ſleight the preciſe day of appearance in the Courtes of men; but men dare ſleight the preciſe day of appearance before the Lord chiefe Iuſtice of heauen & earth, in the Courtes of his ſanctuary: nor are men ſo afraid to make a forfeiture of the bond of Gods fourth comm. by neglect of the day, as they are a fraid to forfeite a bond of 10. or 20. to a man by neglect of the day. Thus much for the time and day, in generall, we ſhall hereafter come to the particularity of the time, to ſhew how more ſpecially what day it is which God requireth.

SECT. III.

Hauing laied forth the ſeuerall partes of this Com. in the foregoing Section, & detected ſome of the errours of our time, in abuſing the ſenſe & meaning of the Spirit of God, in this Com. it now remaineth, that I come to the Expoſition of the ſame: and whereas the com. is laid downe partly affirmatiuely, and partly negatiuely, we will in the former place, ſpeake of the affirmatiue parte, the which is conteined in theſe words, *Remember the Sabbath day, to ſanctify it: Sixe dayes ſhalt thou labour, and doe all thy worke.* In this affirmatiue parte, firſt we will ſpeake of the word day: ſecondly of theſe words, Sabbath day: thirdly, of the Commandement, in this word Remember, &c.

For the word Day, to giue an Expoſition of it according to the minde of the holy ghoſt, we muſt ſerch how the holy Ghoſt vſeth this vvord in Scripture: for this purpoſe ſee Geneſ. 1.5. *And God called the light, day*, but no where hath he called the darkneſſe day; wherefore the light only is the day, in Gods accounte: ſee alſo 1 Cor. 3.13. euery mans worke ſhal be made manifeſt, *for the day ſhall declare it.* Where, by the word Day, the holy Ghoſt meaneth the light: ſee 1 Theſ. 5.8. *But let vs who are of the day be ſober.* Where by day, is meant light, as appeareth by the Oppoſition of, the word night, in the former verſe: ſe Joh. 11.9. *are there not 12 howres in the day, if any man walke in the day, he ſtumbleth not, becauſe he ſeeth the light:* the day therefore is the time of light, by Scriptures accompt: wherefore by the word day, in the

fourth Com. I vnderſtand the time of light, and of light only.

A ſecond querie may be to know, how long this day is, and when it beginneth, and when it endeth. For the beginning of it, we are to giue it the largeſt extent, as to begin early in the morning by day breake, or day peepe, euen whilſt it is but a little light, and much darkneſſe, ſee Ioh. 20.1. and Mark. 1.35. this laſt text is to be reade as *Chemnitius* well obſerues thus; In the morning, whilſt it was very much night, &c. πρωϊ ἔτι σκοτους πολλου, and ſo *Beza* readeth it alſo. Now as the day beginneth, with the leaſt light appearing in the skie, ſo we are to thinke, it laſteth ſo long, as there is any ſunne light in the skie, or vntill the day be quite off the skie: thus much be ſpoken of the word day ſhewing 1. what is meant by it, to wit, the time of light. 2. How long this day is, to wit, from the firſt approch of the ſunne light, vnto the laſt departure of its light.

The conſideration of theſe twoo Points diſcouereth vnto vs a threefold errour of our times; the one is of ſuch as hould that the Sabbath day, beginneth at midnight, and laſteth to the next midnight: the other, is of thoſe who hould the Sabbath day beginneth in the morning, & laſteth to the next morning: the other, of ſuch as hould it beginneth on the Euening of Saturday night: al which opinions in they hould as well a night, as a day, to be a parte of the ſabbath day: but theſe are all erroniouſe, becauſe grownd leſſe; for the word day, in the com. ſignifieth the time of light, & this is the frequent vſe of the word in ſcriptures; & that the word day, muſt ſignify darkneſſe; as wel as light, I thinke cannot be ſhowne in the Scriptures. Wherefore, as to giue God leſſe then the wholl tyme of light, is to giue God not a day, but a peece of a day, ſo to giue God more then the wholl time of light, it to giue God more then a wholl day, and ſo more then God hath commanded.

But againſt this it may be ſaid, that there it a day naturall, & a day artificiall, the one cõſiſting of 24 howres, the other of 12 howres, now we muſt giue God the largeſt day, of 24. hovvres: But for this pointe, how euer this diſtinction may haue its vſe in ciuill affaires, yet is it not founded in Scripture: the Scriptures indeed mention a day of 12. howres, Ioh. 11.9. but of a day of

24. hovvres

24. hovvres, I no where reade: it is not ſafe therefore, to expound the word day, in the fourth Comm. of a day of 24: hovvres.

Further it may be ſaid, that by the word day, we muſt vnderſtand, the night and darkneſſe alſo, euen the wholl time of 24. howres: for ſo it is taken, Geneſ. 1.5. *And the euening and morning were the firſt day*: where the euening is put for the darkneſſe; and the morning is put for the light, and both theſe are called the firſt day. Where to I anſwer, that this expoſition is grownd leſſe, to ſay that the Euening is put for the night or darkneſſe; for it cannot be ſhovvne in Scripture, that any where the word Euening, is put for the night or darkneſſe: Herevnto aſſenteth *Mr. Perkins* in his caſes of conſcience, at the end of the ſecond booke. Secondly I anſwer, to giue ſuch an expoſition of the Text, Geneſ. 1.5. as maketh a confuſion of things, is not ſafe, for to vnderſtand by the Euening the darkneſſe, and ſo making the vvord day, to ſignify or comprize both light and darkneſſe is to make a vvofull confuſion; for ſo one and the ſame vvord ſhall ſignifie things quite contrary; as vvel might one ſuppoſe hell to be ſignified vnder the vvord heauen, as night vnder the vvord day: God hath diſtinguiſhed the light from the darkneſſe as in nature, ſo by ſondry proper names, calling the light day, and the darkneſſe he called night, Geneſ. 1.5. let not vs then confound them: a better expoſition of the vvord Euening, is therefore to be ſought; for this end it is to be noted, that the vvord Euening in Scripture, is vſed for the after-noone, and ſo vntill day light befully ended, according to our Engeliſh ſpeech, ſaying, good Euen to you Sir, when tis paſt noone; and calling them Euening prayers vſed in the Church abont 2. or 3. a clocke in the after-noone; and ſo theire Euening Sacrifice in the Temple, in the after-noone; and in this ſenſe ſee thes Scriptures, Geneſ. 24.11. Mark. 15.42. Exod. 29.38.39. Deut. 23. 11. Ioſh. 8.29. Ezra. 9.4.5. Ierem. 6.4. Deut. 16.6. Wherefore, according to the conſtant vſe of the vvord Euening, both amongſt vs to this day, and alſo in the Scriptures, I wold interpret the word of the after-noone; and ſo vvhereas it is ſaid, the Euening and the morning made the firſt day, that is,

the after-noone and the forenoone made the firſt day; vnder-ſtanding by morning the fore noone, as by euening the after-noone.

I knovv nothing againſt this interpretation, vnleſſe it be, that ſome may obiect and ſay, this is to make God put dovvne things miſorderly; for it had bene better to haue ſaid, ſo the forenoone and the afternoone made the firſt day, rather then, ſo the afternoone and the forenoone made the firſt day. Whereto I anſwer, 1. The darkeneſſe was for order before the light, and yet God put the light before the darkneſſe, in this very fifth verſe, *and God called the light day, and the darkneſſe, he called night:* and why might he not alſo put the afternoone before the forenoone? 2. Why might not God ſet the afternoone, which is the latter, before the forenoone, which is the former, as well as Chriſt our Sauiour ſetteth forth the Lord of the vineyard, commanding his ſteward, to call the labourers, and giue them their hier, *beginning* from the *laſt* vnto the *firſt*, Matt. 20. 8? and thus much touching the two formoſt erroures, holding the Sabbath day to beginne at midnight, and in the morning, ſo as they will haue a night, added to the day, or light.

Now, touching the third errour of thoſe who would haue the Sabbath day, to begin on the Euening before the day, and ſo to conteine all that night that goeth before the day; & theſe ſeeme to haue many Scriptures to backe them, as firſt Leuit. 23. 32 *from Euen to Euen, ſhall ye celebrate your Sabbath.* Herevnto I anſwer, this is a peculiar law, for one of the annuall ceremoniall Sabbaths; and it therefore concerneth not the weekly morall Sabbath in the fourth comm. now we muſt not draw the law of this ceremoniall Sabbath, vpon the morall Sabbath: for then 1. muſt the morall Sabbath be annuall only. 2. It muſt be vpon the teenth day of the moneth, without regard had to the day of the vveeke; for ſo it was with this ceremoniall Sabbath. 3 It muſt laſt one wholl day, and a parte of the day before it alſo, for ſo it vvas vvith that ceremoniall Sabbath, it vvas to hold vpon the teenth day, and vpon a parte of the nineth day alſo Leuit. 23. 27. 32.

An other text they produce out of Nehem. 13. 19. *And it came*

to

to passe, that when the gates of Ierusalem began to be darke before the Sabbath, I commanded that the gates should be shut, and charged that they should not be opened, till after the Sabbath &c. Here say they Nehemiah tooke order for the Sabbath to begin, vvhen the gates of Ierusalem began to be darke, and this is on the euening. Whereto I answer, it followveth not that because the gates vvere commanded to be shut, vvhen it began to be darke, that this vvas done, least that euening should be profaned by buying and selling; for it may be very likely, that such as came into the citty with their packes of wares, and pedds of fish, (as v. 16.) so late in the euening, vvhen it vvas almost darke, vvould not open their packes that night, nor goe into the fish stales in the market place, at that time of the day, but rather Nehemiah foreseeing, that if he permitted them to come into the citty laden, so late in the euening, that they minded to be at their marketing early the next morning; vvherefore to preuent that, he shut them out of the citty ouer night, but not because the Sabbath began ouer night, in the euening. 2. I answver, if the Sabbath day began in the euening, at vvhat time *Nehemiah* caused the gates to be shut in, then these absurdeties vvill followv, 1. that they began the Sabbath, before it vvas Sabbath; and they kept the Sabbath, till after it vvas Sabbath; for so saith the text, that the gates vvere shut in *before the Sabbath*, and that they vvere not opened againe, till *after the Sabbath*. 2. If the shutting in of the gates, doe declare vnto vs the beginning of the Sabbath, so must it declare vnto vs by like reason, the end of the Sabbath: & then this absurdety followveth, that vve must keepe one day, and tvvo nights, for our Sabbath; for so long vvere their gates shut in: for if they shut the gates in, on fryday tovvards night, they opened them not againe, on Saturday, the Sabbath day, tovvards night, nor in all likely hoode, vntill our Sunday morning; so their gates remained shut one day and tvvo nights.

A third text they produce, is Mark. 15. 42. *And now when the euen was come, because it was the preparation, that is, the day before the Sabbath*: Hence they collect that the Sabbath began in the euening, and that then vvas the preparation of the Sabbath: for answver hereto, vve must knovv, that on Saturday the Sabbath

day, vvherein Christ lay in the graue, there vvas tvvo Sabbaths mett together vpon that one day, to vvit, the morall Saturday and vveekly Sabbath day, and also an annuall ceremoniall Sabbath day, as *Beza*, *Piscator* and others affirme; this ceremoniall Sabbath day, it vvas the 15th day of the moneth, the day after the Passouer, and by the lavv it vvas a Sabbath day: for on it, they had an holy conuocation and assembly, vvherein they did no seruill vvorke, Leuit. 23.6.7. Novv the Ievves keeping their Passeouer on good fryday, it vvas the 14th day of the moneth and consequently Saturday, vvherein Christ lay in the graue, must be the 15th day of the moneth, and so it vvas this annuall ceremoniall Sabbath day: Novv then here being tvvo Sabbaths on this one day, to vvit, the morall Sabbath, and a ceremoniall Sabbath, hence it is, that the text may be vnderstood of the ceremoniall Sabbath, not of the morall Sabbath; and so the preparation spoken of on the euening before, may concerne the ceremoniall Sabbath, which vvas called the first day of vnleauened bread: and indeed vve reade of a preparation, that was euer vpon the day before this ceremoniall Sabbath, and it was the making ready of a lamb, it must be slaine, and dressed, and rosted, before it could be eaten, and a conuenient place must be prouided for it to be eaten in, Exod. 12. 6. 8. Luk. 22. 8. 9. 11. yea, that this preparation, had respect of the two Sabbaths, only vnto the ceremoniall Sabbath, is plaine, in that it is called the *preparation of the Paßeouer*, Ioan. 19. 14. rather then the preparation of the *Sabbath*: so this text it concerneth neither the morall Sabbath, nor any morall preparation.

By the way, the cleering of this text Mark. 15. 44. wherein is mention of *a preparation before the Sabbath*: may be vsefull vnto vs, to discouer their errour, who vrge a preparation on the Eueuing before the Sabbath, from this or the like textes; as if the Church vvere bound on the euening before the Sabbath day, to make a preparation, as they call it, and to refraine all seruill labours, and begin then the sanctification of the Sabbath in holy exercises; but this is groundlesse. 1. For albeit vve read of a preparation to the ceremoniall Sabbath, which stood as hath bene shovvne, in dressing of the lamb for the Passeouer &c. yet

vve

vve reade not of any preparation to the morall Sabbath enioyned, or vſed: they erre therefore vvho vvould from this, and the like textes collect any ſuch preparation for the Sabbath, as to begin it on Saturday at euen: all the preparation, which God requireth for the morall Sabbath, is no more but this, to remember it before it cometh, and that ſo, as all our ſeruill vvorkes may be compaſſed and finiſhed by the end of the ſixth day, that ſo nothing may hinder vs from Sanctification of the ſeuenth day, vvhen it commeth.

Yet further I anſwere to the text Mark. 15.42. ſuppoſe vve that by Sabbath there mentioned, be vnderſtood the morall Sabbath, why then by preparation there ſpoken of, may nothing elſe be vnderſtood, but a preparation by finiſhing of the vvorkes of the ſixth day in the ſixth day, that ſo no vvorke be left for the ſeuenth day; and for this the context giueth ſome light, by the example of Ioſeph of Arimathea, v.43. vvho vpon the ſixth day, at euen, bought fine linnen, and tooke Chriſt from the croſſe, and embalmed him vvith ſpices, and wrapped him in linnen clothes, and laid him into the ſepulchre, and finally rouled a ſtone vpon the ſepulchre, v.46. Ioh. 19.40. all theſe vvorkes Ioſeph finiſhed on the ſixth day, and ſo prepared himſelfe for the ſeuenth day, the Sabbath day. So in vvhich ſenſe ſoeuer you take it, heres no place for any ſuch preparation as they vrge. Yet further, this is to be noted, that it is one thing to make a preparation for the Sabbath, and an other to begin the Sabbath: this difference they note not vvho vrge the Sabbath to begin on the euening before the Sabbath day: for, vve may make prouiſion and preparation on the day before the Sabbath, for the Sabbath, by haſting on, and contriuing of our vvorks ſo the day before, as no worke may be left to be done on the Sabbath day, and yet not begin the Sabbath vntill the next morning.

Thus we haue done with the confutation of thoſe 3 errours, which vrge from the fourth com. more then a day for the Sabbath; as either all the night foregoing the Sabbath day; or all the night coming after the Sabbath day; or elſe halfe of the night foregoing the Sabbath day, and halfe of the night following the Sabbath day.

Before

Before we can conclud this pointe, a caſe of conſcience wold be ſcanned, tis this, if it be ſo (may ſome ſay) that the Sabbath day is but the time of light only, vvhat ſhall become of the night then, or of that parte of the night, to vvit, an hovvre, two, or three before day in the depht of winter, in caſe a man riſe ſo ſoone? and of that parte of the night, to vvit, tvvo, or three howres after candles lighted; may men ſafely employ theſe times, in the ordenary workes of their callings? Where vnto I anſwer, in ſuch a caſe as this, wherin God hath left no expreſſe order, Chriſtian prudency and diſcretion muſt determine the matter; as then in the longeſt dayes of ſommer, we giue God no more of the time of light, then we can well refraine from reſt and ſleepe, ſo in the ſhorteſt dayes of winter, we ſhould in reaſon and equity, as it were by vvay of requitall, giue God all that time, of the night or darkneſſe, the which we can well ſpare from reſt and ſleepe: for in the longeſt dayes, we ſleepe 2,3 or 4. howres after day light, and againe goe to reſt one or two howres before day light bedone. 2. It is fit we ſhould deale by God in his Sabbath dayes, as we deale by our ſelues, on the ſix working dayes; if in any of theſe we be diſpoſed to riſe before day light, or to ſet vp after day be done, we ſpend thoſe times, in actiones or workes of the ſame for kind, which we doe in the day which belongeth vnto thoſe times, to wit, in common laboures: and ſo let vs deale by God in his Sabbaths, if vve riſe before day, and ſet vp after day, let thoſe times be ſpent in workes ſutable to the day, to wit, in holy exerciſes.

But more ſpecially, for the time in the morning, before it be day, ſince that we muſt ſerue God, with all our heart, and with all our ſtrength, in the dueties of his worſhip and ſeruice on the Sabbath day, it vndeniably followveth, that a man may not fall to the laboures of his calling, 2. or 3. hovvres before the Sabbath doth beginne; for ſo the ſtrength of his body is vveakened, and the liulineſſe and freſh cheerfulneſſe of his minde is abated and dulled, and the edge of his affections is before hand taken off and blunted: and it cannot be doubted, buth that God vvold be ſerued in his Sabbathes, with as much liulineſſe and cheerefullneſſe, and ſtrength of body and minde as may or can be: the

vvhich

vvhich cannot be, if a man ſpend vp and waſt his ſtrength and vigour, before hand by labors: Wherefore let vs with the Prophet *Dauid*, when vvaking or vp before day, ſeeke God by prayer, and the like: *I preuented* (ſaith he) *the dawning of the morning, and cried: I hoped in thy word*, Pſal. 119.147. It is then, a fit time, for a Chriſtian to exerciſe his faith, and hope in God, and to pray vnto him, namely, in the morning erly.

And for the time in the Euening, or after the euening, after the day, beſides what hath bene ſaid before in generall, this alſo maybe added in ſpeciall, that ſince there is a time for meditation vpon the vvord of God, Pſal. 119.15. *I will meditate in thy preceptes*. Pſal. 119.55. *I haue remembred thy name, O Lord, in the night*. Pſal. 119.148. *Mine eyes preuent the night watches: that I might meditate in thy word*. And Pſal. 42.8. the Lord will grant his louing kindneſſe in the day, *and in the night will I ſing of him &c*. Since I ſay there is a time for meditation of Gods word, and for ſinging of Pſalmes in priuate, what time can be more fit, then that time of the night, which immediatly followeth the hearing of Gods word in publike? for then things are freſh in memory: we are to *proue and try all things*, which we heare, 1. Theſſ. 5.21. and to *ſerch the Scriptures* with thoſe *Bereans*, to ſee whither the things taught vs, *be ſo or no*, Act. 17.11. Now what time can be more fit for this duety, then the time preſently followving the hearing of the vvord? There is a precept vnto parents Deut. 6.7. *And theſe words which I command thee, ſhall be in thine heart, and thou ſhalt teach them diligently vnto thy children, and ſhalt talke of them when thou ſitteſt in thine houſe, and when thou laieſt downe, and when thou riſiſt vp*: Now what time is more fit, for parents and maſters, to whet the word of God vpon their children and ſeruants, then preſently after they haue heard it in the Congregation? but this cannot be, if all ſortes may fall to their ſeuerall vvorkes, ſo ſoone as the publike aſſembly is diſmiſſed. And ſo much be ſpoken of the word *Day*.

SECT. IV.

We are now to ſpeake of thes vvords, *Sabbath day*: that vve may giue a true expoſition whereof, and that we may alſo diſ-

couer the falſe gloſſes, and horrible abuſes of this our time, touching theſe words of the Commandement, we thus begin: Of Sabbaths, we muſt know that there were ſundry ſortes, preſcribed of God; there were Sabbathes of yeeres, and Sabbathes of dayes; the Sabbaths of yeeres, were ſuch as laſted a wholl yeere, of theſe vve read in Leuit. 25. 2. 3. 4. but of theſe we haue not to ſpeake, partly becauſe they were ceremoniall, neuer commanded in the morall lavv; partly becauſe the 4th com. treateth of Sabbaths of dayes, not of Sabbaths of yeeres. Againe, Sabbaths of dayes, are of two ſortes, for there vvere Annuall Sabbaths; and there vvere vveekly Sabbaths: of the annuall Sabbaths vve read in Leuit. 23. 7. 21. 24. 32. 35. 39. theſe Sabbaths came but once in a yeere only: of the vveekly Sabbaths, vvhich came euery 7th day, or euery vveeke, of theſe vve reade in the 4th com. Exod. 20. 8. 10. 11. As touching the Annuall and yeerely Sabbaths, we haue not to doe; partly becauſe they vvere ceremoniall, and neuer vvrote in the morall lavv, in Tables of ſtone; partly becauſe they came but once a yeere, but the 4th comm. with which vve haue to doe, treateth of Sabbaths vvhich come once a vveeke; this vveekly morall Sabbath, vvritten in the morall lavv, is that vvith vvhich vve haue to doe: and thus much of the ſeuerall ſortes of Sabbaths.

This morall Sabbath may in generall be thus deſcribed, *The Sabbath day, is a certaine ſacred time ſanctified by God, and appointed to be ſanctified by man.* A more particular deſcription hereof, you ſhall haue by and by, after that vve haue by ſerch found out, vvhich day of the vveeke, this Sabbath day is.

For the vvord Sabbath, ioyned vvith the vvord Day, thus (Sabbath day) it is agreed on all ſides, that it ſignifieth *Reſt*: ſo then, vvhen the Lord ſaid, Remember the Sabbath day; it is as much as if he had ſaid, Remember the *Reſt-day*. Furthermore, it is to be noted, that hovveuer here be tvvo vvords, to vvit, Sabbath, and, Day: or Reſt, and Day; yet here is but one thing, but one time, and one day ſignified; like as vve ſay, the Virgine Mary, theſe tvvo vvords ſignifie but one vvoman: and the Apoſtle Paul, thes ſignifie but one man: and the Lords Supper, ſignify but one thing, or one meale.

It is

It is true, vvhen Diuines in expounding theſe vvords, haue gone thus farre, namely to haue ſhowne that the word Sabbath ſignifieth a Reſt; here they leaue the point, vvithout any further ſerch, to knovv vvhich is the Sabbath day, or Reſt day, leaſt they ſhould find it: but vve not being afraid to find it, but deſirous to find it, vvill proceed further: As vvhen God commanded vs, ſaying, Honour the *King*, 1.Pet.2.17. Remember yee the *law* of Moſes &c. Mal.4.4. And, Moſes ſaid vnto the people, Remember this *day*, in vvhich yee came out of Egypt, Exod.13.3. It is not here enough, to enquire vvhat the vvord *King*, or *Law*, or *Day*, ſignifieth; but a further ſerch ought to be made alſo, and that is to knovv vvho, and vvhich is the King, that vve may honour him: and to knovv vvhat, and vvhich is the lavv of Moſes, that vve may obey it: and thoſe Iſraelites, to knovv vvhich was the day, in which they came out of Egypt, that they might obſerue it: Euen ſo, it is not enough, to enquire vvhat the vvord Sabbath ſignifieth, but alſo vvhich is the day, that vve might ſanctify it: the which, vnleſſe we be acquainted vvith it, vve ſhall be ignorant of the very ſubiect of the Com. The name Ieſus, it ſignifieth a Sauiour; but if novv in the expounding of Scripture, vvhen vve meete vvith the vvord Ieſus, vve haue reſpect onely vnto the ſignification of the vvord, neuer enquiring further vnto the perſon, to knovv vvhich Ieſus the text ſpeaketh of, may vve not commit a foule miſtake, taking a common man, for Chriſt Ieſus, our Sauiour? For there is in the ſcripture a Ieſus, vvhich is Ioſhuah, vvho brought the Iſraelites into Canaan, Act.7.45. Heb.4.8. And there is a Ieſus, vvho is called Iuſtus, Col.4.11. As it is needfull then, after vve haue ſought out the ſignification of the name Ieſus, in the next place, to ſerch to knovv vvhich Ieſus? ſo is it vvith the vvord Sabbath day, vve muſt ſerch vvhich day?

To this query then, which day of all the weeke, or of al the ſeauen dayes, is the Sabbath day? I anſwer, it may beknowne 1. by this name of it, which God hath impoſed, *Sabbath day*: for the name of a thing, doth giue light to the thing named; and by mens names, theire perſones are found ont. As *Iohn*, and *Thomas*, are proper names to two of Chriſts Apoſtles, ſo *Sabbath day*,

is a proper name, to one certaine day of the vveeke, to vvit, to Saturday, the ſeuenth and laſt day of the weeke, that thes words Sabbath day, are a proper name for Saturday, I thus proue it, 1. becauſe none other day of the vveeke, was conſtantly called by the name Sabbath day, but the ſeuenth or laſt day of the weeke, which is Saturday: ſee for this purpoſe thes Scriptures, Exod.16.22.23.26. Exod.20.9.10. Exod.23.12. Exod.35.2. Leuit.23.3. Mat. 28.1. Luk.13.14. I proue it ſecondly, by the teſtimony of all Iewes, novv liuing, at *Amſterdam*, or elſe vvhere, who call Saturday, the Sabbath day: where vnto I may add, the Iewes rekoning of theire dayes of the vveeke; Saturday, they called Sabbath day: Sunday, they called, the firſt of the Sabbath, τῇ δὲ μιᾷ τῶν Σαββάτων, Ioh. 20.1. monday, they called the ſecond of the Sabbath: Tevvſday, the third of the Sabbath, &c. In vvhich theire accompt, as you ſee, no day was called Sabbath day, but Saturday. 3. I proue it by the teſtimony of the Lattines, vvho to this very day call our Saturday, the Sabbath day, *Sabbathum* and *dies Sabbathi*: ſe the vvord *Sabbathum* ſo tranſlated in all Lattine Dictionaries; finally I appeale to all Diuines, if the vvord *Sabbathum* be not vſed in all auncient Hiſtories of the Church for Saturday, the 7th. day. Thus it is euident, that Sabbath day, is a proper name, ſignifying our Saturday: and Saturday then, is the day, vvhich God meant, and ſpake of in thoſe vvords, Remember the Sabbath day.

Secondly, vve may knovv that Saturday, is the day vvhich God meant, by theſe vvords, Sabbath day, becauſe God hath in his 4th: com. plainly deciphred out the day, vvhich he called Sabbath day, and that in theſe vvordes, *But the 7th. day, is the Sabbath*, &c. And ſee Exod.35.2. and Exod.23.12. Leu.23.3. ſo then, the 7th day of the vveeke, is the very day, vvhich God vnderſtandeth by Sabbath day; novv the 7th day of the vveeke, is our ſaturday: for our Lords day, or Sonday, is called by all the 4 Euangeliſts, the firſt day of the vveeke Mat. 28.1. Mark. 16.2. Luk. 24.1. Ioh. 20.1. vvel then, rekon on, and Saturday after vvill be your 7th. day. Furthermore, it is not obſcurly declared, in the reaſon to the 4th. com. Exod. 20. 11. Where Almightie

mightie God ſetteth out his owne enſample for vs to imitate; & hee Reſted on the ſeuenth day, and hee bleſſed and Sanctified the ſeuenth day for Sabbath; vuhich ſeuenth day, from the creation, is our Saturday. Finally, the Sabbath day, and the 7th day, are vſed in the 4th com. promiſcuouſly the one for the other: for tis ſaid, Ex. 20. 11. that God *reſted the 7th day, wherefore the Lord bleſſed the Sabbath day*, &c. where he ſhould haue ſaid, thus *Wherefore, the Lord bleſſed the Sabbath day*, &c. vnleſſe the Sabbath day, and the ſeuenth day, be both one and the ſame, and here I might ad the Teſtimony of *Walæus* de Sabbatho pag. 61. who affitmeth, and alſo proueth it that the word *Sabbath* in the 4th. com. is not vſed indefinitly and indeterminatly, but for the ſeuenth day from the Creation.

Thirdly that our Saturday, was the Sabbath day, which vvas once commanded to the Iewes, by the 4th com. I proue by the Teſtimony of all Diuines; for doe not all, both Proteſtants and Papiſts, acknowledg that our Sauiour was crucified on Good Friday, and that hee lay in his graue, al our ſaturday, being the Iewes Sabbath day, and roſe on our Sunday? wherby they confeſſe, that our Saturday, was the Sabbath day: Further more, doe not all Diuines affirme, that Saturday, the old Sabbath day, was aboliſhed by Chriſt, &c? In which words they confeſſe, that Saturday, was the Sabbath day mentioned in the 4th com. what neede of further proofes?

Hauing found out particularly, which is the day of the weeke, to which the 4th com. had reſpect, namely Saturday: Now we may be bould to make a more particular deſcription of the Sabbath day and thus it may be deſcribed; *The Sabbath day, is that ſacred time, called Satu day, counted the ſeuenth day from the Creation, which was ſanctified and hollowed by God, and appointed to be Sanctiſied by man.* I call it, a ſacred time, and that in a double reſpect, 1. by *deſtination*: 2. By *conſecration*: the Sabbath day is holy by deſtiuation, it being ſet a parte for holineſſe, and for the worſhip of God to be celebrated in it, like as the *Temple* once was: Remember the Sabbath day, to *Sanctifie* it, Exod. 20. 8. The Sabbath day is Holy by conſecration, becauſe at the Creation God conſecrated it and made it an Holy day: and this he

did two waies: 1. By his perſonall and exemplary *Reſt* vpon this day: *And the 7th. day hee reſted from all his worke, which he had made*, Geneſ. 2. 2. For if the grovvnd whereon Moſes ſtood became holy grownd, becauſe of Gods preſence there, Exod. 3. 5. what ſhold hinder it, but that in like ſorte, the day wherin God him ſelfe reſted, ſhold forthwith become an Holy day? 2. By his hallowing and ſanctifying of this day: *So God bleſſed the 7th. day and ſanctified it*, &c. Geneſ. 2. 3. other Sabbathes were holy but by deſtination only, but ſaturday Sabbath was holy, both by deſtination and by conſecration alſo.

Hauing finiſhed this point it remaineth that we make ſome vſe and application of it; the firſt vſe then ſhall be for information: and thus I reaſon, if Saturday be the day and time, which God aimed at in his 4th. com. by thoſe words Sabbath day, then may our Tranſlatores, in tranſlating of the 4th. com. fatly tranſlate it Saturday: for Sabbath day, they may put Saturday, ſaying, *Remember Saturday, to Sanctify it*. For Saturday is that day properly meant by the words Sabbath day; neither haue we any day of the weeke, which will anſwer to the Sabbath day, but our ſaturday only: and if it be objected, that the name Saturday, doth not fully expreſſe the name Sabbath day, becauſe Sabbath ſignifieth a Reſt: I anſwer, it is no more then but this, that to the name Saturday, vve add the word Reſt, and ſo we ſhall haue the full ſenſe, thus, Saturday-Reſt; *Remember the Saturday-Reſt, to ſanctifie it*.

It is obiected againſt this, that ſo doing, we ſhold bring an heatheniſhname, as Saturday is, into the Scriptures, &c. Hereto I anſwer, I truſt that as our holy vſe of our Temples and Churches, hath purged that abuſe of them, vnto which many of them were firſt erected; ſo our Chriſtiaen vſe of the name Saturday, may ſanctifie and purge it, from heatheniſh abuſe: 2. We vſe the name but for diſtinction ſake onely, voide of all heatheniſh vanities: now why may not the name Saturday, be brought into the ſcripture of the 10 commandements, as well as that heatheniſh name *Mars* into the ſcripture of the Actes of the Apoſtles? *Then Paul ſtood in the midſt of Mars hill, and ſaid*, &c.

But

But I meane not to contend for this, I leaue it vnto the wiſedome and diſcretion, of our lerned Tranſlatores, all that I aime at hereby, is only this, that I deſire all meanes and helpes may be afforded, whereby the true and proper ſenſe of the ſcriptures, may be eaſily vnderſtood, and that in as much as may be, by the ignorant and vnlearned: This one ſore euill I find, that whilſt we retaine the word Sabbath in the Com. it being an Hebrevv vvord, it is in our Church, as it vvas in thoſe dayes, vvhere in the ſcriptures, vvere in Lattine; becauſe the people vnderſtood not the Lattine toung, the prieſts might make vvhat Expoſitions they would; and ſo it is here, becauſe the vvord Sabbath, an Hebrevv vvord, is not tranſlated into Engliſh, but redd in our Bibles and retained ſtill; our Miniſters, many of them, giue what fained and fabulouſe Expoſitions of the vvord Sabbath they pleaſe, as *a* Sabbath, and *the* Sabbath, and *a* Reſt; and all to this end, that they might dravv the 4th. Com. vnto the Lords day, and expound it of the Lords day, or Sunday; as if the name Sabbath day, might be giuen indifferently vnto any day of the weeke: none of vvhich corrupt gloſſes could delud the people, if they had the words Sabbath day trãſlated into Engliſh wordes; for ſo they need not, ſo vvholly rely vpon the Miniſters fidelity in Expoſition as novv they muſt: for they might ſee by their ovvne eyes plainly.

For example, ſuppoſe we the 4th. Com. were thus tranſlated, *Remember the Saturday-Reſt, to ſanctifie it*: if novv any doubt could be, vvhich ſhold be the day, appointed of God for Sabbath day, it vvould eaſily be decided, and that by an vnlearned man: if any ſhold offer to corrupt the text, by diſtinguiſhing of *a* Saturday, and *the* ſaturday (as they doe of a Sabbath: and the Sabbath: and of a 7th. day, and the 7th. day) as if there were more ſaturdayes in a vveeke then one, he vvould be laught at for his paines. Againe, if any would goe about to turne Gods Commandement, from the Saturday to the Sunday, by this deuiſe; becauſe the word Sabbath ſignifieth a Reſt, and vve doe Reſt now from laboures on the Sunday, he vvold preſently be anſvvered, that thats a friuolouſe reaſon, for the 4th. Com. inioyneth not a *Sunday-Reſt*, but a *Saturday-Reſt*: laſtly, if any would be ſo idle,

as to

as to apply the 4th com. to the Lords day, and expound it, of the Lords day; why euery child would ſee his groſſe abuſe of the 4th com. for it directly ſpeaketh not of the Lords day, but of Saturday: For it is not the name Lords day, that God hath put into the 4th com. but the name Sabbath day, or Saturday.

Thus I haue ſhowne, what light would come vnto Gods commandement, by the tranſlation of the Hebrew word Sabbath, and what fruit would come vnto euery one in the Church of God thereby; if this I cannot obtaine, yet this at leaſt let me preuaile in, that Miniſters would be pleaſed hereafter in expoſition of thoſe words Sabbathday, to ſignify vnto the people, that thereby is meant our Saturday: For this I haue proued abundantly and vndeniably both by Scriptures, and by the Teſtimonies of both Iewes, and Chriſtians of all ſorts, Proteſtants and Papiſts: this duety therefore, in the true and faithfull expoſition of Gods word vnto the people, I require of them, as they will anſwer the contrary before Almighty God, at that Day: let them bevvare of Sophiſticating with Gods lawes, when they expound them; In the 4th comm. God ſaid, Remember the Sabbath day: but he ſaid not, Remember the Sunday, or the Lords day; nor remember the Monday, the Tewſday, or the Wedneſday &c. but remember the Sabbath day: Now looke which day of the weeke was euer in ancient time named and called Sabbath day, that is the day commanded in the 4th com. If then they can ſhew me, that either Sunday, Lords day, Monday, Tewſday, Wedneſday &c. or any day beſids Saturday, was wont to be named and called Sabbath day, then may they haue ſome culler for their errour, but now haue they none.

A ſecond vſe, ſhall be againſt ſueh Miniſters, as doe either expound the 4th com. to belong to the Lords day, or Sunday, becauſe then we Reſt: or elſe, when the 4th com. is vrged vpon them, as requiring the ſeuenth day reſt, or Saturday-Reſt; they turne it off thus, the vvord Sabbath ſignifieth in Engliſh, a Reſt, now vpon the Lords day, or Sunday we reſt: wherevnto I reply, 1. that thus when God appointed the 7th day, for his Sabbath day, in his 4th com. the people of the Iewes might thus haue anſwered God, that the vvord Sabbath in his 4th com. ſignifieth a

Reſt,

Reſt, now when they keepe any one of thoſe yeerely Sabbaths in Leuit.23. they might ſay, this vveeke vve haue kept one of thoſe annuall Sabbaths, (ſuppoſe it fell vpon Tewſday or Wenſday) and in this day we had a Reſt: by this faire glooſe, might not God looſe in that vveeke, his morall weekly Sabbath, inioyned by the 4th com. which fell vpon Saturday? and that becauſe they kept a ceremoniall yeerly Sabbath, that weeke, vpon the Tevvſday or Wenſday? for vpon this Tevvſday or Wenſday, they did Reſt. What iugling trickes are theſe? vvould a man beleeue it, that Puritane Miniſters, profeſſing the feare of God, vvould vſe ſuch diſſimulation, and handle the vvord of God ſo craftily? pardon me good Reader, hovv euer I reuerence their holy profeſſion, yet I cannot ſpeake of this their vile abuſe, of Gods ſacred vvord, vvithout indignation of ſpirit: vvho that ſincerly loueth God, and his ſacred Scriptures, can paſſe it ouer in ſilence, to ſee his holy vvord thus vvreſted, and baſely abuſed?

Chriſtmas day, vvhen it falleth vpon ſome one of the ſix working dayes; and ſo the Coronation day; and ſo thos common holy dayes, S. Mathews day, S. Iohns day, and the reſt; tis true, we Reſt vpon theſe dayes from our labours, and that by an ordinance of our Church; but will any be ſo abſurd as to ſay, that theſe holy dayes ſtand by vertue of the 4th comm. becauſe we Reſt on theſe dayes? or ſuppoſe the patrones of the Lords day, vvho preſſe the 4th comm. vpon it, ſhould vrge me, to ſanctifie the Lords day, by the 4th com. might not I anſwer them in their owne anſwer, that the word Sabbath in the 4th com. it ſignifieth a Reſt; novv on Chriſtmas day, and on Coronation day, and on S. Matthews day &c. vve Reſt? Secondly I reply, be it that on the Lords day, we reſt, vvhy this is not the reſt, ſpoken of in the 4th com. for this is a Lords-day-Reſt, but the com. calleth for a Saturday-Reſt: this is a firſt-day-reſt, but the com. calleth for a Seuenth-day-reſt: this difference is bigge enough to be ſeene. Finally, if ſuch anſvvers be lavvfull, then vvhen wee meete with the name Ieſus, in a text wherin it is manifeſtly meant, of Chriſt our Lord; yet then may vve ſay, vvhy Ieſus, it ſignifieth a Sauiour, now Ioſhua vvas a Sauiour, for he ſaued the Iſraelits from

the Canaanites &c. but ſhall ſuch cauilles goe for currant? as by theſe trickes, ſome men turne off the Lords Sabbathes, ſo by the like, may they turne off alſo, the Lord Ieſus, their Sauiour: it is but to play the foole a little, with the name Ieſus, as they doe with the name Sabbath.

A third vſe ſhall be againſt ſuch Miniſters, as doe not onely in priuate, but alſo in publike, in their Pulpites, call, or miſcall rather, the Lords day, Sabbath day, in reference to the 4th com. by reaſon of whoſe errour, the people alſo haue learned to nickname the Lords day, calling it, the Sabbath day: But vvhat an horrible confuſion of times, and the proper names of dayes, is this? If this may goe on, err long vvee ſhall ſcarce know one day of the weeke, from another: may not vve, as vvell call our Saturday, Sunday; or our Sunday, Saturday; as call our Sunday, Sabbath day, which is Saturday? if we ſhall make proper names of things, common names, vvhat an intollerable confuſion doe we bring in to the vvorld? Yet further, if vve may call the Lords day, which is holden to be a new inſtitution, Sabbath day, by an old name; why may we not call Baptiſme, which is a nevv inſtitution, *Circumciſion*, by an old name? and vvhy may we not call the Lords Supper, which is a new inſtitution, *the Paſſeouer*, by an old name? For as Baptiſme and the Lords Supper, are come in the roome of Circumciſion, and the Paſſeouer, ſo it is ſaid, that the Lords day, is come in the roome of the Sabbath day? Neuertheleſſe, this nicknaming of dayes, as full of confuſion as it is; and as improper as the ſpeech is; yet it might be borne, if it were not of euill conſequence; for hereby the poore ignorant people are deluded; and hereby they are brought off the more aſſuredly to beleeue, that the 4th comm. doth bind them to reſt from their labours on the Lords day: but to the contrary, vve haue proued, that the 4th com. doth bind onely to the 7th day, or Saturday. Yea, I adde, that men may as vvel ſay, they eat Sacramentall bread at their common Tables, and that they celebrate the Lords Supper, when they eat bread and drinke vvine at their common Tables, as to ſay, they ſanctify the Sabbath day, vvhen on the Lords day they heare a Sermon, pray, and ſing Pſalmes: for the difference betvvixt the Sabbath day, and the

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Lords day, is as great, as is the difference betvvixt the Lords Supper, and our common Suppers, betvvixt Sacramentall bread and vvine, and common bread and vvine, as ſhall be ſhowne.

The name Sabbath day, may be conſidered as diuinly impoſed, by God him ſelfe vpon a certaiue day, or as humanly impoſed by man; novv of all the dayes in the weeke, God impoſed the name Sabbath day, onely vpon ſaturday, the ſeuenth day of the weeke: if therefore we vvill take God for our guide, vve are to call no day Sabbhth day, in reuerence to his 4th. com. but that day which God himſelfe hath named Sabbath day: but as for the Lords day, it is no where in all the ſcriptures called Sabbath day; let the patrones of this day, ſhew where in all the New Teſtament, the firſt day of the weeke, or Sunday, is called Sabbath day: the which ſince they cannot doe, it is altogether grovvndleſſe ſo to name it, yet further, wheras it is ſuppoſed that the Lords day, was ſet vp for a new Sabbath, at Chriſt his reſurrection, yet, as it is to be noted, this day, had no nevv name put vpon it, of many yeeres after that, but it was ſtill called by its old name, to wit, the firſt day of the weeke, as we read in all the 4. Euangeliſts, yea and when it vvas named Lords day, in Reu. 1. 10. yet it was not named Sabbath day, then nor at any time elſe: this name then Sabbath day, being put vpon our ſunday, it is not of Gods impoſition, but of mans impoſition; and ſo tis but humane; it vvere to be wiſhed then, that men vvould rater conforme theire ſpeech vnto God then vnto man; calling Saturday, the Sabbath day, as God did; and not Sunday the Sabbath day, as man doth.

It vvere the more tollerable I confeſſe, if there were ſuch a penury of words, and ſcarcety of names, as vve had no other name for our Sunday: but vve haue 3 ſeuerall names for it, to wit, 1. Sunday, 2. the Lords day. 3. the firſt day of the vveeke: here are names enough for one day; thers no neceſſity therefore to robb the ſeuenth day, of its name, that ſo we might haue 4. names for one day: no no, it is not penury of names, but thers an other matter in it: the name *Sabbath day* it is an auncient name, and it is an honourable name, and God had made his promiſes to ſuch as kept his Sabbathes? *if thou turne away thy foote*

from the Sabbath, from doing thy pleasure on myn Holy day, &c. Then I will cause thee to ride vpon the high places of the earth, and feede the with the Heritag of Iacob, &c. Isa. 58. 13. 14. And the violation of this Sabbath day, God had seuerly punished, as we reade, Numb: 15. 32. 35. and Nehem. 13. 18. Whereby God from heauen hath shovvne in what esteeme he had this day. yea this Sabbath day, God himselfe kept it, and also hee Sanctified it, and blessed is, Genes. 2. 3. yet further, God hath giuen a speciall commandement for this day, and put it in Tables of stone, vttered it vvith his owne voice, and vvrote it vvith his ovvne finger, Exod. 20. thus hath God honoured this day; wherefore the name of it, is also honourable: novv the Patrones of our Lords day, seing all this, and finding no such honour put vpon their Lords day, hence it is, that they might aduance the Lords day, in the minds of the multitude, they haue robbed the Saturday of all its honourable ornaments, that there vvith all they might decke vp and trimme vp the Lords day; and hence it is, that our Sunday, must needs be called the Sabbath day; and so by this meanes, all those Scriptures which mention any thing of the Lords Sabbathes any vvhere, they are together vvith the name, translated vnto the Lords day; vvhat is this, but to robb the Mistris of hir Iewels, to bestow them vpon the handmaide? to take the honour due vnto the Master, and giue it vnto the seruant? or to take the Crovvne from off the head of the King, to sett it vpon a common subiect? for, as for the Lords day, it is but a common working day, in Gods account, it being one of those six dayes, vvherin God said, *Sixe dayes shalt thou labour,* Exod. 20. 9.

Tis true, vve receiued a greate blessing on that day, because our Lord rose then from the dead, and tis as true also that vve receiued a greate blessing on friday because on that day, our Lord laid dovvne his liefe for vs, and suffered vpon the Crosse, and yet for al that, friday is accounted but for a common vvorking day, for one of the sixe dayes, vvherin vve must labour: yet further, the Lords day is but a commmon day, in respect of Saturday, as touching all thos particulares mentioned before; for the name Lords day, it is but nevv, and put vpon Sunday, but since

ſince Chriſt and that many yeerers too ſince Chriſt: but the name Sabbath day, it is auncient, and put vpon the Saturday thovvſands of yeeres before Chriſt: againe, you no vvhere read of any bleſſings promiſed by God, in all the New Teſtament, to thoſe which Keepe the Lords day Holy: nor of any iudgments inflicted, or threatened vpon any, that worke on the Lords day: further you no where in all the Nevv Teſtament, find any commandement, to keep the Lords day Holy. No nor can it be ſhowne that Chriſt euer Kept it: In a vvord, God neuer hallovved the Lords day, nor bleſſed and ſanctified it, vvhereby it ſhold become an holy day; but all theſe and more, God did to the Saterday; therefore is the Saturday, as the King or Miſtriſe, to the Lords day: as then the King and all good ſubiects, wold think amiſſe of him, that taketh the crowne off the King, and ſet it vpon the head of a common ſubiect, yea though he were aboue a common ſubiect, as is a knight, or a Noble man, and as Friday, and Sunday in ſome ſenſe are aboue the other of the ſixe dayes: So no doubt will God, and ſo ſhold euery Godly man, think amiſſe of it, to heare Miniſters take that name of honour, from off the head of Saturday, to ſet it vpon the head of Sunday.

By this tranſlating of the name Sabbath day, from Saturday to Sunday, common people, when they read in the Scriptures, of any thing of note, touching the Sabbath day, preſently they caſt that in theyre minds vpon the Lords day, thinking that to be meant of it: thus being meerly deluded, they honour the ſubiect for the king, the maide for hir Miſtris, and miſapply and abuſe all thoſe Textes of Scripture; is it not high time then, that this abuſe were Looked vnto? and the rather alſo, becauſe by theire carrynig of the name Sabbath day, from the Saturday, vnto the Sunday; they hereby doe ſubtilly carry alſo, the 4th commandement from the Saturday, vnto the Sunday: and thus they robb the Saturday, both of its diuine name, and alſo of its Commandement; for novv, no man cales the Saturday, Sabbath day; nor applies the fourth com. vnto it at all: by this robbery God and his Sabbathes are leeſers, but they are greate gainers, for novv they haue not only got that deuine name, Sabbath day,

for'theire Sunday, but alſo they haue got (though but by vſurpation) a Commandement too for theire Lords day, the which had no commandement before. It bewraieth theire beggarlyneſſe in ornaments for the Lords day, when they muſt thus robb and pull from an other day, to clothe and attire it vvith all: neither hath the Lords day, any thing in the nevv Teſtament, to tye mens conſciences with all, but only what the patrones there of, haue vniuſtly taken out of the Old Teſtament, from the Saturday Sabbath, and out of whoſe ruines, they haue erected a nevv day. For concluſion, let me exhorte Miniſters, and people, to refraine putting the name Sabbath day, vpon the Lords day, for hereafter; we haue names enough beſids, we may call it, Sunday, Lords day, or Pirſt day of the weeke; doe not mocke God, and deceiue the world any longer, vvith vſe of the name Sabbath day, vnleſſe you meant to giue God his proper Sabbath day, the Saturday; why ſhould you retaine the name with out the thing? this is to mocke God, with a ſhaddovv for the Subſtance.

And here I cannot but ſpeake of that common fault of Miniſters in the pulpit, vvhoſe very words, and vvorkes are at iarr, the more is the pitty: for in application of theire doctrines, they are frequent, in preſſing the obſeruation of the Sabbath day, amongſt other virtues, and holy dueties; and on the contrary, in many of there vſes of reprofe, they are very zealouſe, in reprouing the breach of the Lords Sabbaths, together vvith other ſinnes of drunkenneſſe, Svvearing, lying, oppreſſion, pride, and the like; vvherein they doe very well, if their words and their vvorkes vvent together; if their words, and their mind did agree, for aske them in priuate, vvhat day of the vveeke, they meant by the name Sabbath day, and they vvill tell you Sunday or Lords day: ſo then, with their toungs, they call for the Sabbath day, which is Saturday in Gods account, as hath bene proued; but they meane an other thing then they ſpeake of; for they meane it of Sunday or Lords day: like as if a man ſhould talke much and erneſtly of Saturday, but meaneth it of friday: or, of Sunday, and meaneth it of Moneday. Nay their ovvne mouthes ſhall condemne them, for they call for the Lords Sabbaths

baths in the pulpit, vvhen they profane them in theire families, and teach men ſo to doe; nay the Lords Sabbathes, find no greater enemies, then theſe who call ſo much for them; for they at other times, vvill beare the people in hand that they are aboliſhed; and they vvill and dare vndertake to proue, that that Sabbath day, once commanded in the 4th com. is a ceremony, and aboliſhed; and yet theſe men, I will haue the Sabbath of the Lord, ſtill in their mouthes, and make a great clamour for it: the Prophet Ieremiah reprooued thoſe of his time, ſaying, *Truſt ye not in lying words, ſaying, The Temple of the Lord, the Temple of the Lord*, Ierem. 7. 4. And may not I ſay, of our time, forbeare your homonymiouſe and double meaning ſpeeches; refraine your words of æquiuocation, and of mentall reſeruation, ſaying, the Sabbaths of the Lord, the Sabbaths of the Lord: either be right dovvne for the Lords Sabbaths, before the people; or elſe let them be no more heard in your mouths: doe not abuſe that proper name Sabbath day, diuinely impoſed by God, vpon our Saturday; and by your æquiuocations, and mentall reſeruations, meane it of Sunday.

Happily, I ſhall preuaile vvith ſome, to forſake the abuſe of this name, and in ſtead of it, they will call our Sunday, the *Lords day*, and ſo preſſe the ſanctification of it vnder that name. To ſuch I ſay, let them doe ſo then, if they can find any grounds out of Gods vvord, to vvarrant them to preſſe the Lords day, to be kept as the Sabbath day; but this let them take with it, that they muſt with the forbearing of the name Sabbath day, refraine the vſe of the 4th com. alſo; for theſe goe inſeparablie together; they muſt not preſſe the 4th com. vpon the Lords day; for the 4th com. ſpeaketh of a day, vvhich by diuine impoſition, is called the *Sabbath day*, and not of a day vvhich by humane impoſition is called ſo, as hitherto many of their owne braines doe; or not of a day, called the *Lords day*: the com. runneth thus, Remember the Sabbath day &c. not thus, Remember the Lords day, &c. Some there are, vvho allredy, of their ovvne accord, doe call our Sunday, Lords day, and not Sabbath day: but I marualle of all the reſt, vvith vvhat face, theſe men can preſſe the 4th comm. vpon that day, vvhich themſelues confeſſe is named

Lords

Lords day, and not Sabbath day: vvhen as the 4th comm. doth expreſly mention a day, which is named *Sabbath day*, and not *Lords day*. The name Sabbath day therefore, and the 4th com. muſt goe inſeperably together; hold the one and hold the other, renownce the one and renownce the other alſo.

A fourth vſe, ſhall be for the confutation of a common, but very friuolouſe anſwer; let a man vrge the 4th com. for the 7th day, or Saturday Sabbath; and preſently their anſwere will be, that the com. may be vnderſtood not of *the* Sabbath day, but of *a* Sabbath day. But that I may diſcouer the idleneſſe of this diſtinction, and ſuch as vſe it; firſt vve muſt vnderſtand what they meane by it; by *the* Sabbath day, they meane that certaine knowne day, called the 7th day from the creation, which is our Saturday: and by *a* Sabbath day, they meane, ſome vncertaine day, as one or other of the 7 dayes, but not determined which, whither this or that: novv ſay they, the com. may be vnderſtood either of theſe wayes, for the vvord Sabbath, it may be tranſlated either *a* Sabbath, or *the* Sabbath: either of a day certaine, or of a day vncertaine. Herevnto I reply, admit we ſhould grant them, that the com. may be vnderſtood of a Sabbath, vncertaine which; yet by Sabbath, they muſt meane a Sabbath day, whoſe name is of diuine impoſition; well, can they now ſhew vs any day of the vveeke, ſaue Saturday, that is named by God in holy Scripture, Sabbath day? ſure I am they cannot: If then, they cannot ſhew vs, any day in the vveeke, called in Scripture Sabbath day but Saturday, muſt they not be inforced then to apply the 4th com. to the Saturday, and to it alone?

2. By the like licentiouſe libertie in expounding of Scriptures, we may make moſt things that are certaine, and well knovvne which, to become vncertaine, and vnknowne which: for example, the name *Ieſus*, vvhen the text declareth that it is ſpoken of Chriſt our Sauiour, might not a vvrangler ſhift it off alſo, by this anſvver, that the name Ieſus, it may be tranſlated *a* Ieſus, or *the* Ieſus &c. and ſo ſay that that text may be meant of a Ieſus, as Ioſhua, or vncertainly which Ieſus; and not of the Ieſus, which is Chriſt? Againe, whereas tis ſaid, *I was in the Spirit on (the) Lords day*: that is, on Sunday, ſay they: well, may not I anſwer them,

them, as they anſwer mee, ſaying, it may be tranſlated *a* Lords day, or *the* Lords day; and ſo it may be meant of ſome other day beſides Sunday? let a man read ouer 3 or 4 verſes in thebeginning of the firſt chapter of Geneſis, and let him in ſtead of *the* where he find it, put *a*, and he will be aſhamed of his foreading it; yet further, why might not the Iewes, haue the diſtinction of a Paſſeouer, and of the Paſſeouer? and of a Pentecoſt, and the Pentecoſt? as well as a Sabbath, and the Sabbath? And why may not vve haue a Lords day, and the Lords day; a Chriſtmas day, and the Chriſtmas day; an Eaſter day, and the Eaſter day; as well as a Sabbath day and the Sabbath day? To conclude, ſuppoſe we that Chriſt had left an expreſſe commandement in the New Teſtament for the Lords day, in theſe words, *Remember the Lords day to ſanctifie it:* how would the patrones of the Lords day Sabbath rage and ſtorme, to heare any goe about to wreſt this commandement of Chriſts, from Sunday the firſt day of the vveeke, vnto ſome other day, as to Saturday, or to Monday &c? and yet in a ſenſe euery day of the vveeke is the Lords day: I deſire them but to deale with Gods 4th com. which mentioneth the Sabbath day, like as they vvould haue others deale vvith the Lords day, if it were commanded.

I come now to ſhew that by Sabbath day, in the 4th comm. is meant not an *vnknowne* and *vncertaine* day, but a *certaine* and well knovvne day: not *a* Sabbath day, but *the* Sabbath day; (novv this hath bene ſufficiently proued before, neuertheleſſe I vvill proue it furrher, becauſe ſome thinke, that the name Sabbath day may as vvell be applied vnto Sunday as to Saturday, and ſo the 4th comm. may hold its morallity in binding vnto Sunday:) and firſt I vvill begin vvith the Teſtimony of all *Tranſlators*, both new and old; looke into all our Engliſh Bibles, both old and nevvly tranſlated, and you ſhall find that not only in the 4th com. but alſo conſtantly, in all other places of Scriptute, vvhere is any mention of this name Sabbath day, and you ſhall find them tranſlating it, not *a* Sabbath, but *the* Sabbath: which ſheweth cleerly, that hovv euer the word may be rendred *a* Sabbath, yet that tranſlation is not the beſt, and therefore they haue reiected it, and haue vnanimouſly tranſlated it *the* Sabbath: nei-

ther is this done by any that fauoured the 7th day Sabbath, but by those vvho rather fauoured the Lords day, and therefore no doubt, but they would haue made some way for the Lords day, by this their translation, if it could haue bene.

2. The Lord hath in the very com. it selfe, limited the Sabbath vnto a certaine and knowne day, and that 1. by its proper name Sabbath day, vvhich belonged properly vnto our Saturday, not indefinitly and in common to any day; as hath bene shovvne. 2. By deciphering it out most plainly, to be the 7th and last day of the weeke, in these vvords, *But the 7th day, is the Sabbath* &c. Now the 7th day, is not vncertaine which day of the vveeke it is; but well knovvne to be Saturday the last day of the weeke. 3. It is that very day, vvhich must be sanctified by man, vvhich God himselfe sanctified, and set vs for a patterne, to vvit, the 7th day from the creation; as vve haue it in the reason affizmed to the com. Exod. 20.11. Novv the day vvhich God rested on, and the day which God blessed and sanctified, is a certaine and knowne day, see Gen. 2.3. it was *the* 7th day, not *a* 7th day.

3. I proue that the Sabbath spake of in the Comm. was a certaine knowne day, and not an vncertaine day, partly by the Testimony of Moses, Exo. 16.23. where vpon the sixth day of the weeke, v.22. Moses teld the people thus, saying, *To morrow is the rest of the Holy Sabbath*, &c. so then the time of the Sabbath it was a certaine knowne time, and so certaine and so knovvne, that Moses could say of it, the day before it came, *To morrow*, it shall be, &c. so much also may be collected out of, Luk. 13.14. and Act. 13.42.44. Finally, I proue it by the Testimony of all diuines, vvho affirme that our Saturday, vvas the Iewes Sabbath day, which they Kept by virtue of the 4th com. vntill Christ came, as else where I haue alredy, proued more largly: Novv if Saturday were the day which they kept for the Sabbath day, then by the practise of all the Church of the Iewes vntill Christ, the Sabbath day vvas a certaine knovvne day, euen as our Saturday, is a certaine day.

Thus

Thus I haue proued vndeniably, that the Sabbath day, inioyned in the 4th com. it was the Sabbath not *a* Sabbath; it vvas a day *certaine*, and not *vncertaine*, it vvas not vnderſtood of *ſome one day* of the weeke indiſtinctly, but of one certaine vvell knowne day of the weeke; which being ſo, hovv fondly, yea wickedly and profanly haue they done, who by their falſe gloſſes and idle diſtinctions, doe labour to make people beleeue, that Gods certaine and knovvne times for his worſhip and ſeruice, are vncertaine, and vndetermined: that ſo they might alter and change Gods times, and make way for their humane inventiones, that is, toſet the Lords day into the 4th com. you haue ſeene it ſufficiently proued, that Saturday vvas the Sabbath day for thovvſands of yeers, vntill Chriſt; and that by the name Sabbath day, was no other day knowne nor vnderſtood but only Saturday, vntill Chriſt: how vaine then are thoſe men, vvho vvould novv a dayes haue a nevv ſenſe of the name Sabbath day? for vntill Chriſt, theſe words Sabbath day, ſignified *the* Sabbath day, but novv ſince Chriſt, they muſt ſignify *a* Sabbath day: then they ſignified the Saturday, but novv they muſt ſignify the Sunday, or Lords day: was euer ſuch madneſſe heard of before? muſt vvords be mutable, and chang their ſenſe, with the chang of times? that one vvord, in diuerſe Textes, may ſignify diuerſly is not ſtrang; but that one word or name, in one & the ſame Text, ſhould for thovvſands of yeeres, ſignify one thing; and the ſelfe ſame word or name, after thovvſands of yeers, then ſhould haue an other ſenſe, it is matchleſſe; this may be the queene of all abſurdeties: & yet thus abſurd are all they, who would by their diſtinction of *a* and *the* Sabbath, and the like, bring the Sunday or Lords day, novv into the 4th. com. and turne away the 7th. day: The approch of the goſpell, hath not altered the ſenſe of words in the lavv: for theſe words, paſſeouer, Circumciſion, & Sacrifice, though they be aboliſhed, and we haue others in their roome, yet thoſe words, in the ſame Textes, doe ſignify now none other thing, then they were vvont to doe: muſt only the word Sabbath be changed in its ſenſe? If words in the Old Teſtament ſhall haue one ſenſe before Chriſt came, and an other ſenſe after his coming, there

vvil be no certainty of the ſenſe of any of the Scriptures of the Old Teſtament. This is quite to ouerturne all certainty of Expoſition. Were a man but to conſtrue a peece of lattine, out of ſome profane Author, *Terence*, or the like, and ſhould Engeliſh a word in a different ſenſe, from that ſenſe which vvas vſed in that Authores time, and diuerſe from all Dictionaries and the like, vvould it be borne with all thinke we? and yet many of our diuines, vvill deale worſe with Gods ſacred Scriptures, then vvith a profane Author, for albeit the word Sabbath, vvas euer vſed in the Scriptures, for Saturday, and ſo in our Dictionaries alſo, yet they will haue one fooliſh anſvver, or diſtinction or other, vvhereby they vvill turne off the Saturday, to bring in the Sunday, into the name Sabbath day, and into the 4th. com. yea, and neuer ſo much as bluſh at it neither: iudg good Reader, if the Scriptures be not fouly and ſhamfully abuſed by theſe men, vvhen they vvill by their corrupt Expoſitions of the 4th com. offer that violence vnto it, that all men are aſhamed to offer vnto A profane Authour, as *Terence* or the like: But haue you no more care of the ſoules of thoſe God hath committed to your charge, then thus to vſe your vvites, to blind their eyes, leaſt they ſhould ſe the trueth, and vvalke in the vvay of Gods 4th com? ſe to it in time, if Sabbath day, did once ſignify the Saturday, it muſt ſo ſignify to the vvorlds end.

Thus farr I haue laboured, to vindicate Gods 4th com. from the corruptiones of the time: but before I paſſe this point, I deſire to lay before the eyes of our Miniſters, tvvo notoriouſe abuſes; the one is the abuſe of theire flockes, the people of God: the other is the abuſe of Gods ſacred vvord: for the former, by their corrupt preſſing the 4th com. ſo hard vpon the conſciences of their people, for the Sanctifying of the Lords day, they haue drawne many well affected people, to a great deale of zeale in keeping it holy, in ſo much as many doe, in conſcience of the 4th com. heare tvvo *Sermones* in a day, if not in ſome places 3 or 4: they reade the ſcriptures priuatly at home, they refraine all ſeruile labour all the day long, they refraine ſo much as to talke of vvorldly buſineſſes, they neglect their gaine and proffites, which elſe they might haue; yea oft they ſuſtaine loſſe, and all

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in conſcience of the day and time, and of the 4th com. and in hope and expectation, that they performe a good vvorke, and acceptable vnto Almightie God, and ſuch as ſhall one day, be vnto their praiſe and glory: but vvhat novv if this, euen all this be in vaine and to no purpoſe, in reſpect of their endes and grownds, by reaſon it is a ſeruice which God requireth not, haue not then ſuch Miniſters lamentably abuſed their people? for this end, conſider what hath formely bene proued, to wit, that God in his 4. com. requireth the Sabbath day, not the Lords day; the Saturday Reſt, not the Sunday-Reſt; the 7th day for Sabbath day, not the 8th day, or firſt day, for Sabbath day; ſo then to Sanctifie the Sunday, or Lords day, in conſcience of the day, and of the 4th Com. is meere ſuperſtition, and needleſſe religion: becauſe this Sunday or Lords day, is no where commanded in the 4th com. now to doe any thing in conſcience of the 4th com. the which is not commanded in the ſame commandement, it is meere ſuperſtition; ſo all that care and zeale of good people, yea all their paines, and zealouſe deuotiones are loſt labour; oh what a pitty it is? ſo that, vnleſſe as vve may (if vve may) in the deepeſt and greateſt of our charity, hope that God will accept of thoſe good meanings, and good intenſions, of ignorant, miſled, and deluded Papiſts; vve can not hope that God vvill accept of the good meanings and intenſions, of our beſt people in their zealouſe ſanctifying of the Lords day: but that rather, when at that day, they ſhall expect the praiſe of their piety, God may ſay vnto them, and *who hath requireth this at your hand?* Iſa. 1. 12. for becauſe this day, ſtands not by Gods Com. all our performances in conſcience of the day, becomes a limme of that voluntary religion and *will-worſhip*, condemned by S. Paul, Col. 2. 23. it hath as he ſaith indeed a *ſhew of wiſedome*, but it is but a ſhew, not the ſubſtance, vve may aſvvell Sanctify Friday, as Sunday.

But it vvill be obiected, vve haue the dueties, as Reſt, and holineſſe, though vve haue not the day. Wher to I anſvver that many indeed doe ſooth and flatter themſelues much with this anſvver; but I ſay, you haue not the duties, to vvit, the duties of the Sabbathday, but all you haue is, that you haue *like* duties

to thos of the Sabbath, you haue not the *same:* for none can properly be called Sabbath day dueties, but such as are done in the Sabbath day, and by virtue of the 4th com. vvhen you keepe a fastday, or a day of publike thanksgiuing to God, or an holly day, on these you Rest, and performe holy actions, as vpon the Sabbath day; but vvill you call these *Sabbath dueties*? if you will, then may you keepe thes holy dayes also, in obedience to Gods 4th com. for Sabbathes; and then may you also say of these holy dayes, though we haue not the day, yet haue vve the duties of the day, and so you may erect yet more *Sabbaths*, and so stand by the 4th com. wherefore this obiection, which is very common in the mouthes of Ministers and people, is of no moment, it vvill not free them of superstition and vvill-vvorship.

When Saul offred Sacrifice, and Samuel shoul haue done it, why Saul might haue answered, why I gaue God a Burnt offring, & a peace offering, it vvas as much, and the same, which Samuel vvould haue offered, here lacked nothing but the circumstance of the person, it was Saul instead of Samuel: I, but this excuse could not serue the turne, Samuel teld him he had done fooliſh for all that, and God would depriue him of his kingdome for it, 1. Sam. 13. 9. 10. &c. so it is here, they doe fooliſhly that alter Gods dayes and times, and they shall leese their share of those blessings, which God hath promised vnto them that keepe his Sabbathes, Isa. 58. 13. 14. because they keepe not his Sabbaths but their Lords dayes: and they doe fooliſhly, because they think as Saul did, to please God vvith an halfe seruice, doeing somthings which God commanded, and leauing out and vndone othersome thing which God commanded: Sauls obedience came shorte in the circumstance of the person, and therfore reiected: and these men that keepe the Lords day, but not the Sabbath day, their obedience faleth short in the circumstance of the time, Gods Sacred day, and therfore will be reiected of God. Let them looke too it, and receiue admonition. And further whereas they please them selues saying, they haue the dueties of the Sabbath, though they haue not the time: they must know, that for so much as the day and precise time, is as expresly commanded in the 4th com. as are Rest and

holy

holy exercises, therfore the day and precise time, is no lesse a duety, then are other things commanded in the same Com. so then when they please themselues saying, they haue the dueties of the Sabbath and neglect that day and time, they haue but one halfe or some partes of the Sabbathes duties: for they want the sett time, which is a parte of the Sabbathes duetie: yea, and such a parte too, as being vvanting, the dueties of rest and holy excercises, become no better then common holy dayes dueties: for on euery common holy day they doe such Sabbath dueties, that is, they Rest, and heare Sermones, &c. Novv to returne, if through the false Exposition of Gods 4th com. Gods people be led into such an errour, by keeping a vvrong day, as they shall leese the revvard of their expected hopes; and their religion in respect of this day, become a superstition; and their conscience of the 4th Com. proue a non-obedience vnto it, is it not high time that this matter be looked vnto? and haue not Ministers lamentablie abused the people?

Yet further, when people in their priuate family prayers, on Sunday morning, before they goe into the Congregation, pray to God to assist them and helpe them in the sanctification of that day Sabbath, doe they not bable before God, making him beleeue that that present Sunday, is his sacred Sabbath day, the vvhich God knoweth is most false? the same is true also of the Minister, vsing such prayers, in his pulpit publikely. Againe, when night commeth, doe not such as vse to call vpon God morning and Euening, make an humble confession to God, in their priuat families, of their sinnes, among which they rekone vp their failings in the sanctification of that Sabbath day novv past, for one: thus they ignorantly confesse sinnes vnto God, vvhich are no sinnes; and feare vvhere no feare is; for, if a sinne, it must be a transgression of some law; but shew me a law, for the sanctifying of the Lords day; thers one indeed for the Sabbath day, but none at all for the Lords day, neither in the old nor new Testaments: Novv doe not such Ministers lamentably abuse their people, who by abusiue expsitions of Gods commandement, doe put a needlesse conscientie into men? and cause them to thinke that to be sinne, vvhich is no sinne: and which is

worse

worſe, cauſe them to acknowledge vnto God, more ſinnes then God himſelfe knowes; and to aske pardon, where they haue committed no offence: is it not high time, that God ſhould raiſe vp ſome man, to detect theſe errours? yis doubtleſſe; and the times vvill in an irefull diſpleaſure at him, for his honeſt paines, woefully reward him, in body, goods, and good name. Thus far of Miniſters abuſing of the people of God, committed to their charge.

I come novv to Miniſters abuſe of the ſacred word of God, a thing to be thought on: let a man trauaile vpon the Lords day: or doe any common worke, preſently they charg him with a breach of the 4th com. and with a profanation of the Lords Sabbath day: a gaine, in their pulpites, to dravv men to a conſcience of the Lords day, they vrg hard the 4th com. vpon the Lords day; yea, they apply alſo to the Lords day, all thoſe Scriptures, which any where mention the Sabbath day, and were made properly and ſolely, for it; as Numb. 15. 32. &c. and Nehem. 13. 18. where is mention made, of Gods iudgments, for profanation of the Sabbath day: and Iſa. 58. 13. 14. where is mention made of the holy manner of keeping the Sabbath day; and of bleſſings promiſed there vnto: novv they making no difference, betwene the Sabbath day, and the Lords day, doe apply all theſe Scriptures with others, vnto the Lords day, which are proper vnto the Sabbath day: but thus doing, they abuſe theſe Scriptures, and profane the vvord of God; and thus I make it good; as for the Lords day, it is but a common working day; for it is one of thoſe ſixe dayes, wherin God hath commanded vs in the 4th com. to doe our workes in; and it is the firſt of thoſe ſix dayes, called in Scripture, not Sabbath day, but by an old name conſtantly, to wit, the firſt day of the weke and be it, that we receiued a greate bleſſing on this day, to wit, Chriſt from the dead: ſo we receiued alſo on Friday, an other greate bleſſing, to wit, the Remiſſion of our ſinnes, by Chriſt his paſſion and ſuffetance that day vpon the Croſſe for vs; and yet Friday remaineth a common working day, for all that; and ſo may, and doth Sunday, or the Lords day alſo: if then the Lords day, be but a common day, and Miniſters will apply

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Gods ſacred vvord, which vvas deſtinated and ordeined for ſacred and holy time, vnto common and profane time, is not this to abuſe and profane the holy and ſacred vvord of God?

If any ſhall obiect, that the time of the Sabbath day, is not an holy time and the like I anſvver, that as the Temple was an holy place, ſo the 7th day, or the Sabbath day, is an holy time, and an holy day; for God himſelfe made it holy, when he *bleſſed the 7th day, and ſanctified* it, Geneſ. 2. 3. like as then, it is counted an vnſufferable profanation of Gods vvord, for any Miniſter, to pronounce the words of holy Baptiſme, *I Baptize thee in the name of the father*, &c. vpon a child, when he waſheth his hands in common vvater: or to pronounce thoſe vvords of the other Sacrament, *Take eate this is my body*, &c. to a man, to whom the Miniſter giueth common bread, at his Table in is priuate houſe: ſo I iudge it, an horrible profanation of Gods Sacred vvord, for any Miniſter, to take that parte of Gods vvord, to wit, the 4th com. vvith thoſe other Scriptures, vvhich vvere peculiarly deſtinated of God, for his ſacred Sabbathes, and to apply them profanly to the Lords day, which is and common & vvorking day, as Friday is, in a right account.

Thus I haue out of that zeale I be are to Gods Lavv, and to Gods Sabbathes, declared vnto Miniſters, hovv they doe abuſe the people of God, on the one ſide; and profane the Sacred vvord of God, on the other ſide; and this I haue done, not to aggrauate their paſt ſinne, but (God knovveth) that they may preuent the like in time to come: but vvhat ſhall be done to the man, that hath diſcouered all this? will theſe Miniſters loue him for it? no they vvill hate him for it, and reuile him for it, and perſecute him, and ſay all manner of euill againſt him falſly, ſaying he is of a provvd ſpirit, to diſcouer any erroures in them, and the like: if it proue better, tis more then I looke for; and better then I haue found hither to: but I paſſe not for their diſpleſure, ſo be I may keepe a good conſcience to wards God: Miniſters muſt heare of their ſinnes as vvell as common people, And ſo much for the Expoſition of theſe vvords (Sabbath day) and for detection of the errours about them.

SECT. V.

Hauing in the former Section, expounded the thing commanded, to wit, the time of Gods vvorſhip, in theſe words (Sabbath day) vve are novv to come vnto the Commandement it ſelfe: and this is deliuered in diuerſe words, as in Exod. 20. 8. *Remember the Sabbath day*: in Exod. 31. 16. *Wherefore the children of Iſrael ſhall Keepe the Sabbath, &c.* and in Deut. 5. 12. *Keepe the Sabbath day, to ſanctify it, &c.*

Wherefore the obſeruation of the Sabbath day, is not at liberty, but it is neceſſary, for it is ſtronghly Commanded, and that vnder theſe two words *Remember*: and *Keepe*.

For matter of vſe, ſince this time, is commanded in the firſt Table, a mongſt our duties to vvards God, and not in the ſecond Table, vve learne, that as to hallovv and ſanctify Gods *Name*, in the third Com. ſo to Sanctify Gods *Time*, in the 4th Com. is a parte of Gods worſhip; and therfore this time, is not to be ſleited, as it is by many, ſaying the 7th day you ſtand ſo for, it is but a matter of time, and God regardeth not time ſo much, &c. but ſay I then, why did God pleaſe ſo expreſly to giue a Commandement for it, ſaying *Kepe it*, and *Remember it*? and why did God place it, in ſo high a rank, as to ſet it into the firſt Table? they doe well therfore, who honour this time, this ſacred and ſanctified time, and who ſtand for it, and ſpeake for it. For my parte, I know no reaſon, why vve ſhold not ſtand for the Sanctification of Gods *Time*, as vveli as for the Sanctification of God *Name*, they being both Commanded, and both Commanded in the firſt Table.

An other vſe of this pointe, is it ſo, that God hath charged vs to *Remember* his Sabbath *day*, vvhat vvill become of ſuch preachers thē, as are ſo farr off from a remembrance of it as that they teach men publikly to forget it? and to this euill end & ſinnefull, they labour to be blurr Gods day, by calling it odiouſly Iewiſh and Ceremoniall: and to this end, they haue coined many diſtinctions, wherby they would peruert the ſtraight vvay of the Lord, and put a ſtumbling blocke before the people, that ſo this thing commanded by God might be ſlighted; yea, they haue ſo handled the matter, and blered the eyes of the people, that they

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are ſo farre off novv from Remembring the Sabbath day, as that, (poore people as they are) they know not which day of the weeke ſhould be called Sabbath day.

As theſe Miniſter ſhall vndoubtedly anſwer to God, for the ſinne of the people, in profanation of the Lords Sabbath weekly; ſo doe I vviſh and aduiſe all people, to lay the weight and perill of their ſoules, vpon theſe their Miniſters, vvho tach them thus: telling them plainly thus, we ſee a plaine and expreſſe commandement of Almightie God for the Sabbath day, but vve ſee none for the Lords day; vvherefore vve dare not in our conſciences, ſpeake againſt the Sabbath day, no nor profane it, by that common light of vnderſtanding and conſcience which God hath giuen vs to iudg by: if we durſt truſt our ovvne iudgments, vve durſt not but ſanctify the Sabbath day; and God knoweth, if you our Miniſters, vvere as vvilling as vve are, we vvould keepe it holy; vvherfore, th fault is not in vs, nor the ſinne ours, if it be profaned; ſee you to it therfore, our blood be vpon you, if we periſh in this ſinne eternally, or be plagued of God for it heere temporally; for, it is only the reuerent regard, vvhich vve haue of you, and your lerning, and honeſty, which maketh vs to diſregard this thing commanded of God: this we ſhall be able to plead before Almightie God, at that greate day of Aſſiſes, that we are iunocent in this matter; and if for all this, it then goe ill vvith vs, vve ſhall curſe the day, that euer vve knevv you, and beleeued you: thus I aduiſe people, to diſclaime and abandon the hauing any hand in this ſinne, and to lay the burden of it, vvholly vpon ſuch their Miniſters, as doe perſiſt in enmity to the Lords Sabbathes, or to any thing commanded in the 4th Com. novv the reaſon of this my aduiſe is, becauſe I finde the people generally, indifferently affected, and ready enough to imbrace Gods auncient Sabbath in conſcience of Gods 4th Com. and the only bridle, that cauſeth them to refraine conſent, is the reuerent opinion they haue of their Miniſters, vvho are contrarily minded, and teach them otherwiſe, &c. Whereby it appeareth, that the whole fault is in their Miniſters; and therfore haue I aduiſed the people, to lay the waight and whole burden of this matter, vpon their Miniſters,

to prouoke them to reforme and cale backe their erronious Doctrines touching God Sabbathes, leaſt they haue the blood of many ſoules an other day laied to their charge.

An other vſe of this pointe, is againſt Miniſters alſo, and it is of exceeding greate conſequence, enough to cauſe the haire vpon their heads to ſtand right vp, and their hearts to tremble againe if there be any loue and feare of God left in them: it is this; Is it ſo, that Almightie God hath charged and commanded vs to Remember his Sabbath day, to ſanctify it; and to this end hath giuen vs his 4th com. how dangerouſe then, is the caſe of ſuch Miniſters, as haue by theire vaine diſtinctiones, and fond obiections, not only aboliſhed the Lords Sabbath day it ſelfe, but alſo by aboliſhing it, haue quite and cleane for euer, ouer throwne all the 4th commandement alſo; ſo as the 4th com. ſhall novv ſtand among the 10 commandements, but as a Cipher of no vſe; behold vvhat hauocke ſome Puritane Miniſters haue made, that ſo they might make a way to bring in, and vphold their Lords day Sabbath.

That it may appeare to the world, that I taxe them not cauſleſly, I proceed to proue what I haue ſaid; and that partly from their diſtinctions, and partly from their obiections: Firſt for their diſtinctions; they doe diſtinguiſh of the time in the 4th com. and of the dueties of reſt and holineſſe, in the time: Now for the time, the 7th day, and the Sabbath day, theſe are Iewiſh (ſay they) ceremoniall and aboliſhed: but the dueties in the time, they onely are morall and perpetuall: and to this head come all their other diſtinctions, and from hence they are deriued: vpon this diſtinction, thus I argue; *If that time, that is, all that time which was commanded to the Iewes, and compriſed in theſe words (the 7th day) and (the Sabbath day) be a ceremony and aboliſhed as Iewiſh, then is there no time left in the 4th com. for any Sabbath day: But that time, that is, all that time, once commanded to the Iewes, and compriſed in theſe words (the 7th day, and, (the Sabbath day) is a ceremony and aboliſhed as Iewiſh: Therefore there is no time left in the 4th. com. for any Sabbath day: and, by conſequence, no 4th com.* For the Minor, they cannot deny it; for it is a limme of their owne diſtinction; for they ſay (the 7th day) is aboliſhed

aboliſhed, and (the Sabbath day) to wit, that ancient Sabbath day, commanded to the Iewes in the 4th com. that they ſay alſo, is, Iewiſh and aboliſhed: Wherefore vnleſſe they can ſhew vs ſome new Scripture, or ſome other partes of the 4th com. which haue hitherto laine hidden and vnknovvne, where there is mention made of any other 7th day then one, and of any other Sabbath day thē one, it muſt neceſſarily follow, that when they ſay, that that one 7th day, and that one Sabbath day, once commanded to the Iewes in the 4th com. is aboliſhed, that then all the time once commanded, is aboliſhed; for, all the time then commanded, was that one 7th day time onely; and that one 7th day time, was all the time, that was commanded: take away then one, and you take avvay all. For the Major its conſequence, it is cleere of it ſelfe, That if all the commanded time, in the commandement, be aboliſhed; then there is no commanded time, left in the commandement, for a Sabbath day: for example, ſuppoſe a man hath a garden, wherein are ſondry bedes of herbes, among the vvhich he hath one bedd of Tyme: If now the gardiner come and cut vp by the rootes, or roote out, and digge vp all that bedd of Tyme; may not a man ſoundly argue thus, that if all the Tyme in the garden be rooted vp, that then there is no Tyme left in the garden? Why ſo it is in our caſe, take away that time, that was commanded, and there is no time, that is, no commanded time. Thus you ſee, that by their aboliſhing of that very day and time, which the Iewes kept, to wit, that Sabbath day, and that 7th day, they haue aboliſhed all time out of the 4th com. ſo as novv it commandeth not any day, nor any time to be ſanctified.

In the laſt place, I am to proue, that if there be no time left in the 4th com. that is, no commanded time; that then by conſequence, there is no 4th com. in vſe, but that it is a meere Cipher. For this purpoſe, remember, they diſtinguiſhed of the things commanded, to be the time, and the dueties in the time: the time then being aboliſhed, as hath bene proued, and as they every where profeſſe to hold, there remaineth nothing in the commandement, as commanded, but the dueties in the time, to vvit, Reſt and holy actions, and for theſe dueties, there is no

commanded time left now, ſo that either the dueties, muſt fall to the ground, and be aboliſhed together with the time, as common reaſon would teach a man; for, the proper time or proper place for any thing being taken avvay, the action to be done in that time, or in that place, muſt needs be taken avvay alſo, and ſo the dueties muſt come to naught and be nullified, for vvant of a fit and proper time to doe them in: or, if any time be to be allotted for theſe dueties, (in caſe me may abſurdly ſuppoſe the dueties to ſurviue the time) it is not a commanded time; for thats gone and aboliſht, as they ſay; vvherefore it muſt be an indifferent time, and at the vvill and pleaſure of men onely: or, at moſt, it muſt be no more time, then can by force of neceſſary conſequence, be collected for the performance of thos dueties, Reſt, and holineſſe: vvell then to proceed, let vs ſee vvhat time it is which they can collect: ſure I am, that from the conſideration of the dueties of Reſt and holineſſe, as they ſtand in the 4th com. they can collect no more but this, that if God hath commanded, theſe dueties of Reſt and holineſſe, to be performed; then there muſt be a time, or ſome time allotted out by man, for the performance thereof.

Now be it granted, that ſome time muſt be allowed for theſe dueties; the queſtion then is 1. when that time muſt be? 2. How often that time muſt be? 3. Hovv long that time muſt be? For ſo much as novv by their opinions, the time of the 4th com. is vtterly aboliſhed, therefore thes queſtions cannot be ſatisfied by the 4th com. the Church therefore muſt determine them. To the firſt then I anſvver, vvhen muſt the time, or Sabbath be? why euen then, vvhen men pleaſe it ſhould be, as they can agree vpon the matter: This age may appoint it, at one time, an other age may appoint it at an other time. To the ſecond queſtion I anſwer for them, hovv often muſt that time be, for performance of thes dueties of the Sabbath? vvhy, ſince thoſe vvords *the 7th day is the Sabbath*, Exod. 20.10. be aboliſhed vvhich taught vs hovv often to keepe a Sabbath day, to vvit, euery 7th day; vvhy novv vve are left to our choiſe and liberty; for novv, vve are not by Gods commandement, nor by any neceſſity of conſequence in reſpect of the dueties, vrged to giue God a Sabbath

day

day, frequently, but the Commandement may be throughly fulfilled, if we giue God a day, either once in euery 7 dayes, or once in euery 14 dayes, or once in euery 21 dayes; or once in a moneth, or once in a yeere, or once in 7 yeere, or once in a mans liefe: ſo be that once in a mans liefe, a man doth Reſt and performe holy exerciſes, a vvhole day long, he hath fulfilled the Commandement; for it requireth by their doctrine, novv no more, but Reſt and holineſſe a day long, vvith out any mention hovv oſten. To the third queſtion, I anſwer for them, hovv long muſt that time be, vvhen it cometh? vvhy, not a day long; for the *time*, and the vvord *Day* in the 4th Com. is aboliſhed (ſay they) ſo then, novv the Com. requireth not a day to begiuen God, vvhither a day of 12 or of 24 hovvres: it only requireth the duties of Reſt and holineſſe: vvell then, if the Church giue God but one hovvre in a day, vvhen the day commeth, in the duties of Reſt and holineſſe, the com. is fulfilled; and thus the Church, needeth not, vnleſſe they vvill, giue God any other Sabbath, but one hovvre vpon ſome one day by hearing a Sermon; for all that hovvre they performe the duties of the Sabbath, to vvit, Reſt, and holineſſe: ſo then to ſumm vp the Sabbath which thes Miniſters muſt haue; It is a Reſt from laboures, and an holy exerciſe of prayer vvith the Miniſter, and harkening vnto Gods vvord preacht, an vvholl hovvre long; and that once in a vveeke, or once in a moneth, or once in 7 yeeres; or once in a mans lief time, behould your Sabbath? One thing I muſt remember you of, vvhich is this, that Gods time being aboliſhed, this time of an hovvre or the like, vvhich comes now by force of collection, it is not a Dinine time, but an Humane time; ſo the com. is embaſed, by the chang of a Diuine time, for an Humane time. Iudg novv Chriſtian reader, if by theire diſtinctions, boulding the time in the com. ceremoniall, they haue not nullified with the time, the vvholl 4th Comm. alſo: for, 1. vvhereas the time, ſhould be at Gods appointement, when? novv they haue brought it to be at manes appointement, when he vvill. 2. vvheras the Sabbath day vvas frequent, once in 7 dayes; now it needeth not be once in 7 yeeres. 3. vvheras the Sabbath vvas a day longe; novv it needeth not by the 4th com.

be aboue

be aboue an houre long: vvheras then the Commandement was, Remember the Sabbath day: now it may rune thus, Remember the Sabbath hovvre. I may novv with Dauid turne my ſpeech from men, vnto God. and ſay, *It is time for thee Lord to worke, for they haue deſtroyed thy Law.*

Yet further I proue againſt them, that they haue aboliſhed the vvhole 4th Com. and that by their aboliſhing of the proper time in the 4th Comm. vvheras they ſay there are twoo things in the 4th Com. the one is the time, and this is aboliſhed; the other is the duties in the time, as reſt and holineſſe, and thes they hould Morall; if then I ſhall proue that thes duties, are nullified and aboliſhed then you vvill ſay vvith me, that they haue aboliſhed the 4th Com. indeed: for both the time, and the duties alſo vvill be aboliſhed. For this purpoſe we muſt know, that there are Sabbath day duties, and 4th Com. duties, properly ſo called; and there are duties very like vnto them; as one egg is like an other; but the like is not the ſame; or as a counterfait ſhilling is like a true and current ſhilling; but yet it is not a true ſhilling and paiable by the Kings authority: thus Samuels Sacrificing, and Sauls Sacrificing, where alike, but Samuels Sacrificing, vvas properly a Sacrificing, Sauls was but an Apiſh imitation, and a counterfait: for he vvas not the perſon that ſhould doe it: So to reſt from laboure an vvholle day, and to ſanctifie it, in Holy proformances: this day being the 7th day, which is properly called Sabbath day, thus theſe duties, are properly called Sabbath day, and 4th Com. duties: but on the other ſide, to reſt an whole day, from labour, and to ſanctifie it by holy proformances, and this day not being the 7th day, but ſome other day: theſe dueties novv are very like the other indeed, as one egg to an other, as a counterfait, is to a currant ſhilling? and as Sauls Sacrificing was to Samuels; but they are not the ſame duties, nor can they be properly called Sabbath day duties, nor 4th Com. duties; no more then a counterfait can be called a true ſhilling, or Sauls Sacrificing be counted Samuels Sacrificing; be cauſe this was not the day vvhereon theſe ſhold bedone.

For example, the Iewes had yeerly Sabbathes; and weekly Sabbathes;

Sabbathes; now albeit the reſt, and the holy actions, done on the yeerly Sabbath day, vvere a like, and all one for kind, with thoſe done on the weekly Sabbath day, yet no man vvill ſay they were the weekly Sabbath day dueties, or the 4th Com. dueties; for they vvere done by virtue of an other ſpeciall Com. Againe the Iewes, had *Sabbath* dayes; and they had faſt dayes, and alſo dayes of publike thankſgiuing, as vve haue on Coronation and Gunpovvder treaſon dayes and the like: Novv albeit they did reſt vpon theſe dayes, and performe like dueties, as vpon theire Sabbath day, yet no man will ſay theſe were Sabbath day dueties properly, and 4th Com. dueties: I truſt no man thinketh that thoſe are Sabbath day duties, and 4th Com. dueties, vvhich vve doe on *Chriſtmas* day vvhen it falleth on a weeke day, or on *Coronation* day, and the like: no theſe are but like them: Thus it is for our Lords day, albeit we doe the like dueties on this day, which ought to be done on the Saturday Sabbath yet are they not the ſame: for they differ much, as 1. they differ in the day; thoſe vvere done on the 7th day, properly called Sabbath day, and ſo Sabbath day dueties: theſe, on the 8th day, called Lords day, and ſo Lords day dueties: 2. thoſe vvere done in memory of the Creation; theſe in memory of the Redemption. 3. thoſe vvere done by the appointement of God in the Lavv; theſe, are ſuppoſed to be done, by the appointment of Chriſt in the goſpell. 4. thoſe vvere done in imitation of God, at the Creation; who then reſted on the 7th day, and hallowed the 7th day, Geneſ. 2. 2. 3. But theſe dueties of Reſt and holineſſe on the Lords day, are not done in imitation of God at all, for it is the 8th day. Novv vvere there no more but the firſt difference, in that thes duties were done on a wrong day, it vvere enough to ſhevv that theſe are no Sabbath day dueties, nor 4th Com. dueties, no more then Sauls Sactificing was Samuels Sacrificing or a true and commanded Sacrificie: but all the 4. differences put together, it is manifeſt, that the dueties of reſt and holineſſe which we performe on the Lords day, are not Sabbath day dueties, nor 4th com. dueties, though they be neuer ſo like them: wherefore ſince thes be not the dueties commãded in the 4th com. which we performe, it followth that the proper

dueties of the 4th Com. are nullified and aboliſhed, as vvell as the time and day; and ſo the time, and the dueties in the time, being both aboliſhed, the whole 4th Com. is aboliſhed.

Thus hauing proued from their diſtinctiones, that they haue aboliſhed not onely the Lords Sabbaths, but alſo the 4th Com. it ſelfe: Iam novv alſo to proue the ſame, from their obiections, vvherby ther profane abuſe of Scripture ſhall appeare, in that they ſo expound Scripture, as therby they ouerturne one of the Tenn Morall Lavves, the 4th Com. and by that time this be made apparant, I truſt all that loue God, vvill hate their doinges; and they that loue Gods Commandements, vvill contemne their Expoſitiones: for this purpoſe I vvill produce you two of ther ſtrongeſt and maine Textes, vvhence they collect their obiections: the one is, Col. 2. 16. *Let no man condemne you in meate, or drink, or in reſpect of an holy day, or of the New Moone, or of the Sabbaths:* vvhere by the word Sabbaths, they vvill needs vnderſtand the vveekly Sabbath commanded in the 4th Com. and ſo that ſhall be aboliſhed in this text, as a Shaddovv of Chriſt, The other Text is, Exod. 31. 13. *verily, my Sabbaths ye ſhall keepe, for it is a ſigne betweene me & you, &c.* Where ſay they, the vveekly Sabbath, mentioned in the 4th comm. is made a Signe, and ſo it is aboliſhed. Novv from thes two textes and obiections of theirs, I gather two arguments as neceſſarily folovving, for the vtter abolition of the 4th com.

The firſt is this, that if theſe two textes doe (as they ſay) aboliſh that very Sabbath day, vvhere of God ſpake in his 4th com. then are theſe vvords in the com. to vvit, *the Sabbath day:* a ceremony and aboliſhed: the reaſon of this conſequence is, becauſe theſe vvords Sabbath day, in their two textes, are in their nature the ſame, and of the ſame extent, vvith the like or ſame words (Sabbath day) in the 4th com. and it muſt be ſo, for they oppoſe thes words (Sabbath day) in their two textes, vnto the like vvords (Sabbath day) in the 4th com. the one to aboliſh the other. This being ſo, I proceed, if that theſe vvords in the 4th com, to vvit, Sabbath day, be a ceremony and aboliſhed, then is the 4th com. nullified, and vtterly ouerthrovvne: that this is ſo, I pray looke the text, Exod. 20. 8. *Remember (the Sab-*

bath

bath day) *to ſanctify it*: I haue put the vvords in controuerſy, in a parentheſis as you ſee; novv let thes Miniſters take a way thoſe vvords in the parentheſis, and you take quiet avvay, the very ſubiect matter of the Lords ſpeech: you leaue a roofe with out a foundation: God ſaith, Remember the *Sabbathday*: but if now there be no *Sabbath day*, for that it is aboliſhed, as they ſay, hovv then ſhall a man Remember it? God commandeth to keepe the Sabbath day, Deut. 5. 12. but if there be no Sabbath day, hovv ſhall a man keepe it? Againe, God ſaith, *ſanctifie it*: but how ſhall we ſanctify it, if it be not? vvhat can vve Remember to ſanctify a nothing? ſo thus I haue ſhown, that the very commandement, the 4th com. is vtterly nullified by their obiectiones, and made to ſpeake non-ſenſe, or a nothing; this is my firſt argument.

My 2d argument, is taken from the vvord *Sabbath* in their owne ſenſe & vſe of it; for when I vrge thē with the name Sabbath in the 4th com. they turne me off vvith this, that the Hebrew vvord Sabbath, ſignifieth a Reſt, in Engliſh: vvell be it ſo, a Reſt let it ſignify: from theſe two textes then, I argue againe, thus, *If the Reſt in the 4th com. be aboliſhed, thē is the 4th com. it ſelfe, vtterly aboliſhed: but that the Reſt in the 4th com. is aboliſhed*; them ſelues confeſſe it in their obiected two Textes: for in thes Textes, is the vvord Sabbath, ſee Exod. 31. 13. Col. 2. 16. vvhich vvord Sabbath ſignifieth a Reſt, novv they doe oppoſe the word Sabbath which ſignifieth a *Reſt*, in Exod. 31. 13. Col. 2. 16. againſt the ſame vvord Sabbath, in the 4th comm. which ſignieth a *Reſt* alſo, prouing vnto vs, that the Sabbath and Reſt in the 4th com. is a ſigne and a ſhaddovv, and ſo aboliſhed, by theſe Textes, Exod. 31. Col. 2. which being ſo, hence it is apparent by their owne vvorke and ſenſe, that not onely the Hebrevv vvord Sabbath is an aboliſhed ceremony and ſhaddovv, but alſo that the Reſt vvhich it ſignifieth, is alſo a ceremony and an aboliſhed ſhaddovv. And ſo I come to proue the conſequence, namely, that if the Reſt in the 4th com. be aboliſhed, then is the 4th com. vtterly and for euer aboliſhed: this I make good thus; if that Reſt from our ſeruile laboures, be aboliſhed, vvhich was once in the 4th com. commanded, then novv vve

may labour, in our calings, not onely on the ſixe dayes, but alſo on the 7th day; not onely on the vveeke dayes but alſo, on the Sabbath day; and if vve may on the Sabbath day, be occupied a broad the fieldes after our buſineſſes, this doth neceſſarily exclud all neceſſity of aſſembling in the congregation, to pray together, and praiſe God togeather; for hovv can a man be both a broad and at home; in the field and in the Church; plovving there, and praying heere, both together?

Thus I haue finiſhed my arguments, raiſed out of their two Textes, vvherehy I haue proued, that from their obiections and expoſitions, there follovveth not onely an abolition of the Lords Sabbaths, but alſo a nullification of Gods 4th com. I muſt needs confeſſe, I can but wonder that there is any Sabbath day at all, kept in our Church, vvhen I conſider of thes common receiued diſtinctions, and obiections; for they doe directly ouerturne all force and virtue of the 4th com. for the keeping of any day at all as thence: and to goe about to raiſe a Sabbath day, out of the Nevv Teſtament is impoſſible, as ſhall be ſhovvne, vnleſſe ſome Nevv Scriptures can be found out, that be not now in our Bibles; wherefore conſidering theſe things, it muſt needs be a ſingular vvorke, and prouidence of God, to incline the hartes of our Church to giue God a Sabbath vnto this day: but it lyeth at the pittes brinke, and at the laſt gaſpe, the leaſt puſh of a profane minde, vvho ſpurneth at piety, would thruſt it in, and bury it for euer.

Thus much be ſpoken of this vſe, wherein I haue conuicted theſe Miniſters, of the vtter ouerthrow & aboliſhing of the 4th com. and that partly by this, that they haue aboliſhed that day and time which is preſcribed in the 4th com. ſo that now we can not haue the commanded time, the Diuine time, nor that ſanctified time; and as good therefore no time. But ſuppoſe we muſt haue a time, by force of conſequence, why then haue we for a Diuine time, appointed by God, an humane time, by man: and for a time ſanctified by God, we haue a profane time and vnſanctified: and yet for all this, this time is not a day, nor weekly; but an houre in a day, once in a mans life: or at the beſt, but a Lecture day for a Saabath day: thus much for the time. Now as for

as for the dueties in the time, either they haue vtterly abolished them also, as hath bene showne; or at the best they haue but counterfeit Sabbath dueties, for true Sabbath dueties: so much of the dueties. Lastly, they haue as hath bene showne, taken away the very subiect matter of the 4th comm. so as now God commandeth vs to Remember a nothing; and to sanctify a nothing; and so Gods commandement is made ridiculouse. Loe, this foule errour, it is an errour, worthy the discouery; and high time it is that God should raise vp some man to discouer these things, and to stand in defence of his 4th com. and for this cause, as I haue intitled my booke, a defence of the Lords Sabbaths; so haue I intitled it also a defence of the 4th com. for you see how they haue by blotting out the Lords Sabbaths, also defaced the whole commandement with them.

It is strang to see, what violence this one finale portion of Scripture, to wit, Gods 4th com. hath vndergone: and it is the more strang, considering the learning and knowledge of these times: what vaine & friuolouse distinctions, of a Sabbath & the Sabbath, of one day in 7: of the Sabbath belonging to vs, as it signifieth a Rest: & as it belongeth vnto all Nations: that the time is a ceremony, & the duties in the time morall: by all which they exclud the proper time in this 4th com. and yet then againe to contradict themselues; though the time of *day* be abolished, yet still they will haue the *day*, and a day out of the 4th com. and a day too of 24 houres long: and though the *Sabbath* day, be abolished, as they hold, yet they will haue a *Sabbath* day still, & out of the 4th com. too: The 10. commandements they call them the Morall Law: but bring them to this point, of the Sabbath day, and then they are become partly Morall, partly ceremoniall; they might as well say, that that which in common speech they call white, as the snow, that it is partly white, partly blacke. The *Papists* are blamed for making the 2d com. Iewish and Ceremoniall; and yet say *we* this 4th Comm. touching the Sabbath day, is Iewish and Ceremoniall: thus hauing contradicted our selues, then we fall to botching and cobling of the Commandement; first it is fained that the Lords Sabbath day is abolished, and worne out of vse; and then to repaire the losse

and breach againe, that there may be a full number of ten Commandements, the 4th comman. wherein the breach vvas, muſt be cobled vp againe, the nevv leather where with all it muſt be amended, it is the Lords day, and it is put into the roome of the old and ouer vvorne Sabbath day: ſo we haue now, a new-old com. or an old-new com. whither you vvill; for it is partly old, and partly new. Laſtly, as if all the former were not enough, after ſondry contradictions; and after ſondry fine diſtinctions, whereby they haue violently torne a ſunder, what the Almightie hath inviolably and inſeperablie ioyned together, at laſt they caſt them all quite away, aboliſhing both *time*, and *dueties* in the time, and *commandement* & all: thes, with others, which I might reckone vp, and with other violences and abuſes, which yet I am to diſcouer, hath this one ſmall portion of Scripture, the 4th com. vndergone: I cannot thinke, any one portion of Scripture, in controverſy betvvixt vs and Papiſts, hath bene more wreſted, and abuſed by them, then this by vs: God amend it. Paul telleth Timothy 1. Tim. 1. 7. that there were ſome among them which *deſiring to be teachers of the law, vnderſtood not what they ſaid, nor whereof they affirmed:* This Scripture is verified of ſome Teachers in theſe dayes, as may appeare by the premiſſes; and as ſhall yet further appeare hereafter.

I come now to the word *Remember*, and touching this word, a reaſon may be demanded, why the Lord ſhould put a Memorandum vnto this com. aboue any others of the 10? and why the Commandement, ſhould be expreſſed by this word Remember? The common reaſon hereof rendered by diuins is, to preuent careleſnes and forgetfulneſſe on the ſix working dayes, of the Sabbath day, next enſuing; leaſt men ſhould leaue ſome common workes of the ſix dayes, to be done on the 7th day Sabbath: this I confeſſe a trueth indeed, but this is not all I ſuppoſe: for, if one demandeth a reaſon, why God prefixed a Memento to this Com. more then vnto any other of the commandements, this cannot be the reaſon; becauſe that by mens not forethinking, of the Sabbath, ſome vvorkes are left vndone on the ſix dayes, to be done on the Sabbath day, and ſo the Sabbath is profaned, and the 4th com. tranſgreſſed: For, ſeeing that vve

are

are in like danger, of breaking euery other of the Commandements, by a careleſnes and a not forethinking of our dueties in them enioyned, it ſhould haue bene needfull therefore, to haue had a Memorandum prefixed, vnto euery one of the 10. Com. as vvell as vnto this 4th com. leaſt we breake them alſo, through forgetfulneſſe: but ſince a Memorandum is put to this com. and not vnto others, ſuch a reaſon therefore would be ſought, as agreeth to this com. and not vnto others: Novv in this point, if I may take leaue, to deliuer mine opinion, I cannot finde out a better reaſon then this: God foreſeeing, that after a long time, that is, about 364 yeeres after Chriſt (for then was the Sabbath day aboliſhed, by the *Laodicean* Counſaile, as afterwards you ſhall heare more) this his Sabbath day, vvould be not in part violated, and profanely kept; but that it vvould be vtterly and altogether blotted out of remembrance, in all Chriſtian Churches, for 1200 yeeres together, as it is to this day; to preuent which forgetfulneſſe and vtter neglect of his Sabbath day, it pleaſed God, to prefixe a Memento to this com. that ſo, if it be forgotten, it might in time, by one meanes or other, be brought to remembrance againe, which God graunt.

If we take a ſuruey of all the 10 Com. we ſhall find, that nothing commanded in any of them, is ſo wholly and vtterly buried and forgotten, as is the Sabbath day, commanded in the 4th com. vvhen they had buried Chriſt, they laid a ſtone vpon him, and ſealed it, to make all ſure, that he might neuer riſe againe; ſo haue they buried the Lords Sabbath day, and leaſt it riſe againe, they haue caſt an heape of ſtones vpon it, calling it Iewiſh, and Iudaiſme, and a ſigne and ſhaddow, and a buried aboliſhed ceremony, and vvhat not? and all to bring it out of remembrance: Now though Papiſts, haue foully forgotten the 2d com. yet all Proteſtants remember it well enough, God be thanked: I know not any one thing in all the 10. Commandements, forgotten by Reformed Churches, but this one thing onely, to vvit, the Lords Sabbath day: and as for this; this is forgotten of all, both Proteſtants and Papiſts: it was very needfull therefore, that the Lord ſhould prefixe a Memorandum to this Comman. aboue and before all others, that ſo his Churches might

might come into a remembrance of his Sabbath day againe.

The Lords Sabbaths are novv forgotten, they ley buried in abhorred forgetfulneſſe, like as a mans body, lieth ſtinking in the graue, God graunt them a ſpeedy and glorious reſurrection: they are forgotten, God of his mercy bring them once againe to remembrance. I am but a poore and meane one, euery way low and little, timorouſe by nature, ſtammering in toung, vnfitted for a buſineſſe of this nature, ſo as I durſt not aduenture vpon a buſineſſe of this conſequence, if by any other meanes or perſons, I could haue foreſeene any poſſibility of a reuiuing the Lords Sabbaths: but looking about, and ſeeing none that would ſet to his hands, but that ſtill the Lords Sabbaths muſt remaine in obliuion; I haue aboue and beyond my vvonted courage, (as it is vvell knovvne) taken vnto me a fiery zeale for the Lord of Hoaſtes; if it be raſhneſſe, I vvill be raſh: if it be folly, I vvill be a foole, vvith Dauid; if I periſh, I periſh: that ſmall mite, and ſingle Talent, vvherevvith all God hath be truſted me, I vvill improue it and imploy it, to the vtmoſt, for the reducing Gods Sabbaths, into remembrance againe, in his Churches: hitherto, in compariſon of this cauſe of Gods, I haue not counted deere vnto mee, Wife nor Children, Friends nor Country, maintenance nor good name; but cheerfully in regard of the goodneſſe of the cauſe, haue parted with them all more or leſſe; I haue now nothing left, but life and liberty, and theſe I truſt, the ſame God that hath inabled me, will ſtill; I am in a readineſſe, to depart with theſe alſo or either of theſe, for God, and to ſeale vp his trueth with my liefe or liberty, that ſo I may once at length attaine vnto that ioyfull Crowne of Martyrdome, for bringing Gods Sabbathes, into remembrance againe. *Remember the Sabbath day.*

A greate worke requireth many hands, and can you, yee Trib of *Leuie*, gaze on, to ſe the iſſue; whilſt one, ſingly and alone, ſtriueth beyond his ſtrength, and laboureth till out of breath, in Gods quarrel; you neither animating, nor parte taking, nor putting your leaſt finger to the vvorke? I know you can not plead ignorance, vnleſſe it be affected; the point is eaſy and familiar; were you but as willing, as able, I could not warr alone:

ſaid

ſaid the Angell of the Lord, curſe yee Meroz, curſe yee bitterly the inhabitants thereof: becauſe they came not to the helpe of the Lord, to the helpe of the Lord againſt the mightie, Iud. 5. 23. *why abideſt thou* (Leuie) *among the ſheepfoulds, to heare the bleatings of the flockes,* v. 16. come forth, come forth to helpe the Lord: the worke is mightie, to cauſe through all Curches, a remembrance of the Sabbaths of the Lord: it is not a priuate cauſe, that a ſingle one only ſhould combate, the wholl army of Gods hoaſt, muſt take vp armes, the cauſe is publike and vniuerſally generall: but if nothing will auaile; vvhat ſhall I curſe, as ſaid the Angell of the Lord? no, Chriſtianes muſt not curſe, but bleſſe; I pray God giue them better hartes: it vvas Pauls caſe, *at my firſt anſwer* (*quoth hee*) *no man ſtood with mee, but all men forſooke mee:* wherfore vvith Paul, *I pray God it be not laid to their charge,* 2 Tim. 4. 16. in meane time I faint not, but fight I doe, and fight I will, vhhither with many of with fevv, vvhilſt I haue any breath or being.

And thus farre of the Commandement, and of the vvord Remember.

SECT. VI.

The next vvords vve purpoſe to ſpeake of ſhall be theſe, *Six dayes thou ſhalt labour, and doe all thy worke.* Touching theſe words, I purpoſe to enquire but after two things; the one is, to know vvhither theſe vvords, be a Commandement or no: the other is, to knovv which dayes of our weeke, theſe ſixe dayes here mentioned are: for the former, ſome take theſe vvords, to be a permiſſion; but I determine vvith *Perkins*, in his Caſes of Conſcience Pag: 106. C. that they be a Commandement; and his reaſon ſhall be my reaſon, which is this; that they are a Commandement, becauſe they are propounded in Commanding termes, like as all Commandements are of the ſame iudgment alſo is *Muſculus* fol. 62. theſe vvords alſo, in the dayes of Chriſt, were houlden for a commandement; ſaith the Ruler of the Synagogue, *there are ſix dayes, in which men ought to worke, &c.* Luk. 13. 14. Hee ſaid men (ought) as of duety, to vvorke in the ſix dayes.

If any ſhall obiect, that then a man is bound to labour all the

6 dayes: I anſvver it followeth not; for, ſo the Lord ſaid of the Sabbathday, *in it thou ſhalt not doe any worke*, Exod. 20. 10. and yet for all that, workes of mercy, and vvorkes of neceſſity may be done: and ſo here, albeit that God hath ſaid, ſixe dayes thou ſhalt labour: yet lawfull recreationes when neceſſity is, may be taken, in the ſixe dayes.

Yet further, if any ſhall obiect, that then we muſt keepe no holy dayes: if we muſt labour the 6 dayes: I anſwer it followeth not: for, 1. the com. addeth thes words, *and doe all that thou haſt to doe*, ſo that, if a man can ſo finiſh all his workes, that he hath to doe, in leſſe then 6 dayes, ſo as no vvorke be left to doe on the Sabbath day, then he may keep that time which he can ſpare, for an holy day. 2. it is true that ſome holy dayes, may be keept, as Chriſtmas day, Coronation day, Gunpovvder Treaſon day, and the like dayes of publike thankſgiuing, & dayes of publike faſt, vvhich are one day in a yeere, not a day euery week; for, we haue examples for it in Scripture, Eſther. 9. 27, Joel. 2. 15. now theſe being extraordinary caſes, an exception or diſpenſation may be admitted in the com: but whats this to our caſe? for, the Com. is to be vnderſtood of an ordinary weekly practiſe, when there is no iuſt and weyghty cauſe to the contrary: but the caſe of holy dayes, is of a rare and ſeldome action, and vpon extraordinary occaſiones.

The ſecond query ſhall be to knovv, which dayes thoſe are, vvherin God hath commanded vs to labour? the anſvver vvill be thoſe ſix dayes, vvhich were the firſt ſix dayes of the worlds creation; to vvit, thoſe ſix dayes vvhereof vve read, Geneſ. 1. 5. 8. 13. 19. 23. 31. the vvhich went immediatly before the firſt Sabbath day, that euer the vvorld ſaw, the Sabbath day vvheron God himſelfe reſted, where of vve read, Geneſ. 2. 2. 3. theſe ſixe dayes, are theſe: 1. Sunday. 2. Monday. 3. Tevvſday. 4. Wenſday. 5. Thurſday. 6. Friday. Novv that theſe and none other, are the ſix dayes, inioyned in the 4th com. is proued.

1. Becauſe elſe there would be a confuſion of Gods 7th day, wherin he reſted, vvith the other ſixe dayes; novv this muſt not be, for then God ſhall be defeated of his end and purpoſe, which

vvas

vvas to haue the 7th day *ſanctified*, as appeareth by the 4th com. and that becauſe himſelfe reſted on it, Geneſ. 2. 2. 3. but if vve keepe not the dayes of the weeke diſtinct, it vvold come to paſſe, that vve ſhold worke ſomtimes, on that very day, wheron God reſted from vvorke, and vvhich God bleſſed and Sanctified, for an Holy day. 2. The reaſon of the 4th com. Exod. 20. 11. vvhich God dravveth from his ovvne example, is by vvay of ſimilitude, vrging vs to tread in Gods ſteppes, to be imitatores, and followvers of him, that is, to labour, vvhen God vvrought, and to reſt vvhen God reſted: novv if vve ſhould labour on the 7th day, then ſlould vve not be like, but vnlike to God; for vve ſhould vvork vvhen God did reſt, ſo ſhould we not imitate God. Wherefore vve muſt chooſe thes ſix dayes, which vvent before the firſt 7th day, or Sabbath. 3. It appeareth by the conſtant practiſe of the Ievves vntill Chriſt; and by the Iewes now liuing at *Amſterdam* and elſwhere, that the 4th com. vvas to be vnderſtood of thoſe very ſix dayes, vvhich vvere the firſt in the vvorlds creation, and vvhich goe before our Saturday: for the Ievves euer made, and ſtill doe make, theſe their ſix vvorking dayes, Sunday, Monday, Tewſday, Wedneſday, Turſday, and Friday. Yea, ſince Sabbath day, is a proper name, and a ſtanding day, by it the other ſixe dayes may be knovvne. 4. It appeareth by the Nevv Teſtament, for euery vvhere, the day of Chriſts reſurrection is called the firſt day, of the vveek, Mat. 28, 1. Mark. 16. 2. novv the day of Chriſts reſurtection is our Sunday, confeſſed by all ſides; ſo then our Sunday is the firſt of thoſe ſix dayes, vvherin vve ought to labour by the com. and Friday then vvill be the laſt of our ſix labouring dayes: hauing thus fond out vvith dayes of the vveeke, we ought to labour in, vve come vnto vſes of the pointe.

Here I might inciſt, by way of confutation, of that errour of *Mr. Greenwood*; vvho ſtifly defendeth it, that theſe vvordes in this 4th com. *Sixe dayes thou ſhalt labour*, &c. they are no parte of the 4th com. but a parte of the 8th com. as if God had not knovvne hovv to place his commandementes, but had mingled ſome parte of the ſecond Table, vvith the things of the firſt Table; and vvrote ſome parte of the 8th Com. in the 4th Com.

either God hath miſplaced things, or M^r. Greenvvood hath miſtaken things; but ſuppoſing no other diuines will ſecond him, and that the bare mention of this abſurdety is enough to confute it, I paſſe on.

The firſt vſe of this point, is for the diſcouery of the errour of many, vvho being vrged by the 4th Com. to keepe the 7th day for the Sabbath: they anſwer, that Sunday, or the Lords day is the 7th day, to them: for they labour the ſix dayes which goe before the Sunday. To vvhom I reply, that albeit Sunday is the 7th day to them, yet is it not the 7th day to God: for that day, vvhich they count the 7th day, the ſame day, God euer counted for the firſt day; our Sunday, is the firſt day of the vveeke in a diuine accompt, not the 7 day & laſt, as we haue proued: wherefore vvhoſoeuer rekoneth Sunday for the 7th day, he followveth an vnvvarrantable and humane account, and forſaketh the Scripture account, vvhich calleth Sunday, the firſt day of the vveeke conſtantly; now in diuine matters, vve muſt followva diuine accompt, and in Gods matters, vve muſt take Gods account: againe, whoſoeuer rekoneth Sunday for the 7th day, and therfore reſteth on Sunday, he doth not imitate God, in reſting vvhen he reſted, and in vvorking when he vvrought; according as is preſcribed in the 4th comm. but rather he croſſeth and thwarteth God, by reſting when God vvrought; and vvorking vvhen God reſted: for on our Sunday vve reſt, but on our Sunday God vvrought; in that he began the firſt dayes vvork in the creation vpon our Sunday, making the light on this day, Geneſ. 1. 4. 5. againe, we croſſe God on our Saturday, for in it, we worke, but in it God reſted; yea, this day, God bleſſed it and ſanctified it for an holy day, Geneſ. 2.2.3. and yet this day vve profane it, and make it a working day. Thus it is plaine, that it is a foule errour in any to count our Sunday, or Lords day, the 7th day, and ſo a Sabbath or reſting day, when as it is one of the Six labouring dayes, and ſo a working day.

The ſecond vſe of this point, is for information: for if by the 4th Com. our ſix dayes, to wit, Sunday, Monday, Tewſday, Wenſday, Thurſday, and Friday, be thoſe ſix dayes, wherin we are to worke, after the example of God; then it followveth, that

that no day of the weeke can be the Sabbath day, or Resting day, but Saturday, the 7th day. This is to be noted against all those, who by their vaine glosses, would expound the 4th com. so, as if some other day of the weeke, besids Saturday, might be the Sabbath day by the 4th Com. now this cannot be, seeing God hath appointed all the dayes of the weeke besids Saturday, for working dayes.

The third vse of this point, is for confutation: is it so, that our Sunday, or Lords day, is by Gods com. a working day, it being one of the sixe dayes, and the first of them; how vn aduised then are those which goe about to set vp, and vphold the Sunday or Lords day, for a Sabbath day, and resting day weekly? when God appointed it for a vvorking day, and also gaue it vs vnder his ovvne example; himselfe vvorking on it, for our imitation: neither can any answer, that this savv, six dayes thou shalt labour: vvas a Ceremony and shaddow, and so abolished by Christ: for there is no grownd for that in scripture: the contrary is rather manifest, for what God did at the creation in vvorking on our Sunday, Christ our Sauiour ratefied at the redemption; for being risen from the dead; vpon our Sunday, the day of his resurrection, he trauailed, and two of his disciples also, a matter of 15 myles, Luk. 24. 13. wherefore Sunday is a trauailing day, a working day, whother you respect Gods example, at the Creation; or Gods 4th Comm. vpon Mount Sinay; or Christs example and his Disciples after the Redemption.

But chiefly and principally, I mind to urge this vse against some Ministers, vvho doe againe notoriously abuse this 4th com. by prouing out of it, an institution for the Lords day, or Sunday, to be a Sabbath: thes men seeme for the time, to haue laid aside both wit, and learning: are they not ashamed, to goe about to vvrest that Com. to speake for, and command the Sunday, to be kept for a Sabbath and resting day, the vvhich doth expresly command the contrary? For, this branch of the com. *Six dayes thou shalt labour.* Doth command labour on the six dayes; Novv the first of thes six labouring dayes, is our Sunday or Lords day: novv vvas it euer heard before, that one com-

mandement, ſhould command contrary things? or that one part of a commandement, ſhould command vs to labour, on the firſt day of the vveeke, and an other part of it, command vs, to reſt from labour on the ſame firſt day of the vveeke? is this to deale honeſtly and faithfully with the word of God in expounding it, to make it contradict it ſelfe; and that not in diuerſe places, but in one and the ſame text? I ſee it is not vvithout cauſe, that the Scriptures command people, to *Trie all things*, 1. Theſſal. 5.21. and ſo they had neede doe, leaſt they drinke in poiſon, in ſtead of an healthfull potion.

Thus I haue diſcouered an other ſhamefull abuſe of this 4th com. wherefore, vvhen hereafter you ſhall heare any of theſe, preach for the Lords day, and proue it to be a Sabbath day, out of the 4th com. then thinke of this vſe, collected from theſe vvords, *Six dayes ſhalt thou labour*. Yea, when you heare them preſſe mens conſciences for the Lords day, to keepe it holy, and reſt from vvorke; becauſe the 4th Com. ſaith, Remember the Sabbath day: doe you then call to minde, that this day which they vrge ſo, it is not named Sabbath day, but Lords day or Sunday; novv the 4th com. ſaith not, Remember the Lords day &c. but Remember the Sabbath day &c. and further call to minde, that the 4th com. ſaith, Six dayes ſhalt thou vvorke: one of vvhich ſix dayes is the Lords day: Hovv then can theſe men vrge me to reſt vpon the Lords day, which is one of the 6 dayes, and that by the 4th com. vvhen the ſame com. biddeth me to labour on the Lords day, as being one of the ſix labouring dayes? Thus if people vvill be vviſe, thes Miniſters, if they will deceiue, they ſhall but deceiue themſelues.

SECT. VII.

We haue finiſhed the former, and *affirmatiue* part of the com. vve novv come to the latter, and *negatiue* part in thes vvords, *But the ſeuenth day is the Sabbath of the Lord thy God, in it thou ſhalt not doe any worke* &c. See the ſame repeated Exod. 31.15. Exod. 35.2. Exod. 16.26.28. Exod. 23.12. Leuit. 23.3. Deut. 5.14. in vvhich textes, the 7th day is deliuered in præceptiue and commanding termes, prohibiting ſtraightly, the prophanation of it by vvorking, and that vpon paine of death &c. In this

this negatiue part of the Com. I vvill inciſt by vvay of expoſition, onely vpon the vvord *ſeuenth*: for the true ſenſe of this vvord, vve muſt note that there are two ſortes of numbers, a *Cardinall*, and an *Ordinall*: the Cardinall number runeth thus, one, tvvo, three, foure, fiue, ſix, ſeuen &c. The Ordinall number runeth thus, the firſt, ſecõd, third, fourth, fifth, ſixth, ſeuenth &c. the due vnderſtanding vvhereof, bringeth much light to this point; as for the Cardinall number, be it foure, ſix, or ſeuen, it comprizeth all and euery one of the number; as all the fowre, all the ſix, all the ſeauen: but novv the ordinall number, it euer notifieth but one of the number, and that is euer the laſt of the number alſo; for example, The Third, it compriſeth not all the Three, but onely one of the Three: againe it ſignifieth not the ſecond, nor the firſt, but the third, vvhich is the laſt of that number. 2. The fourth, it compriſeth not all the 4, but onely ſome one of the 4; againe it pointeth not to the ſecond, or third of the number, but to the fourth only, which is the laſt of the number. Novv to apply this, vve muſt knovv that this vvord in the 4th com. (ſeuenth) it is not a cardinall, but an ordinall number, the propertie vvhereof is to notifie one onely, and alſo the laſt of the number; vvherefore, vvhen the Lord ſaid, *But the ſeuenth day is the Sabbath*, &c. hereby he gaue vs to vnderſtand, that he meant it of the laſt day of the weeke, and of the laſt day of that number, not of the third day, nor of the ſixth day, but of that vvhich is laſt of the number, to vvit, the Seuenth day. And if you vvould knovv vvhich day of our vveeke this 7th day is, ſee all the 4 Euangeliſts, calling the Lords day of reſurrection, which is our Sunday, the firſt day of the vveeke; if then our Sunday be the firſt day of the vveeke, then reckone onewards, and Saturday vvill be this ſeuenth day; and alſo the laſt of the number.

Come we now vnto the vſes of the point, and firſt, is it ſo, that this 7th day, is commanded, and deliuered in preceptiue and commanding termes, as hath bene proued by ſondry textes of Scripture; then this bevvraieth the folly & madneſſe of ſome Diuines, vvho ſeeing that here the Lord God doth ſo directly point at the Saturday for his Sabbath, as they haue no way to auoide it. Herevpon they fall to a blaſphemouſe denyall, ſaying, that

that theſe vvords, *But the 7th day, is the Sabbath of the Lord, in it thou ſhalt not doe any worke*, &c. are no parte of the 4th com. and that they are nothing but appurtenances for ſooth; thes men vvill take away no leſſe at once, then the Negatiue parte of a Com. they would haue no more in the 4th com. but thes words, *Remember the Sabbath day, to ſanctify it*. I might eaſily ſhew them, that thes words, Sabbath day, and ſeauenth day, are vſed promiſcuoſly, ſo as take avvay the one, and take away the other, graunt the one, and graunt both, ſee Exod. 20. 11. Exod. 23. 12. Luk. 13. 14. yea, they be vſed both, to notify one & the ſame day; like as Lords day, and Sunday, be both names for our firſt day of the weeke, ſo are Sabbath day, and, ſeauenth day, names for Saturday the laſt day of our weeke, if the one then belongs not vnto vs, no more doth the other; and if the one be a parte of the Com. ſo muſt be the other alſo.

But by theſe and the like euaſions, they vvill by hoocke or by kroocke, as vve ſay, by one bad means or an other, reiect the proper day, and time of the 4th Comm. and yet their very conſciences tell them, that the dueties of reſt and holineſſe, vvhich vvere commanded together vvith the time and day, & in the ſelfe ſame com. doe belong vnto vs: novv vvhat an abſurd thing it is, for any to goe about to diuorſe, ſeparate, and diſioyne, thoſe things which God hath married as it were & ioyned together? in the 4th Com. God ioyneth together the time, and the duties to be performed in the time: novv vvhat God hath ioyned together, let no man put aſſunder. They thinke the dueties commanded to the Ievves, are deſcended to vs, but not the time, wherin thoſe duties were to be performed: this conceipt of theirs, is much like abſurd to theſe; as if an houſe ſhould deſcend to the heire, but not the grownd whereon it ſtands: or, as if a bond of 10^{l} paiable to the father vpon the 7th day of May; ſome Lawyers ſhould be of opinion that the ſome of mony indeed, to wit, the 10^{l}. is deſcended to his ſonne, after his deceaſe but not the time & day of its payment, mentioned in the bond: or, where as our Sauiour taught the Iewes his Diſciples, in the 4th petition of his prayer, ſaying, *giue vs this day our daily bread*, to beg for two things, the one is *bread*, the other is the day, and time

time when to haue it, to wite, *this day*: ſome Miniſters ſhould imagine that indede the petition concerning *bread* is Morall, and concerneth vs Chriſtian Gentiles; but for the day and time, that they vvould haue it *this day*, thats Ceremoniall, and belonged onely vnto thoſe Iewes the Diſciples of Chriſt, not vnto vs: iuſt thus, deale our Miniſters novv, vvith Gods 4th Comm. the dueties belong to vs, ſay they, but the time concernd the Iewes onely, not vs: neuer were there any Expoſitions more abſurd, then are our Expoſitions of the 4th Com. no, for abſurdety, popiſh Ieſuites themſelues cannot out ſtripp vs: rather then faile, a parte of the Com. ſhall be denied too.

A ſecond vſe may be for confutation of ſuch Miniſters as will by one means or other, ſo falſly expound theſe vvords in the Negatiue parte of the Com. vvhich mention the 7th day, as they will make the people ſtrongly beleeue, that God meaneth the 8th day, or the firſt day: as if God had not knovvne hovv to ſpeake, but vvhen he nameth the 7th day, he meaneth the 8th day; vvhen he ſpeaketh of the 7th and laſt day of the vveeke, yet he meaneth the 8th or firſt day of the vveeke: who would think theſe to be faithfull expounders of Gods vvord? there are arguments & lights enough in the Com. as hath bene ſhovvn, wherby one that is but vvilling, may ſee vvhich day of the vveeke God meant. Neuertheleſſe, vvhatſoeuer can be ſaid to the contrary, thes men vvil apply & vrge this 4th com. hardly vpon mens conſciences for the 8th day, or Lords day; as if the 7th day, & the 8th day were all one: may it not truly be ſaid of ſuch Miniſters, as once the Lord ſpake of thoſe prieſts, *Her prieſts haue wreſted the Law*, Zepha. 3. 4.

This vſe may alſo be preſſed againſt the people, for ſuffering themſelues to be thus deluded, & blinded: it ſemeth they obſerue not the rule of the Apoſtle to *Trie al things*: nor the practiſe of the *Bereanes*, to ſerch the Scriptures, to ſee if the things be ſo, or not: but they handouer head, take all that is ſpoken for goſpell, if the Miniſter be an honeſt man, in their repute. As S. Paul ſaid, *O ye foliſh Galatians, who hath bewiched you, that yee ſhould not obey the trueth*? ſo may I ſay to many Engliſh people; O foliſh Auditoures, who hath bevvitched you, that yee

ſhould not vnderſtand the trueth? doe yee not knovv the right hand from the lefte, the 7th day, from the 8th? the beginnig of the weeke from the end? vvil you ſuffer your ſelues ſo to be abuſed, that a Com. for the 7th day, you ſhould be brought to beleeue that it bindeth your conſciences, to the 8th day? finally it ſeemeth you chooſe rather to beleeue man then God; for God ſaith in expreſſe words, the 7th day is the Sabbath: but many Miniſters ſay, the 8th day is the Sabbath: novv vvhither of theſe tvvaine, you giue more credit vnto, your ſelues ſhall be Iudges.

I know well they think to ſalue vp the matter with a diſtinction of a 7th & the 7th: and ſo our 8th day, may be a 7th day, though not the 7th day. But we muſt know there is a *Diuine* accompt, and an *humane* accompt, now in diuine matters vve are to hould vs to a diuine & ſcripture accompt, not to ſucha one as vve may forge out of our ovvne braines, beginnig at what day of the weeke vve pleaſe for the firſt of our 7. Novv foraſmuch as God vſeth to begine at our Sunday or Lords day, for the firſt of the 7; both at the Creation, Geneſ. 1.5. and after the Redemption, Mat. 28.1. Mark. 16.2. Luk.24.1. Ioh.20. 1. Act. 20.7. if vve vvill rekone the dayes of the weeke, as God rekoneth them, and beginne where he beginneth, vve muſt count our Suuday or Lords day, for the firſt day of the vveeke, or of the Seauen; vvhich being ſo, rekone forwards, and you cannot poſſiblie make, any day of the weeke the 7th, beſids Saturday: yea, Saturday is the 7th day, euen in Nature, for it is the 7th day from the Creation: yea, Saturday is alſo the 7th day, in a Chriſtian accompt, if you rekone from the Redemption; for Sunday or our Lords day, being the day of Chriſt his Reſurrection, vvherin he had finiſhed our Redemption, and this Lords day, being the firſt day of the vveeke in a Chriſtian account, for all *Chriſtianes* ſo counte it, & ſo did the 4 *Euangeliſts*, Mat.28.1. Mark. 16.2. Luk.24.1. Ioh. 20.1.19. count forvvards and Saturday muſt needs be the 7th day, to wit, the 7th day from the Redemption: ſo that Saturday is the 7th day euery vvay, both from the *Creation*, & from the *Redemption*: wherfore, they vvho talke ſo of a 7th day, as if *any day of the*

weeke

weeke might be a 7th day, they are neuer able to ſhew vs, any day of the weeke, to be a 7th in Scriptures accompt, but Saturday, what a folly is it then for them to talke of a 7th day, as if Sunday might beit? & yet ſo they talke, ſaying wee keepe a 7th day, on Sunday, though not the 7th day: it is a 7th day indeed, but a 7th of their owne deuiſe, but neuer of Gods allowance.

Some expound thes words, *the ſeuenth day*, to be meant thus *one of ſeauen*: ſome one day of the 7. but what is this better, or other, then to ſay *a* 7th? for both wayes they make Gods *certaine* time, to be *vncertaine*: for God ſpake of the 7th day, which is for certaine the laſt day of the number & weeke, not of ſome one day or other vncertainely.

This one thing is to be noted, as a greate folly in the Patrones of the Lords day, they will haue a Sabbath in Remembrance of the Redemption, as the Iewes had in memory of the Creation; & this their new Sabbath alſo, that it may ſtand by the 4th Comm. it muſt be on a 7th day; & yet they cannot tell where to find a 7th day, in any *diuine* accompt for it, vnles it be Saturday, which they abhorre; & therfore in roome of a 7th day, wheron they tell vs, they haue at laſt lighted on a firſt day; are they not neere the matter think you? furthermore, they abhorr the 7th day from the Creation, for their new Sabbath; well then, I would gladly know of them, whence they would haue a 7th day; it muſt be either a 7th day from the Creation, or a 7th day from the Redemption; there is no third to be imagined: I know they will chooſe a 7th day from the Redemption; well then, ſince Sunday or Lords day, is the day wheron Chriſt roſe, and ſo the firſt day of Redemption, wherin he brought light & liefe into the world; let them rekone onwards, & Saturday (though it greeueth them) will be the 7th day, from the Redemption: wherefore, if they will be like them ſelues, Saturday muſt be their new Sabbath day, if they will keepe a 7th day from the Redemption, in remenbrance of it.

Saturday, is not onely the 7th day from the Creation, but alſo from the Redemption; wherefore, what day can be more fit for a new Sabbath, then Saturday? for it anſwereth both to

the Creation, & to the Redemption, being the 7th day from both: hovv fitly then might the memory of both Creation, & Redemption, be celebrated both together, vpon one day, to wit, Saturday euery vvay the 7th day?

To conclude, suppose vve, that Christ had left a commandement for the Lords day, in these vvords, *Remember the Lords day to sanctifie it, &c. but the first day is the Lords day, &c.* should not they be censured for corrupters & wresters of the Scriptures, who vvould attempt so to expound this first day, which is Sunday or Lords day, as it might be vnderstood of Monday the second day, vvhich is the day after? why iust so doe they novv deale vvith Gods 4th comm. it saith, *Remember the Sabbath-day, &c. but the seaueuth day, is the Sabbath day &c.* And yet they vvill make the 8th day, which is the day after, to be the Seaueuth day: vvhy might not the second day be vnderstood, when Christ said the first day, as vvell as the 8th day, vvhen God said the 7th day?

SECT. VIII.

The last thing in this 4th com. to be handled is the reason of it in thes vvords, *for in sixe dayes the Lord made the heauen & earth, the sea, & all that in them is, & rested the 7th day; wherfore the Lord blessed the Sabbath day, & hallowed it*, Exod. 20. 11.

In these words, or in this reason to the com. these things are considerable, 1. That God blessed and hallowed the 7 h day. 2. The reason mouing God, to hallow it. 3. How these words, are a reason to the 4th comm. as for this third thing, it shall be handled in a Section by it selfe. For the first, that God sanctified the 7th day, or Saturday Sabbath: see this plainely in this 4th com. *Therefore the Lord blessed the Sabbath day, and hallowed it.* Exod. 20. 11. see it also Genes. 2. 3. *So God blessed the seuenth day, and sanctified it.* So then, this Saturday, 7th day, Sabbath, is a blessed and a sanctified day: looke vvhat God hath blessed, it shall be blessed: and what God hath sanctified, it must be holy; the Saturday, 7th day, Sabbath therefore, is an holy Time, an holy day. Thus *Musculus* fol. 62. God might (saith he) *haue commanded onely the actes and doings of the day, but to set out the matter*

ter more publike, he said, Remember that thou sanctify the day of the Sabbath: He chargeth that the day it selfe shall be reputed holy. Where Musculus doth not onely affirme, that the time and day was as well commanded, as those dueties in the day, of rest and holy exercises; but also saith, that the day it selfe is an holy day. Neither is this day holy, by any mans hallowing or sanctifying of it, but by the proper worke of God himselfe; for, saith these textes, the *Lord* blessed the Sabbath day, and sanctified it: and, *God* blessed the 7th day, & sanctified it. Hereby we see, how God hath chosen out the Saturday for an holy day, aboue all dayes of the weeke; and God hauing made it an holy day, he hath thereby put as much difference betwixt it, & other dayes of the weeke, as was wont to be betwixt *A Priest*, & a common man: the *Temple*, & their common houses: & as is now betwixt *Sacramentall bread*, & common bread at our tables. Hence it is, that Saturday the 7th day, is called, the Sabbath of the Lord Exod. 20.10. and, the holy of the Lord, Isa. 58.13. and, my holy day, Isa. 58.13. and my Sabbath, Isa. 56 4. How meanly soeuer times now count of this day, yet you see by these names, and Epithites, how God esteemed of it.

I come to the second thing considerable, which is the reason which moued God, to hallow this 7th day, Saturday, Sabbath: the reason then why God sanctified this day, it was, *because* himselfe had rested on this day, from his great & *miraculous* worke of the Worlds creation; see this most euidently Genes. 2.3. So God blessed the 7th day, & sanctified it, *because* that in it he had rested from all his worke. You see one reason then, of the Sabbaths institution & consecration: thus A Kingdome, doth solemnize the Coronation day, *because* on that day the King came to his Crowne: men keepe their Birth dayes, and Marriage dayes, *because* on those dayes they were borne, & married: Those Iewes Ester. 9. kept the dayes of Purim, *because* of their deliuerance from Hamans conspiracy.

I come now to the vses of these two points: and first, is it so, that therefore God sanctified the Saturday, 7th day, Sabbath, because that in it he had rested from all his worke; why then say some men, it matters not which day, we giue God for a

Sabbath, ſo be we giue him one &c? Here was a reaſon you ſee, mouing God to ſet apart *Saturday*, rather then *Sunday*, or any other day, to wit, becauſe he had *reſted* on that day: and had God a reaſon mouing him to make a choiſe of dayes then, & is there no reaſon at all now, but one day may be as meete as an other? hath length of time, worne this reaſon out of vſe? will any ſay, it matters not which day we keepe for Coronation day, birth day, or Marriage day? for Chriſts Paſſion day, reſurrection day, or aſcention day? Is there not ſome reaſon euen in thes, for one day aboue all others? euen ſo, is there not a reaſon, why the 7th day, ſhould be ſolemnized & reſted on aboue all others, ſince that God ſolemnized it, & reſted on it; and did therefore bleſſe it, & *ſanctify* it, becauſe himſelfe had Reſted in it? I deſire this may be obſerued, by ſuch as expound the com. to be meant of *one of ſeuen*: that is, of one day of the 7, or of ſome one day of the 7 or other? as if God had made no choiſe, or difference of dayes; & as if God had as well *ſanctified* Sunday, monday, tewſday &c. and made them Holy dayes, as Saturday his ſacred day.

There are beſids others, theſe reaſons why we ſhould celebrate this day, rather then any other, 1. becauſe on this day God reſted, and not on any of the other 6 dayes; & vve muſt imitate God. 2. God hallovved and ſanctified this day, & ſo he did not honour any other of the ſix dayes; but appointed them for worke. 3. God had ſpeciall reaſon to ſanctifie this day, becauſe himſelfe had reſted on it; but he had no reaſon ſo to ſanctifie any of the ſix dayes, for he reſted not on thos, but vvrought on them. 4. God commanded this day in ſpeciall to be ſanctified by his 4th comm. which vvere reaſon enough for vs to put a difference of dayes, if we had none other. We ſee then, it is a friuolouſe obiection, to ſay the leaſt of it, for men to ſay, it matters not ſo much, which day we giue God for his Sabbath, ſo be he hath one. God is in loue with his owne choiſe, no day can ſo pleaſe him, as his owne choſen day. The Iewes might as well haue ſaid, ſo be we offer Sacrifice in an houſe, & by a man, it matters not which houſe, nor what man: yet God had choſen his *Temple* before all Houſen, & his *Prieſts* aboue all men, therefore they durſt not alter Gods choiſe. Might not we as well ſay

now,

now, it matters not ſo much what man miniſtreth the Sacraments, ſo be a man doth it: nor what we drinke at the Lords Supper, ſo it be liquor? doe wee not abhorre ſuch obiections? If vve will keepe a Sabbath by the 4th com. vve muſt betake vs to ſuch a day onely, vnto vvhich this reaſon of the Sabbaths inſtitution mentioned in the 4th com. doth properly belong: it cannot be ſaid of any of the other 6 dayes Sunday, Monday, Tewſday, Wedneſday, Thurſday, or Friday, that God bleſſed or ſanctified any of them, becauſe he had Reſted on them: if therefore vve chooſe any of theſe 6 dayes, 1. vve keepe a day vvhich God did not bleſſe nor ſanctify for that end. 2. We defeate & diſapoint God, of his maine reaſon & end, vvhich moued him to ordaine & command the Sabbath, to bleſſe it and to ſanctiſy it; for, becauſe God had reſted on the 7th day, which is Saturday, *Therefore* the Lord bleſſed the 7th day, & hallowed it, Geneſ. 2. 2. 3. I pray let this point be well obſerued, for it is of great conſequence.

Vſe 2. is it ſo, that God hath ſanctified & *hallowed*, this 7th day, Saturday, Sabbath; hovv is it come about, that this ſacred time, is novv euery where in all Churches ſo ſtrangly profaned? for, as thoſe Iewes, dealt then with the *Temple*, they bought in it, & ſould in it, & changed their money in it, Mat. 21. 12. So doe we now profane the *Saturday Sabbath*, by hauing markets therein, by buying & ſelling therein; yea, vve refuſe not to doe the moſt baſe, ſeruill, drudgery vvorkes, that the Kitchine hath, on the Lords Sabbath day: vve are farre vnlike our heauenly Father in the vſe of this day; he ſanctified it, we profane it; he reſted on it, we worke on it; he commanded vs to Remember it, we forget it. Theſe things conſidered, it is high time for euery man, to make a ſerch & inquiſition, to know whats become of the Lords Sabbath? and to be well informed of the reaſon. why the Lords Sabbaths are now forgotten, & ſo ſtrangly profaned: The Prieſts lippes muſt preſerue knowledge, and people muſt ſeeke the law, at their mouths, Mal. 2. 7. Wherefore I aduiſe people, to haue recourſe to their Miniſters in this matter, and in moſt ſeriouſe manner demand of them whats become of the Lords Sabbaths? & by what warrant this ſacred time, is now ſo

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profaned? and if they cannot for the preſent giue you a ſound reaſon, deſire them to take it into conſideration, & to ſtudy the point better, that ſo a full ſatisfaction may be giuen to Gods people in this matter, or elſe a reformation may be ſought: it is no dallying; the matter is weightie; that a ſacred day, ſo hallowed by God, ſhould be now ſo profaned, it ſtandeth euery man vpon, to haue ſound arguments for it, vnleſſe he will be guilty of the ſinne of profaning Gods Sabbaths, weekly, and tranſgreſſion of the 4th com. & ſleiting Gods example and preſident.

This one thing I dare confidently auovvch, that no Miniſter is able to ſhew, any text of holy writ, which doth *neceſſarily* aboliſh this 7th day Sabbath: as for thoſe textes Coloſſ. 2. 16. Exod. 31. 13. vvhich are their maine textes, thers no neceſſity at all in them, for abolition of the Morall Sabbath; for there be anſvvers enough to them, & ſufficient enough, (as ſhall be ſeene hereafter, when we come to anſvver to all their obiections) if thoſe that oppoſe God in his Sabbaths, did but *pleaſe* to retaine them, and to ſanctiſy them: I am confident therefore, that it is nothing but their meere willes, & pleaſures, that makes them inueigh againſt the Lords Sabbaths: Let people therefore ſee to it, what manner of arguments & reaſons, they admit of from their Miniſters, for their profaning of the Lords Sabbaths, which he hath *hallowed* & *ſanctiſied*; let not euery trifling probable argument be auailable, hauing but ſome liklihod to be ſo; but let them call for ſuch ſolid & ſubſtantiall reaſons, as doe proue the aboliſhing of the Sabbath day neceſſarily, cleerly, & vndeniably, to the full ſatisfying of their conſciences; & let Miniſters giue them no reaſons here, for their iuſtifiable profaning of the Lords hallowed Sabbath, but ſuch as will hould currant, before God, at the day of *iudgement*, when God ſhall call for an account of his ſacred time, & holy Sabbaths: neither let the people reſt ſatisfied, till they haue ſuch reaſons, for their profanation of the Sanctified 7th day Sabbath, as they doe verily beleeue are ſound & warrantable, & ſuch as God will accept at their hands, vvhen they ſhall be queſtioned therefore, before his *Tribunall*: for no probable contingent, & doubtfull arguments, will then paſſe

for

for current, againſt an expreſſe commandement, and ſo ancient & ſacred an ordinance, as is Gods Sabbath. I conclud this point, with thoſe words of the voyce from heauen to Peter Act. 10.15. *The things that God hath purified, pollute thou not.* So ſay I to Miniſters, when your people repaire vnto you, for reaſons, to iuſtify them in the profanation of the Lords ſacred & holy Sabbaths; haue a care, leaſt you dravv all the guilt of Sabbath breaking, & the ſinne of tranſgreſſion of the 4th com. vpon your owne ſoules, and that by your reaſons, you doe not pollute the things, which God hath ſanctified & purified, the Lords Sabbaths I meane: the *things that God hath ſanctified, pollute thou not.*

SECT. IX.

I come novv to the 3d thing conſiderable in the reaſon t othe 4th com. mentioned in theſe vvords, *For, in ſixe dayes the Lord made heauen & earth, the ſea, & all that in them is, & reſted the 7th day: Therefore the Lord bleſſed the Sabbath day, & hallowed it.* Theſe words *ſixe dayes*, you haue them tvviſe mentioned in this 4th com. the firſt time they are mentioned, is in Exod. 20.9. and there they are to be conſidered as a commandement: for they are deliuered in commanding termes. The ſecond time, you haue them mentioned, is in Exod. 20.11. and here they are to be conſidered as a reaſon: and ſo much is manifeſt by the rationall particle (*for*) prefixed as you ſee. Wherefore novv vveare to conſider of theſe vvords, as they are a reaſon vrged by God, to induce vs to the Sanctifying of his Saturday, 7th day, Sabbath, commanded in this 4th comm. & the reaſon is to be applied to the com. on this manner. 1. On the 7th day thou ſhalt reſt from thy labours; becauſe I the Lord thy God at the Creation, reſted from my worke on the ſame day, or on the 7th day. 2. On the ſixe dayes thou ſhalt labour & finiſh all thy workes, ſo as nothing be left to be done on the 7th day: becauſe on the ſix dayes, I the Lord thy God did worke, & finiſh all, leauing nothing to be done on the 7th or Sabbath day. Thus ſtands the reaſon, in relation to the com. as I conceiue it: as in the former part of the 4th comm. God preſſeth vs to the obſeruation of the Saturday Sabbath, by virtue of the 4th com. in commanding termes, ſaying, Remember the Sabbath day, to ſanctify it, ſo in the latter

part thereof, God preſſeth vs to the obſeruation of the ſame day, by his owne *example*: ſo then, if either precept, or preſident will auaile with vs; if either an imperiouſe commandement, or a ſweete & gentle reaſon will auaile any thing with vs, then vve muſt keepe Gods Saturday Sabbath: and ſuch with whom neither Gods commandement, no nor yet his patterne & example propoſed for vs to follow, will preuaile, they ſhew themſelues not children of God, but rebelles to God.

God is pleaſed many times, in Scripture, to propound himſelfe for our patterne, as 1. Pet. 1.15. *As he which hath called you, is holy, ſo be ye holy*, &c. Our Sauiour Chriſt exhorteth vs, to doe good to thoſe which harme vs, that ſo we may be the children of our heauenly father &c. & then he concludeth thus, *you ſhall therefore be perfect, as your father which is in heauen, is perfect*, Matth. 5.48. and ſo in this 4th com. God hath ſet forth himſelfe for our patterne, ſaying, Remember the Sabbath day, to ſanctify it; for I the Lord ſanctified it: on the 7th day, thou ſhalt reſt; for, on the 7th day, I the Lord reſted: if therefore you will be led by reaſons, as reaſonable men ſhold, then let Gods reaſon take place with you; or if you vvill be led by examples, let Gods example be of force vvith you, to keepe his Saturday Sabbath: Wherefore laying aſide Gods commandement, I now vrge onely Gods reaſon vpon you; and Gods example vpon you; exhorting you in the vvords of the Apoſtle, *Be yee therefore followers of God as deere children*, Eph. 5.1. Hee kept the Sabbath day, do you ſo too. But if yet you ſhall enquire which is the day? I anſvver, ſee but vvhich day of the vveeke it vvas, on vvhich God reſted at the Creation, Geneſ. 2.2.3. & that is the day vvhich God perſvvadeth vs to keepe: elſe it vvere impertinent, for God to perſvvade vs to keepe the 8th or 9th day, becauſe he kept the 7th day. The premiſſes & the concluſion, muſt be vnderſtood of the ſame thing, as Logiceans know well; the 7th day, therefore is the day, to vvit, the 7th day from the creation, vvhich is Saturday; for on this day God reſted, and to this day God perſvvaded vs.

The vſe of this point is for the iuſt reproofe of our times, vvith vvhom neither precept, nor preſident vvill preuaile; for, neither

neither Gods commandement, nor Gods example, can doe any thing now a dayes, no nor yet Gods reaſons can moue any whit; if any of theſe 3, or if all of them together, would take place with vs, behold, vve haue them all in this 4th com. For 1. God commanded the Sabbath day. 2. God kept it himſelfe. 3. He allureth vs by a ſtrong reaſon, taken from his enſample, & noted by the particle *for*. How could a point be more thorowly preſſed? of all ſortes of people, vvhich come vnder this reproofe, I find none more guilty, then ſome of the Clergie; for as for the Laity, though they be guilty hereof, yet a little matter would ſoone reclaime them, but as for theſe of the Clergie, they are intoxicated, and euen drunken with reaſon & Sophiſtry; for Gods reaſon, which he vſeth here in this com. to allure men to keepe his Sabbaths, it is vvith them as no reaſon; for, either they will make this reaſon, no parte of Gods comman. or but as ſome needleſſe appendix vnto it; or let it ſtand ſtill for a cipher, as no reaſon at all; & ſo they make a ſhevv to imbrace Gods 4th com. but not his reaſon which hee added to the ſame cõmandement; it is the property of an vnreaſonable man, to reiect Gods reaſons. Or elſe, by their ſubtill vſe of reaſon, they can toſſe it, as a man doth a Tennis bale, from one day, vnto another, as if the *reaſon* muſt runne thus; Therefore God bleſſed & ſanctified the 7th day, becauſe vve ſhould keepe the 8th day: therefore God hallowed the Sabbath day, becauſe we ſhould ſanctifie the Lords day. As abſurd as it is, for the concluſion to be vuderſtood of one day, & the premiſſes of an other, yet can they put ſome culler or other on it, whereby the ſimple, yea & themſelues too, are deceiued: and this deceipt is the more dangerouſe, in that it is cullered ouer vvith a ſhevv of learning; common people verily beleeue, that becauſe they are ſo learned & conſcionable, therefore they vſe their learning & conſcience in euery matter they medle withall; I wiſh it were ſo; Oh that *Lot*, *Danid*, and *Peter* had alwayes vſed that knowledge & conſcience, that was in them?

Were it the common people that violated Gods Sabbathes, vve could ſoone check them with the 4th com. & with the example, & *reaſon* of Almightie God, to the contrary: but novv

ſince it is the ſyne of Miniſters, no bonds, nor reaſons of God, can hould them; for they haue fond out ſo many diſtinctions,& anſwers,& obiectiones, as they can both violate & profane the Sabbath day;& yet againe make God & man beleeue,that they keepe the Sabbath day; as you ſee none cale more for it then they, witneſſe their Sermons; ſo theſe can profane Gods Sabbathes, with a grace; they can doe it, & defend it when they haue done; they can doe it & neuer bluſh at it: theſe therfore are in a moſt dangerouſe,& well nigh deſperate caſe,ſmale hope of repentance. This one thing I demand of them,let them put all their lerning, & all their honeſtie together,& try, if by them both, they can tell hovv to apply this *example* & *reaſon*, which God addeth here to this 7th day Sabbath,vnto their 8th day, & Lords day Sabbath.

God hath vrged his Sabbaths 1.with a Memorandum prefixed to them, more then to any other thing Commanded. 2. with a Commandement. 3.with his owne example. 4.with a ſtrong reaſon.what may be the reaſon, why theſe Clerkes profeſſing to be Maſters of reaſon & Artes, ſhould not ſee or acknowledge theſe moſt reaſonable things?or ſhould ſofoully miſapply them, as formerly we haue ſhovvne they doe? It cannot be the difficulty of the point, for thats eaſy & familiar: nor can it be the ſtrength of Scriptures,againſt the Lords Sabbaths,for the aboliſhing them; for they haue none neceſſarily prouing that point: nor can it be the ſtrength of Scriptures for the alteration of the day, for they haue none to that purpoſe neither: wherefore it muſt needs follow,that the eyes of their *reaſon*, are blinded with ſome ſiniſter & by *reſpects* or other: I will propound ſome, & let their owne hartes iudge whither I haue hit the marke or not.

Many looke vpon the antiquity of the pointe rather then vpon Gods Commandement; verely beleeuing, the aboliſhing of the 7th day Sabbath, & the erecting of the Lords day Sabbath, cannot poſſible be an errour, it is ſo auncient; as if errour could no be ancient.

Many looke vpon the vniuerſality of the point, (an other Popiſh argument) verily beleeuing, it cannot poſſibly be an errour, vvhich is ſo vniuerſally receiued, eſpetially many of them being religiouſe & Godly men: as if a Godly man could not erre.

Many

Many looke vpon the learning, of ſuch as haue profeſſed it, (an other Popiſh argument) as if lerned men could not erre. Thus, they that looke aſquint, at thes by reſpectes, when they goe to iudg of the caſe in queſtion, rather then at thoſe 4 maine things euen novv propounded to be conſidered in Gods 4th Com. it is no maruaile they cannot ſee the vvood for Trees.

Many looke before they will reade my booke, or ſcane the point, at the vtter impoſſibility of any reformation; (as if our dayes vvere vvorſe then euer were any before) & therfore they haue no mind to vnderſtand it; thus they looke vpon Gods matters vvith carnall eyes; vvho, in other caſes teach men to doe their duety & leaue the ſucceſſe to God: ſhould all men treade their ſteppes, they would make all ſure againſt any reformation, ſince they vvill receiue no information.

Some are of opinion, that God will vvincke at vs, as he did at the Patriarks hauing many vviues; ſince it is the practiſe of all Churches, to doe as we doe; & therfore they vvill goe on, regardleſſe of any further knowledge of the point: But ſuch men may liue in adultery at this day, vpon the ſame grovvndleſſe opinion, if but many others would conſent & ioyne vvith them in this wicked practiſe, ſo as they might but haue this plea, that all men doe ſo, or that all Curches doe ſo. (I would not be thought to ſpeake at rouers, & to gueſſe only in theſe obiections & by reſpectes, at what men may think; for theſe myne eares haue heard men make the moſt of theſe obiections which here I propound.)

Many before they vvill open the doore of their vnderſtanding, to this point, firſt caſt in their mindes, vvhat a ſcandale it vvill be to their Miniſtry, vvhat a diſcredit to their perſones, that they haue miſledd the people ſo long; & therfore iudge it better to goe on ſtill as they haue begunne, they ſhall anſwer all, a ſvvell as theire forefathers vvho haue done the like: and their people, ſhall get to heauen in this (vvrong) vvay, as well as the people of former times did; & therfore they will none of the knowledge of this point: but I ſhould think, people would more relye vpon their Miniſters honeſtie & fidelity, & credit their Miniſtry more, if they ſaw them ſo farre to neglect themſelues & their credit, as for Gods glorie, & the good of their

people, to reueale a trueth to them, though it croſſe what they had formely taught them.

Many thinke, what ſhall I learne? what I that haue thaught others? & novv in myne old age? it is better to hould this for an errour, & ſo to reiect all thoughts of it: but I ſhould eſteme that man not worthy to teach others, vvho ſcorneth to learne of others.

Many thinke, if they ſhould giue any way to the knovvledge of this point, they ſhould but diſturb the peace of the Church, & vve are novv at a ſwete concord; it is better therfore to be ignorant of it, &c. But by this reaſon, vve might haue remained all Papiſts vnto this day; for had our forefathers, vpon this grownd reiected Luthers doctrine, had vve not all bene deeply guilty ſtill, of the ſyne & breach of the ſecond Com. & Popiſh Idolatry? yea, & what I pray is this better, then groſſe temporizing, & pleaſing of the times?

Many thinke, poſſibly it may come to paſſe, that the profeſſion of this point, may coſt them loſſe or hazard of their liuings, wherby they are now comfortable maintained; & therfore it is good, not to be firſt in the knovvledge & profeſſion hereof; they think they may know it ſoone enough 10 or 20 yeeres hence to their coſt, let others breake the yce in the meane time. But theſe men ſet more by a good liuing, then by a good conſcience: they loue to ſerue God, but it ſhall be no further, then they may ſerue theire owne turnes: they will ſerue God, if they be ſuer once, it will coſt them nothing.

Many thinke, it is not ſafe to be acquainted with this point, leaſt it intangle their conſciences, &c. But thes men, vvhilſt they ſeemeto be of tender conſciences, bewray they haue no conſcience, or very corrupt conſciences: for, if they had any conſcience, or any good conſcience, vvould it ſuffer them to refuſe ſuch a light in to Gods Lavv, as vvould cauſe them to make a conſcience of it? were Gods Lawes, and the knowledg of them made (think you) to intangle mens conſciences? doe not Miniſters & people both, pray & vſe meanes, to increaſe in knovvledge of Gods Lavvs; & are they novv afraid of the knowledge them, when of tendred vnto themleaſt their conſciences ſhould be intangled with them?

Many

Many thinke, happily it is a trueth, & it vvere not amiſſe if it vvere preformed; for vve haue little to ſay for our Lords day; & as little againſt the Sabbathday: but that ſuch a meane obſcure fallow, as this *Brabourne* is, vvho is ſuch & ſuch; vve knovv him vvell enough, both vvhat he is, & vvhat he was, &c. that ſuch a one ſhould attempt this reformation, our Spirits cannot brooke it: But bretheren, I haue oſten & ſtill doe vviſh vnfeinedly in many reſpectes, that God had put it into the harte of ſome other man, an eminent perſon, to haue informed in this caſe, that ſo my meaneneſſe, ſhould haue bene no impediment, to the progreſſe of Gods cauſe, but God is vvont to glorify himſelfe by weake inſtruments, that ſo the praiſe may be to God, & not to the inſtrumēt: that our times are no changlinges; that they differ not from former times, ſhall appeare by a ſtorie I reade of in *Peter Heylyns Microcoſmos* pag. 291. where it is thus reported; *In the time of Luthers reformatiō, one Matheo Langie A Cardinal, & A Byſhop, of A Biſhopricke, of the greateſt reuenews, of any in all Germany, ingenuouſly confeßed, that the Maße was not void of its faultes; that the Courts of Rome were corrupted, & that a generall reformation, of the liues of priſts & fryers, was neceſſary: But that a poore, raſcall Munke (for ſo he thought Luther, ſaith the Author) ſhould beginne all; that hee deemed intollerable, & not to be indured.* Thus you ſee, ſcandall hath formerly bene taken, at the meaneneſſe of the perſon: great Clerkes, will neither attempt the reformation of abuſes them ſelues, nor yet can they beare it, that their inferioures ſhould doe any thing neither: the reaſon I take to be, becauſe in the former, they are in danger to looſe their greatneſſe, in the latter, to looſe their goodneſſe: it is lamentable to ſee, how now a dayes, the word & trueth of God, is receiued with reſpect of perſones, and that among the beſt, both Miniſters & people: they inquire not now a dayes, vvhat hee ſaieth: and hovv agreeablie to the rule of Gods vvord hee ſpeaketh: but, vvhat is hee? whence comes hee? is hee a lofte in the vvorld? benifiſed with a good liuing? richly attired? is hee a man of note? can hee coutenance vs? and the point he ſpeakes for? theſe, & the like carnall & childiſh reſpectes. haue Chriſtians, in receiuing Gods vvord; it would

diſcourage

diſcourage any man almoſt, that is leſſe then A Doctour of Diuinity, & of the higheſt ranke for honour & vvorldly dignities, to be induſtriouſe in the ſtudy of the Scriptures, ſo as thereby to ad further light vnto profeſſion; becauſe vvhat he ſaith ſhall be as meanly accounted of, as his perſon is: S. Iames ſaith, *my brethren, haue not the faith of our Lord Ieſus Chriſt in reſpect of perſones* Iam. 2. 1.

Who that looketh vpon theſe ſo many ſtumbling blockes, with many others that might be ſhowne, can wonder, that men of a ſharp ſight, yea & holy liefe, ſhould haue their eye ſight dazelled, & not ſee ſuch a trueth, as is encountered with ſo many difficulties: were it ſuch a trueth, as the knovvledge & publike profeſſion thereof, vvould ſtand vvith antiquity, vniuerſality, publike applauſe & approbation, facility of reformation, credit & reputation, liueings & preferments, then ſhould I wonder & vvonder againe, if Miniſters ſhould not find it out preſently. & profeſſe it publikly: but this is ſuch a trueth, as is at the firſt thoughts of it, oppugned by a vvhole army of gaine ſaying obiections, all vvhich, are preualent vvith manes naturall corruptiones: let not people therfore, think it a thing altogether impoſſible, for many Godly & lerned Miniſters, to ſide it together, againſt ſuch a trueth, & to bewillingly ignorant of it: and let ſuch Miniſters themſelues, ſerch out which of theſe obſtacles here mentioned, or the like to them, hath ſo blinded their mindes, & dazelled their reaſon, as neither Gods Memorandum, prefixed to the Saturday Sabbath; nor Gods Commandement; nor Gods enſample; no nor yet Gods *reaſon* & perſwaſion; & all written in the Morall Lavv, can preuaile with them, to take in to Remembrance againe, the Lords Sabbath day: for doubtleſſe, there muſt beſome beame or other, in the eye of their reaſon, which cannot ſee reaſon in Gods reaſon.

Before I conclud this ſection, one thing more I would commend to your conſideration, & this it is; vvheras this 4th com. generally conſidered, hath two partes; the one is the Commandement it ſelfe; the other is the reaſon of the commandement: as formerly I haue ſhowne you, that our Miniſters haue by their renovvncing of the time in the Com. renownced & aboliſhed,

by iuſt

by iuſt conſequence, the whole 4th com. alſo: ſo much I am to diſcouer a further errour of theirs, which is, that by their abolifhing of the time in 4th com. to wit, the Saturday, 7th day, Sabbath; hereby alſo they haue nullified, & aboliſhed, the reaſon to the com. which is taken from Gods owne example, and conteined in theſe words, *For in ſixe dayes the Lord made the heauen & the earth, the ſea, & all that in them is, & reſted the 7th day: Therefore the Lord bleſſed the Sabbath day, & hallowed it.* All theſe words I ſay, they haue vtterly nullified, ſo as now they ſtand but for a cipher, to fill vp an empty place. What I haue charged them with, I thus make good: The *argutum* & thing which God would perſvvade his people vnto, it is the obſeruation & ſanctification of the 7th day Sabbath, as you may ſee in the com. foregoeing this reaſon; to this end it pleaſeth God, to frame & propound vnto vs, a moſt notable, & liuely reaſon, taken ftom his owne example, to this effect, Remember you to ſanctifie the Sabbath day; for becauſe I ſanctified the Sabbath day: Doe you reſt from vvorke on the 7th day; for becauſe I reſted from worke on the 7th day: & therefore I hallowed & ſanctified the 7th day Sabbath. Now ſuppoſe we, that the 7th day Sabbath were aboliſhed, as they ſay it is, which is the *argutum* or thing argued, wherevnto God did by this reaſon perſwade, then what vſe can there be of this reaſon, which God here propoundeth? for example, now that Circumciſion, the Paſſeouer, & Sacrifices are ceaſed, what vſe is there now of thoſe reaſons, wherby Gods people the Iewes, were then perſwaded to thoſe dueties of Circumciſion, the Paſſeouer, & Sacrifices? ſuch is the caſe here, take away the Sabbath day, & you take away the reaſons that belonged to it, to perſwade vnto the ſanctification thereof: for what need reaſons & motiues, to perſwad vnto that which is not?

But happily they will ſay (though vntruely) that the Sabbath day is not aboliſhed, it is only but changed vnto the Lords day. Well, ſay we for this time grant them this for argument ſake: then thus I make it good againſt them; the reaſon of the 4th comm. cannot poſſible be a reaſon vnto the Lords day, for it is moſt abſurd for any man to thinke, God ſhould perſwade vs to

keepe the *Lords day*, becauſe hee kept the *Sabbath day*: or that God ſhould perſwade vs, to keepe the *firſt* day of the weeke, becauſe kept the 7th & *laſt* day of the weeke: Thus the concluſion, & the premiſſes ſhould not be of the ſame, but of ſondry things: For, the day vvhereof the queſtion is, as novv they would haue it, to vvit, the Lords day, it differeth much from the day mentioned in the reaſon to the com. & that thus, 1. The day in the reaſon, God reſted in it, but the day in the queſtion, God vvrought in it. 2. The day in the reaſon, God ſanctified it, and hallovved it, but the day in their queſtion, to vvit, the Lords day, vve no vvhere reade that God bleſſed it, & ſanctified it: ſo the one differeth from the other, as much as an hallovved, or holy day, doth from an vnhallovved, or vvorking day. If it be ſo then, that this reaſon propoſed by God, cannot be applied vnto the Lords day, then it follovveth, that this reaſon, is made by ſuch as oppoſe the Lords Sabbaths, a very cipher, & of none vſe, but to fill vp a voide place. A very vvicked fact it is, vvhoſoeuer are guilty of it.

Yet further, that this reaſon ſtands now a dayes (ſince our Lords day is come into vſe, and the Sabbath day aboliſhed) as a meere cipher; it vvill further appeare, if you doe but take a ſurucy, of the Sermons of Miniſters in the Pulpit; & of their writings in bookes; for of all the arguments & reaſons, vvherby they vrge people to the obſeruation of the Lords day, you ſhall neuer heare them make any vſe at all, of this *reaſon*, the vvhich God himſelfe hath thought moſt meete to be vrged, and hath therefore annexed it, to his com. When did you heare any ſay, it is your duety, to ſanctify the Sabbath day, we now keepe; becauſe on it, God Almightie reſted from his worke? and, it is your duetie to keepe this Sabbath day, becauſe God did at the Creation, bleſſe it, and ſanctify it? No, if they ſhould vſe theſe reaſons, their davvbing vvould be ſeene into; euery man can tell them, this Day that vve keepe, is not the day wherein God reſted, but the day vvherein he vvrought; and this day, is not the day vvhich God bleſſed & ſanctified, for this day, is the 8th day, but God ſanctified the 7th day: vvherefore they are aſhamed to vſe this reaſon, & therefore they let it ſtand vntoucht, & thus

it hath

it hath ſtood for a Cipher, this many hundreth of yeeres: me thinketh the conſideration but of this one point, ſhould be enough to certify them that they are wrong, for aſmuch as they dare not preſſe this Sabbath we novv keepe, vvith Gods reaſon, annexed to his 4th Comm. now of all reaſons that men can inuent, what reaſon more forcible then that, which is taken from Gods owne *example*, that he reſted on that day, & ſanctified it: but now this argument from the example of God, is ſtale in the Churches, is quite out of vſe; vvho doth excite & ſtirre vs vp, in thes our dayes, from the example of God, ſaying, let vs keepe the Sabbath day, for God Almightie kept it? let vs reſt from our laboures on the Lords day, becauſe God reſted from his workes on this day? let vs ſanctifie & hallovv the Lords day, becauſe God Sanctified & hallowed it, at the Creation, Geneſ. 2. 2. 3. let vs keepe the Sabbath day, an Holly day? for God made it an Holly day, by hallowing it, Exod. 20. 11. Geneſ. 2. 2. 3? Let vs honour it, as the moſt auncient holly day, it being as auncient as the world, Geneſ. 2. 2. 3? & as the moſt honourable holly day, it being made an holy day, by God himſelfe, & not by man, Geneſ. 2. 2. 3. all men follow the example of the king; & who would not follow this example of God, the king of kings, if it were vrged? if therfore the Lords Sabbaths, be neglected, for want of forcible & moſt preualent argumẽts & reaſons, let ſuch Miniſters beare the blame, who depriue the people of this ſo effectuall & mouing an argument: what a maruailouſe thing is it, that God ſhould in his wiſedome & goodneſſe to vs, beſids his Com. perſwade vs by ſuch mouing & powerfull reaſons, as he hath annexed to his Com. & yet Miniſters are Mute & ſilent, as if ther were no ſuch things in the Law & word of God: is it not meete, that ſuch af oule errour as this is, ſhould be diſcouered?

But ſuppoſe that ſome haue Sophiſtically, by playing with the Homonymie of the word Sabbath, improperly applied to our Lords day, both deceiued themſelues & others, & ſo vrged a farre off this reaſon vpon our day, ſurly they haue toucht it, but lightly, as glad when they are ſafely got off it againe, leaſt they ſhould bewray all: for example, ſuppoſe a man that knowes the difference betwixt the day called Sabbath day, in ſcripture; and

the day called Lords day: the one being the 7th & laſt day of the weeke, the other, the firſt day of the weeke: the one, being the day before the other; the one being for memory of the Creation, the other for memory of the Redemption: if now a Miniſter ſhould tell him, it is his dutie to ſanctify the Lords day, becauſe God ſanctified the Sabbath day; would not the man think the Miniſter ieſteth vvith him? ſince he knowes God ſanctified the 7th day of the weeke, but our Lords day, is the 8th day, or firſt day of the weeke? & ſince he knowes that the reaſon which he vſeth, ſpeakes of the day named Sabbath day, but the day he applieth this reaſon vnto, it is of another name, to wit, the Lords day? vvould he not thinke the Miniſter hath foully miſtaken himſelfe, to miſapply ſo the example of God, to a wrong day? for, if the Miniſter would preſſe a man, to ſanctify the Lords day, from the example of God, he muſt bring an example where God reſted on the Lords day; and where God bleſſed & ſanctified the Lords day. Wherfore, to conclud this point, either they are a ſhamed of Gods reaſon, & dare not vſe it at all; or if they doe, they muſt play the egregiouſe Sophiſters vvith the people, by playing with the Homonymie of the vvord Sabbath, vſeing it in an other ſenſe, then it is vſed by God, thereby to couer their doubling, from the eyes of the people; but for the moſt parte of them I am ſuer, they vſe not this reaſon at all, & theſe doe leſſe euill, then thoſe which abuſe it.

Thus then you ſee, they haue firſt aboliſhed the whole 4th Commandement, as elſvvhere I haue proued; & here againe you ſee they haue aboliſhed the reaſon to the Com. & Gods example: now then let vs put them together, & then the totall ſome vvill be, that they haue by aboliſhing the *Time* in the 4th Com. aboliſhed alſo the vvholl Commandement: & not onely that but alſo the *reaſon* & *example* of God, annexed to the Com. & ſo they haue made cleere vvorke; for they haue taken away all, euen all, roote & branch. Thus you ſee then the time and 7th day in the Com. is of ſome conſequence, euen as the foundation is to the building, vvhen as it being once remoued, all comes tumbling downe, let this *time* therfore bemore regarded, if you vvill haue the 4th com. at all regarded.

SECT.

SECT. X.

Hauing finiſhed the Expoſition of the 4th Com. & diſcouered the manifould erroures, & ſhamfull abuſes of it; that I might yet further make theſe erroures appeare; I purpoſe here to mention two things: The former is, to ſhew how our Congregations (which is much to be lamented) vvill for the muſt parte of them, come ſhorte of their hoped for reward, for Sabbath keeping: & that the reſidue, doe but dally, if not mocke vvith God: this cogitation, doth preſent it ſelfe to me, when I think of the publike prayers of the Church: for there the Miniſter in the name of God with loude & audible voice, a mongſt other of Gods 10 Com. pronounceth theſe words, being the 4th com. *Remember the Sabbathday, to keepe it holy. Sixe dayes ſhalt thou labour, & doe all thy worke. But the 7th day is the Sabbath of the Lord thy God: in it, thou ſhalt not doe any worke, thou, nor thy ſone, nor thy daughter nor thy man ſeruant, nor thy maide ſeruant, nor thy cattell, nor thy ſtranger, that is with in thy gates. For in ſixe dayes the Lord made heauen & earth, the ſea, & all that in them is, & reſted the 7th day: wherefore the Lord bleſſed the Sabbath day, & hallowedit.* Now preſently, thes words being vttered by the Miniſter, the wholl Congregation confirmeth them, by this deuout & godly prayer, vnto Almightie God ſaying, *Lord haue mercy vpon vs, & incline our hartes to keepe this Law.* The charg of the Miniſter ſtanding in Gods roome, & the Ecchoing voice of the people, by there prayers, as an anſwer confirming, putteth in my minde, to thinke what a lamentable Dialogue would be betvvixt Almightie God, & vs, if he ſhould call vs to an accounte, for the breach of his 4th Com. for, albeit we dravv nigh to God, in the Congregation, vvith our lippes, ſaying Amen to all Gods preceptes; yet in our liues is no ſuch matter: and becauſe we all, one day, muſt come to this accompt; it ſhall not be amiſſe, to haue the ſtate of it preſented before our eyes here; that ſo if we cannot acquite our ſelues, we may know it in time, vvhilſt there is ſpace for repentance.

Suppoſe we therfore, Almightie God examining vs; & vve againe anſwering for our ſelues, thus. Queſtion. 1. Haue you *remembred* my Sabbath day as I commanded you by my Miniſter

in the Congregation,& vnto which you did ſubſcrib & aſſent by your prayer? Anſwer,no Lord, we haue in deede *forgotten* that day, but vve haue bene mindfull of the day after it, to wit the Lords day. Queſtion, 2. But haue you *Sanctified* my Sabbath day, as I commanded you? Anſwer, no Lord, vve haue (vve muſt confeſſe it) *profaned* that very day, but vve haue ſanctified the Lords day, which is but the day after it. Queſt. 3.But as for the 7th day: vvhere as I certified you, that the 7th day, is the Sabbath day, Exod.20.8.& charged you,that in it thou ſhouldeſt doe no manner of worke,&c. haue you novv refrained your labours,& reſted from worke,on *this 7th day?* Anſw. no Lord, vve confeſſe indeed, that how euer vve haue done our vvorkes on this 7th day, yet haue vve reſted from our vvorkes on *the 8th. day* Queſt. 4. wheras I ſanctified & hallowed the 7th day, & alſo ſet you myne ovvne preſident for your example, in aſmuch as I Reſted on the 7th day, & moued you by a reaſon drawne from myne owne example, which I annexed to my 4th Com. haue you novv *imitated* myne *example*; and regarded my *reaſon* vvher by I perſvvaded you? Anſvv. no Lord,vve haue *neglected* thy *example*, & thy *reaſon*: But vve haue imitated Chriſt & his Apoſtles, in preaching and hearing of ſermones & the like,on a day, vvhereof vve reade not that euer thou dideſt Sanctify it, namely on the firſt day of the vveeke, vvhich thou dideſt command for labour. Novv thinke of this matter good brethren in time,leaſt you leeſe your hoped for revvard,of keeping the Lords Sabbathes: for vvill this anſvver goe for current thinke you, before God, at that day of Rekoning?

But this anſwer is too right downe for ſome; for theſe haue ingenuouſly confeſſed the trueth:wherfore vve muſt lay downe an other anſwer for them, for they like *Saul*, vvho contrary to Gods Commandement, ſpared Agag & the beſt of the Sheepe,&c. yet ſaid, *I haue obeied the voice of the Lord*, 1 Sam.15.20. ſo theſe ſtand to iuſtifie it & defend it,that they doe obey the voice of God,according to his 4th Com. well let theſe be tryed, ſaieth the Almightie,Queſt.1. Haue you Remembred my Sabbath day? Anſwer, yis Lord, for as for that day, we neuer thought of it; but we remembred the Lords day,the day after.

Queſt.

Queſt. 2. And haue you ſanctified my Sabbath day, as I commammanded you? Anſvv: yis Lord, for vve profaned it vvith ſeruile laboures, but vve haue ſanctified the Lords day. Queſt. 3. And haue you reſted on the 7th day; for, *the 7th day is the Sabbath of the Lord, &c.* Exod. 20. 10. Anſvv. yis Lord, we haue laboured on the 7th day, & haue reſted on the 8th day. Queſt. 4. But the 7th day, is the *Sabbath of the Lord thy God*, Exod. 20. 10. haue you novv kept the Sabbath of the Lord your God? Anſvver: yis Lord, vve haue profaned it, but we haue kept the Sabbath of the Lord Chriſt. Queſt. 5. haue you kept the 7th day Sabbath, in imitation of mee, the day which I ſet you for a patterne, the day ſolemnized in remembrence of the Creation? Anſvv: yis Lord, for vve haue kept the 8th day, or firſt day of the vvecke, in imitation of Chriſt and his Apoſtles, the day ſolemniz d in remembrance of the Redemption. Iudge novv good brethren, if theſe men may not beſaid, to dally & mocke vvith God, in a moſt ſeriouſe & vveightie matter.

Yet further, there are but tvvo eminent places in the Church, vvherin the Miniſter performeth his ſeruice to God; to vvit, the Deſke & the Pulpit; & loe, hovv theſe varie & are at iarre? In the Deſke, the Miniſter readeing the 10 Commandements, ſaith, the people muſt ſanctify the Sabbath day: but the ſame Miniſter, in the ſame Church, & to the ſame people, being but gotten vp in to the Pulpit, ſaith, they muſt ſanctify the Lords day. In the Deſke, hee ſaith, the 7th day, is the Sabbath: but gone, but a ſtarre as the pulpit, & there he ſaith, the 8th day is the Sabbath. Think you, theſe men are not gone from their Text, vvhen they reade one thing, & preach an other? is it meete, that the Deſke & the Pulpit, ſhold be at ſuch oddes?

I confeſſe they haue ſome idle diſtinctions, & friuolouſe anſvvers, vvhereby for the preſent they ſtoppe vp the month of conſcience, and blind the eyes of the ſimple, but let them try, if they cane by the ſame anſwers & diſtinctions, bleare the eyes of Almightie God, at that day: In the dayes of blindneſſe & popery before *Luther* brought light vnto the ſecond com. I verily beleeue it, that Popiſh Prieſts, had not more, nor more groſſe anſvvers, diſtinctions, & obiections, to maintaine their Idolatry and

and Image worshiping, against the second Comm. then now a dayes our Ministers haue, to mainteiue their syne of Sabbath-breaking, against the 4th Com. but what should I say? I vvish I knew, how else to informe Gods people of his will; & how they & I might sanctify Gods Sabbaths, in priuate, with out the publike assemblies of the Church, & helpes of a Ministter, & disturbance of the Church; as we may & cane yeeld obedience to any & euery of the other 9 com. singly & alone euery man by himselfe, with out the helpe & company of others; & although they would not ioyne with vs; could I, I say, haue deuised this, it shold well haue bene seene, that I would neuer haue blotted paper to informe, or contended with these cuning Sophisters, who by their wittes, such as they are, will make any thing good they please to vndertake; they should for me haue goneon, till they had mett with the reward of their dawbing & doubling. For as I suspected them, so I find them, like *Moab*, Ierem. 48.11. *setled on their lees*: & like the men in *Ierusalem*, Zephan. 1.12. *frozen in their dreges*.

The second thing I purpose to mention, for the further appearance of the abuse of this Comm. here followveth: wheras words & argumentes, vvill hardly auaile, I purpose in the last place to try, if sense will be informed; for which purpose, I will giue you an occular demonstratiō, so as the sense of seing shall be conuinced of the abuse of this Com. That this may be, I will set heere before your eyes, the whole 4th com. intirly, as God wrote it in the Tables of stone: furthermore, as for these things, vvhich so many Ministers say, are ceremoniouse & abolished in this Com. those things I will compasse about with a parentheis, or two halfe moone circles, that so you may se, which partes of the com. they hold for Morall, & which for ceremoniall: behould it thus: *Remember (the Sabbath day) to keepe (it) Holy. Sixe dayes shalt thou labour, & doe all thy worke: But (the Seauenth day, is the Sabbath) of the Lord thy God (in it) thou shalt not doe any worke, thou, nor thy sone, nor they daughter, thy man seruant, nor thy maide, nor thy beast, nor thy stranger that is with in thy gates: for in six dayes, the Lord made heauen & earth, the sea, & all that in them is, and (rested the 7th day) Therfore, the Lord blessed (the Sabbath day) & hol-*

& hallowed (it.) Loe, which partes of this 4th Com. they make Ceremoniall & abolished; to wit, all those wordes, which are inclosed vvith in the parenthesis: for the vvord (day) this they abolish for a ceremony by these Textes, Rom. 14. 5. Gal. 4. 10. & for the vvord (Sabbath) that they hould for an abolished ceremony, by these Texres, Col. 2. 16. 17. Exod. 31. 13. and for these words, (these 7th day, is the Sabbath) this is that vvhich of all other partes of the commandement: they abhorre, as a Ievvish ceremony; so much for the commandement: come we next vnto the reason of the com. noted by the vvord for; vvhich conteineth a most effectuall persvvasion from Gods ovvne example: & herin these vvords (rested the 7th day) doe stand for a Cipher; no Minister at any tyme in these our dayes, vseing thes vvords, as a reason to moue and excite vs, to rest on the 7th, or 8th day, because God rested at that time: secondly, these vvords (the Sabbath day) doe stand for a Cipher also; for no Minister doth perswade vs in these dayes, to sanctify the Sabbath day, because God sanctified the Sabbath day, to vvit, the Saturday Sabbath: for it is the Saturday vvhich God hallovved & sanctified at the Creation.

Novv cast thine eye backe good Reader, & see the com. behold vvhat they allow of it to be morall, and hovv much of it they will needs haue to be ceremoniall, & like a cipher; did thine eyes euer before behold, such a mingle mangle, such a hotch potch: the 4th com. is by these Interpreters become, halfe fish, halfe flesh; A Lynsey wolsey; A morrall Ceremoniall Commandement; partly lasting, partly faded. There be many Statute Lavves in this Kingdome, & tis said, many Lavvyers vvill doe much for money; but can such an instance as this be shovvne, vvhere the Lavvyers, haue by their expositions & pleadings, so mangled any of the Kings Lawes, as haue our diuine Lawyers, who in this case, *haue taken away the key of knowledge?* Luk. 11. 52? How can a mans eyes but abhorre to looke vpon, & behold any vvriting, thus interlaced with parentheſſese, many hundreth of yeeres after it was written? but how should a Christian looke vpon any of Gods ten commandemēts, vvith any patience, to see them or any of them thus mangled & defaced? vvas God so

mindfull, to place all the morales by themſelues, in the Tables of ſtone, & to exclud the Ceremonials, and vvright them elſewhere, as vnfit to be matched vvith the laſting Morals, and are there novv ſo many Ceremoniall words crept into this Morall law? We reade in 2.Sam.10.4. how King *Hanun* tooke *Dauids* ſeruants, and ſhaued off the halfe of their beards, and cutt off their garments in the midle, euen to their buttocks, and ſent them away; me thinke theſe men, could not looke more ill fauouredly & diſguiſedly, then doth this 4th com. Now it is thus barbared and notched, by our late barbers: If I would haue a thing vgly done indeed, theſe men ſhall doe it for me.

Furthermore, the indignity offred vnto this com. is ſuch, as it is not now onely ſhamefull to looke vpon; but alſo it is by their corrupt expoſition, made very non-ſenſe & ridiculouſe; to this purpoſe, let vs collect together ſo much of this comm. as they allovv to be memorall, and omit that vvhich they make ceremoniall, that is, ſo much as is put within the halfe moone circles, & ſee what a peece of ſenſeleſſe ſtufe there will be: and this then it is; *Remember to keepe holy. Sixe dayes ſhalt thou labour, & doe all thy worke: But, of the Lord thy God, thou ſhalt not doe any worke, thou, nor thy ſonne, nor thy daughter &c.* ſee if by their diſtinctions & ſubtilties, they haue not picked out the heart, and ſenſe of this com. by picking out the time. Thus for the comm. but further, for the reaſon which God hath annexed to his com. taken from his reſting on the 7th day; and, from his ſanctifying and hallowing of the 7th day: this reaſon I ſay, hath not onely ſome vvords pickt out of it, as had the com. but vvhich is more, the vvholl reaſon it ſelfe, as God laid it dovvne, & vvrote it in Tables of ſtone, is vtterly by them aboliſhed & vſeleſſe; no mention of it in theſe our dayes, thereby to excite & perſvvad people to the obedience of the 4th com. Wherefore, by your eye ſight, you may behold the abuſe of this comm. and by your obſeruation, you may take notice, how the reaſon to the com. is nullified; two remarkable things to be obſerued.

The conſideration of theſe things (me thinke) ſhould plead ſtrongly againſt all the enemies to the Lords Sabbaths, that ſo all their reaſons they bring againſt them, ſhould be ſuſpected & reiected;

reiected; becauſe by their aboliſhing his Sabbaths, they muſt needes make ſuch hauocke of Gods 4th com. as you ſee: Their textes of Scripture alſo Col.2.16.17. and Exod.31.13. with the reſt, are to be ſuſpected as corrupted & groſly abuſed by them, ſeeing that they vvill ſo vrge & preſſe them, againſt the 7th day Sabbath in the 4th com. as that by one text of Scripture, they will mangle another; & ſo vnderſtand one text of Scripture, as it ſhall eate out the very bowels of an other; ſo ſetting Scripture againſt Scripture; the text Col.2.16. ſhall eat out the bowels of the 4th com. yea this text Col.2.16. with other the like, & certain reaſons they haue, ſhall picke out the very heart & ſenſe of the 4th com. & make it ſenſeleſſe, as you ſee: of like nature are all their diſtinctions, & therefore worthily to be abhorred, of all ſuch as loue Gods lawes: God will vndoubtedly one day, accurſe all ſuch diſtinctions, & expoſitions of any text of Scripture, as are made in oppoſition to his Lawes: is there no way to expound the Goſpell, but ſo as it muſt needs quite ouerturne the law, or ſome part of it? and is it meete to receiue ſuch vnneceſſary diſtinctions, as ſhall rend out, & raſe out ſome portion of Gods law, the Decalogue or 10 Com. I meane?

But it may be obiected, that vve doe not make ſuch hauocke with the 4th com. nor make it ſo voide & ſenſeleſſe, but that we doe ſtill retaine it, & doe preſſe it vpon mens conſciences, vvell nigh euery ſermon &c. True indeed, you vrge the 4th com. but how abſurdly, let all men iudge; like as if a man ſhould cancell a bond, & plucke off the ſeales, & yet ſtifly plead his bond ſtill; ſo theſe, after by their doctrine they haue made the comman. a peece of ſenſeleſe & ridiculouſe ſtuffe; yet ſtill they call and cry out the 4th com. the 4th com. yee tranſgreſſe Gods 4th com. Furthermore, the reaſon annexed to it by God, as moſt effectuall to perſwade men to obedience of this com. taken from Gods enſample, this you altogether omit & neglect: For, when are you heard to perſwade the people thus? Let vs reſt from our workes on the Lords day, becauſe God reſted on the 7th day, Gen.2.2. Exod.20.11? Let vs ſanctifie the Lords day, becauſe God ſanctified & hallowed the 7th day, Gen.2.3. Exod.20.11? Let vs be imitators & followers of God, as deere children, and keepe

that day vveekly for an holy day, vvhich God himſelfe made & kept an holy day, at the Creation? No, no ſuch matter, for ſo they ſhould contradict themſelues: If they ſhould perſvvad men to followv Gods example, ſo the myſterie of their iniquity, vvould be diſcouered: for God kept the 7th day, from the creation; but our Lords day, is the 8th day from the creation: & the day vvhich God kept, vvas kept in memory of the Creation; but our Lords day, is kept in memory of the Redemption: thus as the com. is nullified, ſo the reaſon to the com. is made a meere ſuperfluouſe cipher, & altogether vſeleſſe, let them ſay what they vvill to the contrary.

As for the law it ſelfe, you vrge it indeed vpon mens conſciences, but vvith ſmall conſcience you vrge it; for you abuſe & prophane Gods word (as hath bene ſhowne) by applying that to the Lords day, which is a common vvorking day, as fryday is; vvhich ſhould be applied by Gods ordinance, to an holy day, vvhich himſelfe had hallovved, as to the 7th day; as well might you profanely apply thoſe Sacramentall vvords of inſtitution, to common bread, & to common water, as Gods 4th comm. to a common day, not ſanctified by God. And thus much for Expoſition of the 4th Commandement.

THus I haue endeauoured to make it appeare, hovv they haue corrupted & abuſed the lavv, and thereby corrupted & abuſed the people alſo: What remaineth, but that they may be driuen to *repentance*, I minde them of that fearefull denuntiation, vttered by our Sauiour Chriſt, after that he had ratified the *law*, in the integrity & perfection of partes, euen to a *iot* & *title* of it, Mat. 5. 18. Whereto he addeth theſe words, *Whoſoeuer therfore ſhall breake one of theſe leaſt Commandements, & teach men ſo, he ſhall be called the leaſt in the Kingdome of heauen: but whoſoeuer ſhall obſerue, & teach them, the ſame ſhall be called great in the Kingdome of heauen*, Matth. 5. 19. In which words, our bleſſed Sauiour, doth perſwade, to the keeping of the Morall Lavv, in euery iote & title of it, vnto the worlds end: Further, our Sauiour ſheweth wherein, or in what manner, he would haue euery iot

ry iot & title of the Law kept; and this is two wayes, the one by doctrine, noted in these words, *and teach men so:* The other by practise, noted in these words, *Whosoeuer shall obserue &c.* whereby wee see, it was the minde of Christ, to haue euery title of the lavv, not onely obserued & practised; but also, he would haue euery title of it, *taught* vnto the people, & vrged & pressed vpon them: and on the other side, because the bare doctrine of the Minister, is forcelesse if many men, vvithout his practise; least they should say, he layeth heauy burthens, vpon other men, but himselfe vvill not touch them, vvith one of his fingers, therefore Christ ioyneth practise to doctrine, saying, *Whosoeuer shall obserue & teach &c.*

Furthermore, vve are in speciall manner to note, vnto what manner of persones these words are directed, not vnto lay men as they call them, but vnto the Clergie, vnto Ministers in speciall; as vve may vnderstand by the vvords *teach men so:* so then, this portion of Scripture, it is directed vnto the Ministry; & the vvill of Christ to them is, that they shall both teach to the people, and also practise before them, vnto the worlds end, euery iot and title of the Law.

Now in the next place, we haue Christ his arguments, to moue & perswade Ministers, to these tvvo dueties; and because Ministers are of tvvo sortes; some, though but a smale some, vvill teach and practise, euery iot & title of the Lavv, to the vtmost of their povver; but others, vvill neither teach nor practise the same; therefore hath Christ fitted his Arguments, to both sorts; & by name, to such Ministers as doe both teach & practise; to them our Sauiour promiseth this blessing, that, *they shall be called greate in the Kingdome of heauen:* oh that there vvere yet many more, that would couet this greatenesse in Gods fauour, by teaching & reuealing the whole counsaile of God, euen all his Ten commandements, intirly, in euery iot title of them? But now as for those other Ministers, vvho refuse either to teach, or to practise, this Lavv of God intirly: to these, our Sauiour threateneth a Curse, to vvite, that these *shall be called least in the Kingdome of heauen*: novv vvheras our Sauiour denounceth this curse, vnto them, vvhich breake *one of the least of*

these commandements : ſuppoſe vve the Time commanded in the 4th com. vvhere the very leaſt of the commandements becauſe they vſe to cale it, but a circumſtance, and the like; vvhy yet for all that, ſo long as it is a commandement, though the leaſt of all the commandements, yet Chriſt denounceth this Curſſe vnto ſuch Miniſters, as refuſe to teach the people this leaſt com. and refuſe to practiſe it before the people: they haue pleaſed to miſcale it a ceremony, & Iudaiſme & the like; but let them try if this vvill free them before Chriſt his Iudgment ſeate, from this Curſſe of Chriſt, vvhich he denounced being on earth. I beleeue all theyre ſubtilties & ſhiftes, vvherby they blind the eyes of men here, vvill hardly ſo blind the eyes of Chriſt then: hee vvill haue an account of his vvholl Lavv, not of peeces and percels of it, as vve pleaſe.

Thus vve ſe vvhat the duety of Miniſters is, namely to teach the people, to obſerue the Lords ſeauenth day Sabbath, which is one of the commandements, though you make it the leaſt: and it is their duetie alſo, if they vvill be freed of Chriſt his Curſſe, to obſerue & keepe the 7th day Sabbath, before the people; ſo leading them by liefe & doctrine together: but hovv farre off, is the practiſe of moſt Teachers from obſeruing the minde & vvill of Chriſt? in ſteade of practiſing the 7th day Sabbath in their ovvne perſones, for example vnto others; they could be content to perſecute any, that they ſe forward this way; oh fearfull! In ſtead of teaching the people this, vvhich they count the leaſt of Gods commandements, & vrging them to keepe, euery iote and title of Gods Lavv, & ſo the Lords Sabbath day; they teach openly & publikly the quite contrary; as namely, that this leaſt of Gods commandements, it is aboliſhed, and that the Sabbath day, commanded, it is aboliſhed; thus this leaſt of Gods commandements is trampled downe, becauſe it is a *little* one, & a *ceremoniall* one, & a *circumſtantiall* one; & not the *Law of Nations*, nor found novv in the hartes off all men falne & corrupted, as a *Law of Nature*; and becauſe commanded *to the Iew*, and the like: but vvhat ſoeuer be their ſhiftes, ſuer Iam the Sabbath day, is not leſſe then one of the iotes and titles of Gods Law; nor is it leſſe then the leaſt of

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Gods commandements; wherefore, vvhosoeuer teacheth in opposition to this Sabbath day, he bevvraieth himselfe to be no frend of Christs, and that he regardeth not his mind and vvill, in teaching and obseruing all & euery of the Commandemets: nay he proclaimeth him selfe in open pulpit, to be a professed enemy to Christ our Sauiour and these his vvordes, Mat. 5. 18. 19. and to the integrity & vvholnesse as I may call it of Gods Lavv; he had rather haue it lamed & percelled out, that so he might serue God by halues, and by peece meale, then to haue an indifferent respect vvith *Dauid, vnto all Gods Commandements*, Psal. 119. 6. & rather then he vvould haue Gods Lavv intire & compleate, in the perfection of partes, vnto a iote and title.

Is not it true of such Ministers werewith the Lord charged those corrupt *Priests*, Mal. 2. 9. to vvit, that they were *partiall in the Law*? & are not these also in our time partiall in Gods Law, when notwithstanding vvhat Christ hath said, for the integrity of the Lavv, yet these men wil reiect a parte of it, and so become like those Priests, partiall in Gods Lavv? for a parte of Gods Lavv they vvill haue; an other parte they vvill none of: the dueties of rest and holinesse in the 4th com. this parte of the 4th com. they vvill haue, but the other duetie of the Time, this parte of the same 4th com: they vvill none of. Were these Ministers of the lovver ranke for zeale, & of the Number of those vvhich are not accounted so zelouse of Gods Lavves, it vvere the lesse to be vvondred at; but being puritant Ministers, and such as vvould be displeased at him, vvho should say to them, they had not an indifferent respect vnto all Gods commandements vvith out exceptions; that these I say should picke and choose, take & leaue; & become like those profane Priests, *partiall in Gods Law*, it is to be maruailed at; Mistake me not good Reader, it is not purity that I mislike in puritanes; for of all men I honour no men more, then such as are, & endeauour to be, of pure harte & holy liefe: but this I hate in them; to se their practise belye their doctrine & professiō: for they teach daily for vniversall obediēce to all Gods com. without exceptions & reservations; but Loe they are found here halting: one of the least

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(as they ſay) of Gods Commandements, ratified by our Sauiour, they neglect and contemne.

Others there be of the ſame ranke, which be not ſo impudent as the former, they preach & teach not againſt the Lords Sabbaths, & therefore are not guilty of the Curſſe of Chriſt, for breaking this leaſt Com. & *teaching men ſo*: yet are they enemies to this leaſt Comm. for haueing heard of my former booke, which I vvrote in defence of this leaſt Com. and for the Lords Sabbath; yea, and after they haue ſeene it, & reade it ouer, they ſpitt fyer at it; & cry out, burne the booke; tis a foule errour, &c. Theſe men like *Iames & Iohn*, not knovving of vvhat Spirit they are, vvould haue fyer come downe preſently; & although they know not, either how to proue their Lords day to be a Sabbath day; nor yet hovv to diſproue the Lords Sabbath day; or to confute the booke, yet they can cry, burne the booke, tis a foule errour, &c. Thus theſe are ſo farre from teaching this leaſt com. to the people; as that they vſe all their diligence, to ſcare & affright ſimple people, vvith greate vvords; that ſo they might ſtill remaine caught in theire ſnares, & in blind ignorance: if the Lawes of this Realme, vvere fitted to theſe mens minds, it ſhould be vvoe to him that toucheth this Lords day Sabbath, the *Diana* of our time; but ſeing they doe it out of a good affection, I ſhall vvith Paul make it *mine hearts deſire, and prayer to God* for them, that they may repent; *for I beare them witneſſe, that they haue the Zeale of God, but not according to knowledge.*

They thinke it much, that they cannot preuaile vvith the rude multitude, for the keeping Holy of the Lords day Sabbath, but that, ſay they vvhat they can, yet they will reuell, riote & profane it: vvell the caſe is novv become their ovvne; it ſhall be ſeene, whither all that I haue ſaid, can preuaile vvith them, for the ſanctifying of the Lords Sabbaths on the 7th day: ſuer I am I haue ſaid, & ſhall ſay much more, & more ſoundly, for the 7th day Sabbath, to moue them to keepe it; then euer they did, or could ſay, to profane perſones, for the keeping of the 8th day Sabbath: if therfore, ſyniſter affections, preuaile ſo vvith them, that they vvill not liſten to mee, no more then

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their profane hearers will to them; let them tell me then, what is the difference betvvixt themselues, and their profane auditours.

An other sorte there are, who are disobedient to Christs will, by deniall of the integrity, wholnesse, & perfection of Gods law; in as much as they doe not onely refuse to teach the people, this least of Gods commandements, namely, which is the proper day & time of Gods worship & seruice; but if they finde, that by the paines of any others, more faithfull in this point then themselues, any of their flocke are taught & instructed in this way of the Lord more perfectly, that they begin to see a further light into this Law of God, then they were wont; presently they be labour it, to extinguish this light in them: to these, I may fitly apply that word of the Lord, Ierem. 23.30. *Therefore behold, I will come against the Prophets, saith the Lord, that steale my word, euery one from his neighbour.* These then, be sacrilegiouse theeues, who will not sow the seed of Gods word, in the hearts of their people, but vvill watch vvhen it is sowne, that they may come & steale it away againe.

I trust Gods Ministers, will bridle corrupt nature, and giue me leaue to lay the plaister, where the sore is; knowing it is their office, to doe the like to others dayly; they vvho teach others to take a reproofe, are not to learne in this point.

Let me speake one vvord novv, to all these 3 sortes of Ministers together: vvhy are yee, you Tribe of *Lewie*, such enemies to the integrity, wholnesse, & perfection of the Lavv of your God? deliuered vvith such maiestie and terrour, vpon Mount Sinai Exod. 20? Why oppose you your selues also, against those *iotes* & *titles* of this lavv, ratified by our Lord Christ, vnto eternity, in his sermon on the Mount Mat. 5.1.8? Why doe you not according to his vvill & mind, teach the people, this least commandement, touching the proper time of his worship and seruice? Nay, why are you so vnlike your selues? For it is a rule approued in expounding of the Scriptures, that *things are to be taken in the largest sense, if nothing hinder.* Now why then in expounding of this 4th com. doe you abridge it, excluding the proper time thereof, as if nothing but the dueties of rest and

holineſſe, belonged vnto vs? Whereas you ought to expound it more largly, as including both the time of the 7th day, & the dueties of reſt & holineſſe alſo? ſince there is nothing that you can iuſtly ſay againſt the time. Againe, it is another rule in expouding of Scripture, & in ſpeciall of the Morall law; that *vnder one thing expreſly commanded or forbidden, are comprehended all of that kind, with the leaſt cauſe or occaſion thereof:* See here how they enlarge the lavv, to be vnderſtood, not onely of the things there by name mentioned, but alſo, of things not mentioned, as of the *cauſes & occaſions*: and yet the ſame men, being to expound the 4th com. are ſo farre off, from enlarging it, as they will miſerablie curtaile it, and clippe it, and pare it, vntill they haue quite pared away, the 7th day Sabbath: Why are you ſo inconſtant, & ſo vnlike your ſelues? is it a rule with you, that things not mentioned in the Comm. are to be brought in, that ſo the Com. may haue the largeſt ſcope & compaſſe; and will you exclude and thruſt out, things by name, mentioned in the Com. as the 7th day Sabbath?

Againe, when we are to deale againſt Papiſts, then we are very zealouſe for the integrity & perfection of the law: witneſſe *M. Perkins* in his firſt Volume pag. 400. where he proueth that *a Papiſt* cannot goe beyond *a Reprobate*; becauſe they make the whole law vaine: and this he affirmeth in theſe words, *If one fruſtrate but any one point, of any one commandement, the whole law thereby is made in vaine.* Cannot a Papiſt goe beyond a Reprobate, if he fruſtrate *any one point, of any one commandement*? & can *a Proteſtant* goe beyond *a Reprobate*, when he doeth fruſtrate ſome one point, in ſome one commandement? as we doe in the 4th comm.? Muſt the law ſtand, in euery point, of euery commandement, vvhen we haue to doe vvith our Aduerſaries abroade, & is the caſe altered, when we be among our ſelues at home?

It is made a marke of ſincerity, and of the trueth of grace, vvhen a man hath reſpect, vnto all Gods commandements, without exception of any: But come vpon the matter with them, & then they that deliuer this marke to others, can ſcarcely finde it in themſelues: For, albeit they ſeeme by this marke, to iuſtify the law,

law, in the integrity and perfection of it; yet aske them what they thinke of Gods 7th day Sabbath, commanded in the 4th com. and this they will baulke and except, vnder one pretenſe or other, by miſcalling it Iewiſh, Ceremoniall, and by ſaying falſely that it is aboliſhed: and is this the reſpect they haue vnto all Gods commandements?

It is a rule alſo, that *the law it is wholly copulatiue*; that is, the things therein commanded, are firmly combined & knit together, ſo as not any one thing can be ſeuered from the law: and thus farre they maintaine the law, in its perfection & integrity; but how then cometh it about, that novv you haue made ſuch a *hiatus*, ſuch a gape in this lavv? one of the Linkes of this chaine is broken, the commanded time of 7th day, in the 4th com. is taken out, and ſeuered from all the reſt: ſo novv this *copulation* is *vncoupled*, and the lavv is not wholly copulatiue, it is but partially copulatiue.

Behold how the enémies to the Lords Sabbaths, & to the integrity & perfection of the Lavv of God ſay, and vnſay it againe: abroad vvith our aduerſaries, tis a point of *reprobation*, to fruſtrate but *any one point, of any one commandement:* at home, tis a point of *Iudaiſme*, to maintaine & defend them all. What ſhould I ſay more? iuſtly may the Lord lament ouer *England*, as once he did ouer *Ieruſalem*, ſaying, *O my people, they that leade thee, cauſe thee to erre*, Iſa. 3.12.

SECT. XI.

Thus I haue defended the Morall lavv, againſt both Anabaptiſts & Libertins: and alſo the integrity & perfection of this lavv, againſt Proteſtants and Papiſts: to this end I haue opened & expounded one branch of this lavv, to vvit, the 4th com. and diſcouered many foule & groſſe errours in the ordinary receiued expoſition thereof: Now for concluſion, I purpoſe to adde an *Exhortation* to the loue of this lavv of God.

It is called a royall Lavv; *But if yee fulfill the royall law, according to the Scripture &c.* Iam. 2.8. It is called a righteouſe Law; *What nation is ſo great that hath ordinances and lawes ſo righteous, as all this law, which I ſet before you this day?* Deut. 4.8. It is as a light, in darkeſt night; *Thy word is a lanthorne vnto my feete, and*

a light vnto my path, Pſal.119.105.-Of all men, the Prophet Dauid, excelleth in this argument, in his 119 Pſalm: *Thy Teſtimonies are my delight, & my counſailers*, v.24. *My delight ſhall be in thy commandements, which I haue loued*, v.47. *Thy ſtatutes haue bene my Songes, in the houſe of my pilgrimage*, v.54. *Oh how loue I thy Law! it is my meditation continually*, v.97. *I hate vaine inuentions, but thy law doe I loue*, v.113. Yee ſee heere how Dauid was in loue with Gods lavv: Now this his loue he doth expreſſe partly by his deſirs and prayers, and partly by compariſons: by prayers, *Open mine eyes, that I may ſee the wonders of thy Law*, v.18. *Hide not thy commandements from mee*, v.19. *Mine heart breaketh for the deſire to thy iudgements*, v.20. *Giue me vnderſtanding, that I may learne thy commandements*, v.37. *I am thy ſeruant, grant me vnderſtanding, that I may know thy Teſtimonies*, v.125. By compariſons, he letteth forth his loue vnto Gods law: *I haue had as great delite in the way of thy Teſtimonies, as in all riches*, v.14. *The Law of thy mouth is better vnto mee, then thouſands of gold and ſilver*, v.72. *Thy Teſtimonies haue I taken as an heritage for euer: for they are the ioy of my heart*, v.111. *Therefore loue I thy commandements aboue gold, yea, aboue moſt fine gold*, v.127. In a word, the law of God, it is the Churches inheritance & poſſeſſion, *Moſes commanded vs a law, for an inheritance of the Congregation of Iakob*, Deuter.33.4. & hence it was, that Dauid had taken vnto him, the law as his *inheritance* for euer, Pſ *119.111.* & hence no doubt it is, that our Church hath taken this law alſo vnto hir, as hir *inheritance* for euer, cauſing it to be read publikly in the Congregation, in moſt ſolemne manner; the Aſſembly all vpon their knees, praying to God, to incline their hearts to keepe this Law.

Here be arguments and reaſons enough, without further amplification, to moue euery Godly heart, to loue the law of God; for, it is a royall law: a righteouſe law: a light for our comfortable direction: a law moſt louely, *oh how loue I thy law*: a law to be deſired, *Mine heart breaketh for deſire of thy iudgements*. It is better, then thouſands of gold and ſiluer: it is an inheritance; and the inheritance of the Church: What neede of more?

As there is no Chriſtian Church in the world, which in-

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ioyeth this Law of God intirly, & in its perfection: So is there no member of our Church, that I know, who inioyeth this Lavv, in its integrity, in his iudgment, & practiſe both; albeit it were much to bewiſhed, it being the Inheritance of the Church, wherin euery member may challeng his ſhare. I diuide our Church & Congregations therfore, in to two ſortes, purpoſing to make application of this doctrine, vnto them both: the one ſorte, & that the feweſt by infinite numbers, are ſuch as are informed, in their iudgments, & inlightened in this Law of God, in the integrity & perfection of the partes therof: The other ſorte, & thoſe the moſt, remaine yet it darkneſſe, & ignorance of this their Inheritance, the Law of God in its perfection. Touching the former ſorte, is it ſo, that thou loueſt this Law of God? then let this thy loue to it appeare: & that by harty & firuent prayers vnto Almightie God daily, that he vvould be pleaſed to infuſe, the light of this knowledge, in to the minds & haerts of all men: & that it would pleaſe God, to incline the heart of our ſoueraigne Lord & *King*, together with all the greate gouerners, in Church & Common weale, to embrace this Law of God, in its integrity & perfection; that ſo a reformaiion being made, we may inioy the Lords Sabbath, in practiſe, as well as in iudgment.

To this end, two things are required of thee, who arte alredy inlightened, & doeſt loue this Lavv of God in the perfection thereof: the one is, that thou further & diſperſe the knowledge thereof, as farre forth as thy place & calling will peremit, vnto thy frends & acquaintance; thus did Dauid, *Teach me thy Statutes*, (*ſaith he*) & then he addeth theſe words, *with my lipps haue I declared, all the iudgments of thy mouth*, Pſ. 119. 12: 13. and againe, *I will ſpeake of thy Teſtimones before Kings, & will not be aſhamed*, Pſ. 119. 46. Hereto accordeth S. Paul, *wherefore exhorte one an other, & edify one an other, euen as you doe*, 1. Theſ. 5. 12. and, *Exhorte one an other daily, while it is called to day*, Heb. 3. 13. he that loueth the Law, muſt not onely loue it in the knowledge of it, but alſo in the practiſe of it, & hovv ſhall he attaine the practiſe of it, vnleſe it be made knowne vnto all, that ſo a generall reformation may be.

The other thing required of thee, is that in loue to Gods Law, thou beeſt redy in thy place, to defend it, & the integrity & perfection of it, againſt all gainſayers: as the Apoſtle *Iude* ſaith, *contend for the maintenance of the faith, which was once giuen vnto the Saints*, Iud. 3. ſo ſhould we contend, for the maintenance of the integrity and perfection of the Law, which vvas once giuen vnto the Saints and Church of God. This is that, vvhich God laied to the charge of his Church long ſince, that, *No man contendeth for the trueth*, Iſai. 59. 4. bevvare it be not laid to our charge alſo. Moſes had many brethren, the Hebrewes, yet vvould he not ſuffer any one of them, to ſuffer vvrong of the Egyptianes, but roſe vp in their defence, and defended them ſo, one after an other, that at laſt he vvas forced to flie for his ovvne liefe, Exod. 2. 11. 15. ſo vve brethren, if vve loue this Lavv of God, it vvill Kindle in vs, an holy zeale of Gods glory, & indignation againſt the enemies of Gods trueth, ſo as vve ſhall riſe vp to defend & reſcve any one, and euery one of Gods commandements, againſt thoſe that would be ſhredding & pareing ſome thing or other avvay from the ſame. Dauid ſaith *Gods teſtimonies they were the ioy of his harte*: and againe, *oh how loue I thy Law*? thinke vve that Dauid, could vvith patience haue ſeene this Lavv, vvhich he ſo loued, mangled and hacked, and ſo defaced, as vve novv are forced to behould it?

I come novv to the other ſorte of people in our Church, & they are thoſe vvho be yet in darkneſſe, & ignorance; vvho albeit they know much of this Lavv of God, yea the moſt of it, yet are ignorant of it in its integrity & perfection; for they are ignorant of Gods 7th day Sabbath conteined in his 4th com. and ſo they knovv not all the Lavv, they are not acquainted vvith the vvhole Lavv, and vvill of God; for number, theſe are the moſt, and therfore the caſe is the more lamentable: yea and by ſo much alſo the more lamentable yet, in that they are not fully inſtructed in a matter, vvhich neerly concerneth them; for this they muſt take ſpeciall notice of, to vvit, that by this Lavv vve ſhall be iudged at that dreadfull day of iudgment, *as many as haue ſinned in the Law, ſhall be iudged by Law*, Rom. 2. 12. and againe, *ſo ſpeake yee, and ſo doe yee, as they that ſhall be iudged by*

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the Law of libertie, Iam. 2. 12. Now it is a fearefull thing, for a man to be ignorant of any one parte ar percell of that Lavv, vvhereby he ſhall be adiudged: it concernes euery man therfore, to ſtudy this Lavv, and to take in information of it, & of all the partes of it, & that vvith ſpeed.

But you may ſay, hovv ſhall this exhortation, to loue the Lavv of God, in its perfection, concerne ſuch as you ſay are ignorant of the Lavv, as touching its perfection? can a man loue the thing vnknovvne? for anſwer hereunto, we muſt know, that how euer a man may he be ſaid to be ignorant of a thing, as by it ſelfe, & in particular: yet may he be ſaid to knovv it, and ſo alſo to loue it, by an other, & in the generall: I make it plaine thus; he that loues one or more peeces of gold, as gold, he loues all peeces of gold; and as vvell thoſe peeces in generall, vvhich he neuer ſawe, as thoſe peeces in particular, which he hath ſeene: & by thoſe particular peeces, vvhich he hath ſeene, & found good & pleſant vnto him, he comes to know that the other peeces vnſeene, being of like nature, they are alſo good & pleſant, and ſo he growes in loue vvith them alſo: The caſe is a like, in him that hath the Inheritance of A Lord ſhip or Manner deſcended vnto him, be it that he neuer ſaw nor knevv, ſome particular Cloſſe, Field, or Tenement of his Inheritance, yet he hath a loue vnto theſe vnknovvne partes of his inheritance, in the generall: & by the experimentall commodety he finds, by ſome of the knovvne partes of his inheritance, he grovves in to loue of the vnknovve partes alſo: So it is in this our caſe; tis true the moſt of men, they knovv not the Lavv of God, their inheritance, in all the partes of it, particularly, and by themſelues; yet for all that, they haue a knovvledge & ſo a loue to Gods Lavv, and to the vnknovvne partes of it, in the generall, and by the other knovvne partes; in ſo much as, many that are ignorant of ſome one or more points, in the particular, and by them ſelues, can yet truely ſay, that they loue the Lavv of God, and the Lavv too, in its integrity & perfection; and out of this loue in the generall and by other partes, they vnfeinedly deſire to be made acquainted vvith thoſe vnknovvne partes in the particular, that they might, loue them for themſelues alſo.

To

To apply this, doeſt thou then loue the Lavv of God, why make it appeare then, both to thine ovvne heart, and vnto all men, by thy loue vnto the vnknovvne partes of it; for he that loueth ſome peeces of gold in trueth, he loueth all peeces of gold alſo, as well thoſe vnſeene as thoſe he hath ſeene; ſo muſt thou doe, if thy loue to Gods Law be ſound, thou muſt be in loue vvith all the parts of Gods law, in its integrity; as well with thoſe vnknowne, as with thoſe alredy knowne.

The way vvherby thou muſt make knowne thy loue, vnto the vnknovvne partes of Gods Lavv, is in theſe two things: In an earneſt deſire to become acquainted in particular, vvith thoſe vnknovvne partes of Gods Lavv; and, in a redy vvillingnes to embrace the knovvledge of them, vvhen occation by Gods mercy is offred thee.

For the former, as Dauid, deſiring to be deliuered from his ſinnes, praid not only againſt his knowne ſinnes, but al ſo againſt his onknowne ſinnes, ſaying, *cleanſe me from ſecret faultes*, Pſ. 19. 12. ſo we muſt deſire & that erneſtely, not onely the contenuance of the knovvledge of the knovvne partes of Gods Lavv, but alſo the knowvledge of the vnknovvne and ſecret partes of Gods Lavv: vve haue the Prophet Dauid a notable patterne in this point, hovv erneſt a ſuiter, vnto God vvas he in this caſe? *Open mine eyes (ſaith he) that I may ſee the wonders of thy Law:* & againe *Hide not thy commandements from me* & againe, *giue me vnderſtanding, that I may learne thy Commandements.* And then, his heart burſteth againe vvith eagre deſire thereof, *mine heart breaketh (ſaith he) for the deſire to thy iudgments.* Thus if there be in vs a firuent loue vnto Gods Lavv, as there vvas in Dauid, vve vvill neuer be at reſt, vntill vve knovv Gods Lavv yet better, and more fully, euen vnto perfection. The ſecond thing, to vvit, a ready vvillingneſſe to imbrace this knovvledge, vvhen it is tendred thee: this needeth no proof, for it followeth of it ovvne accord; think you that after the Prophet Dauid, had thus beſought God by prayers, for further knovvledge of Gods Lavv, that then he vvould not haue vvith both his armes, imbraced him, that vvould haue inſtructed him? *how beautifull are the feete, of them which bring glad tydinges!* Gods Lavv he called

called it, *the ioy of his heart: his inheritance; it was better vnto him then thousands of gold & siluer.* Would not a man be redy to imbracee the ioy of his heart? an inheritance? and that which is better then gold and siluer, when tis tendred him? Yis vndoubtedly; why such is the law of God, & such also will be thy redinesse to entertaine it when tendered, if truely thou loueſt Gods law, as Dauid did.

I come now to apply the former of the tvvo points: Is it so, that whosoeuer loueth Gods law in trueth, and sincerly, cannot but expresse his *desirs* to the vnknowne partes of it? Then hereby may men iudge of their estate to Godward, to know whither they doe indeed & in trueth, sincerly & vnfeinedly, loue Gods lavv, or not: doeſt thou desire the knovvledge of all Gods lavv, as well as of some of it? Doeſt thou desire the knovvledge of the vnknovvne partes, as well as thou loueſt the knovvledge of the knovvne partes? then is thine estate good to Godvvard, and doubtlesse, thou loueſt the lavv of God in trueth of heart, and in sincerity: but if thou contenteſt thy selfe, vvith the knovvledge of that thou doeſt knovv, not desiring to knovv more, if more may be knovvne; thy case is dangerouse; it is to be suspected, that thy loue to Gods law, is but a fained loue, & hypocriticall, & that thou art rotten at the Core, & not sounde at the heart: For, he that loueth one peece of gold, he loueth all other peeces of gold; he that loueth one parte of his inheritance, he loueth euery part and parcell thereof, knovvne and vnknovvne vnto him.

Let the moſt men, both Miniſters & people, be examined by this rule, & their loue to Gods lavves, vvill be suspected: tis true indeed, they pray dayly, both in publike & in priuate, that God vvould increase their knovvledge, & open their blind eyes; as Dauid did, *Open mine eyes that I may see the wonders of thy Law;* but doe they pray vvith Dauids heart, sincerly? Doe they not pray with secret and reserued exceptions, and reseruations? doe they not indent with God secretly in heart, how farre they will be inlightened, & how farre not; how farre they vvill know of Gods will, & how farre they will be ignorant still? Let vs try both Miniſters, & people. For Miniſters, haue they not such a

diſtinction as this, nouriſhed in their mindes? to wit, that there be ſome things vnknowne of Gods will, the knowledge whereof would make much to their praiſe and applauſe, & would be well approued of by all their brethren, and would be a meanſe to eſtabliſh them in their liuings, if not to enlarge them; and would not croſſe, but rather be vpholden by Antiquity, & vniuerſality &c? & there be other things vnknowne of Gods will, the knowledge whereof would but tend to their reproch and ſhame, and would be generally diſtaſted of all the Miniſtry, and might be a meanſe to depriue them of their liuings, they croſſing all Antiquity & vniuerſality &c? in ſo much as if God ſhould now demand, of theſe petitioners, what they would haue of him, whither that he ſhould beſtow vpō them the whole knowledge of his will intirly, whither it make with them or againſt them; or onely that part thereof, which might tend to their preſent commodety, it is to be vehemently ſuſpected, they would chooſe this latter onely, albeit they would bluſh to ſay ſo: I appeale to their conſciences examined, if I hit not the marke: the reaſon of my ſuch ſuſpicion is this, in part, The knowledge of this part of Gods law, touching his Sabbaths, it is not put vpon them to ſtudy it out, with great paines, but it is brought home to their dores, redy ſtudied for them. 2. The point is moſt eaſy & familiar to be vnderſtood, no difficulties in it, ſaue what themſelues doe voluntarily & vnneceſſarily put vpon it, by their vaine diſtinctions, & friuolouſe obiections (as ſome thing may be obiected againſt any thing): that it is eaſy, I know it my ſelfe, for I haue fathomed it, & diued good deepe into the bottome of it. I know it alſo by others, both of the Miniſtry and priuate men, who can ſee it cleerly and without difficulty. Wherefore I can impute their ignorāce, to nothing elſe, but that they are willing to be ignorant, & haue no deſires to be acquainted, with that vnprofitable & incommodiouſe part of Gods will: for vvhat is there in this controuercy of the Sabbath, that exceedeth the capacety euen of the meaneſt? but eſpecially if you ſpeake of Miniſters, who haue a dexterity (when they will) in vnderſtanding queſtions of Diuinity, it is not poſſible for them to be ignorant, had they a willing mind. I am very confident, that if they

they prayed to God, out of an vnfeined ſincere loue to Gods Law, that he would informe them, in the vnprofitable part of his will, as vvell as in the proffitable part, that God would ſoone ſend them a cleere light thereof, eſpecially, ſince the way is now made ſo open & eaſy. I wiſh they vvould but make experience of God in this caſe, according to my counſaile & deſire, and if they doe not, it will be bitterneſſe firſt or laſt: In a word, Miniſters haue heard that Gods Sabbath is now in queſtion: but which of them haue gone into their ſtudies, and deeply minded the point, out of a deſire to find it & defend it, if it might be found and defended? I appeale to their conſciences.

Let vs novv try the people by this rule, and ſee if there be not, like Prieſt, like people: it is true, theſe pray for an increaſe of knovvledge in Gods lawes alſo: but doe they meane to obtaine a knowledge of all the law of God wholly? or of ſo much onely as may ſerue the time, and pleaſe their Miniſters? what their *deſire* is ſhall appeare by their practiſe; tis voiced abroade, that the Lords Sabbaths are profaned, the 4th comman. weekly tranſgreſſed; and that there is a booke newly come forth to that effect: well, how doe people now behaue themſelues vpon theſe tidings? If a man ſhould cry fyer, fyer, in the night, ſo in loue men are vvith their houſen, and ſo deſirouſe to preſerue them, that inſtantly they ſtartle, leape out their bedds, make inquiry where? and ſearch round about their houſen, without and with in, and will not be perſwaded to bedd againe till they be ſuer all is ſafe: Did men loue Gods lawes, as they doe their houſen and poſſeſſions, they vvould not be at reſt till they had ſcanned the point, and examined the booke ouer againe and againe.

But I ſhall tell you one of the ordinary queſtions, they moue vpon theſe tidings, to wit, what think you *Sir*, may not a man goe to heauen in the ould opinion though he be ignorant of this parte of Gods word, touching his proper Sabbath? to paſſe by what I thinke of heauen, let me tell you vvhat I know of hell: I am ſuer a man may goe to hell in the ould opinion: theſe queſtions way intimate, that men reſolue to giue to God, no more ſeruice then what neglected, they plung body & ſoule in to hell fier; this is no filiall but a ſeruile minde & affection: this is farre

from Dauids prayer, *open thou mine eyes that I may see the wonders of thy Law.*

Let me tell you also, the successe which these tidinges produce vvith most others: say they it were much to be wished, this booke had neuer comne forth, that this point had neuer bene questioned; I wish the Authour had bene better aduised; it vvill cause much stirre in the Church, before we vvere finly quiet, & this novv vvill cast rubbes in our vvay, our consciences vvill be checking of vs, &c. All the answver these shall haue from me, is to aduise them to see to it, that by such obiections, they be not like to those rebelliouse Ievves, vvho vvould not receiue instruction, vvhen God vvould haue taught them, *children that would not heare the Law of the Lord: which say vnto the Seers, see not: and to the Prophets, prophesie not vnto vs right things: but speake flattering things vnto vs, &c.* Isa. 30. 9. 10. to conclude, let these their common obiections speake for them, if therby they doe not bevvray, that in their prayers, they intend to obtaine no more of God, but a partiall knovvledge of his Lavv; and this their partiality, may breed a shrewd suspition, their loue to Gods Law, is not sound and sincere: for if it vvere, they vvould not reiect the meanes of knovvledge, before they haue tasted it. So much be spoken by vvay of vse, from this, that an vnfeined loue of Gods Lavv, cannot but desire the knovvledge of the vnknovvne partes thereof.

I come novv to make some application of that other propertie: is it so, that vvho so loueth Gods Lavv in trueth, he vvill vvith all redinesse, chearefulnesse, and vvillingnesse *imbrace* the knovvledge of the vnknovvn partes thereof, vvhen the same is tendred vnto him: if vve shall put men vpon the triall for this point also, here vve shall in the first place find many in the Ministery guilty: hovv vnvvilling they are, that the knovvledge of this parte of Gods Lavv, touching his Sabbaths, should come abroade into the vvorld, or into their owne heads; both their ovvne consciences are priuy to, and the vvorld takes knovvledge of: vvere the knovvledge of a good liuing tendred them, I dare say it, fevve or none of them, but vvould haue runne and ridd about it, vvith all diligence, long before this: could any

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man informe thē, though but doubtfully, of some Tyeth vnpaid, belonging to their liuings; if Lavvyers vvould not bring them Counsaile, they vvould ride & make out to them for counsaile aboute the matter: and all their vvites, & frends should be imployed for to find it out, as they vvould haue it, if it vvere possible: but novv the Tyeth of Gods Lavv, or a portion of the tieth at least, is detayned from God, and from themselues, by themselues; and here they vvill neither runne, nor ride, nor aske for Counsaile, in this case; no nor accept & vvelcome it, vvhen it is brought, & thrust in to their heades: it giues a man to suspect, that these loue more vnfeinedly a good liuing, then Gods law: Nay I cannot but thinke, that if I had tendered vnto some Ministers a liuing of 50l. or 60l. a yeere, & that vpon no better euidence & title, then in my former booke I tendred them the Lords Sabbaths; I cannot thinke I say, that any man in the kingdome could wrest it out of their hands: In a word, these that are so mindelesse of Gods lavv, vvhen they are so mindfull of their owne liuings, like as God said, vnto his people the Iewes, when they neglected the building of the Temple, & yet were diligent to builde themselues houses, *Is it time for you to dwell in your seiled houses, and this house lie waste?* Hagg. 1.4. So may I say vnto them, Is it time for you yee Ministers, to enioy your liuings, when the Lords Sabbaths lie waste? God must haue a rekoning of you for these things.

This rule being applied to common people, will detect them also: Is it so, that whosoeuer loueth Gods law in trueth, he will with all redinesse & willingnesse, *imbrace* the knowledge of the vnknowne partes thereof? Then, if I shall make it appeare, that most men are vnwilling, to imbrace the knowledge of the vnknovvne partes of Gods lavv, it vvill followv very suspiciously, that most men doe not loue the law of God in trueth, what euer they say, & thinke to the contrary: Thus I make it good against them: The doctrine of Gods Sabbaths, is a parte of the lavv, & it is the vnknovvne part of Gods lavv: Novv the knowledge of this, being tendered vnto men, they bevvray their vnwillingnesse to be taught & instructed in it, & that two wayes; the one is, in that vvhen the matter cometh to tryall, they admit of in-

ſufficient *Artificiall* arguments ; for, they preferr feeble and weake reaſons, before ſtrong and able reaſones : the other is, in that they admit of inſufficient *Inartificiall* argumēts; for they admit and allow of diſſallowable and vnſufficient Teſtimonyes to decide this controuercy by : vvhen theſe two things are made plaine, the caſe vvill goe cleere againſt them: for a foundation, firſt of all, ſuppoſe we, the point in controuercy, to wit, this vnknowne parte of Gods Law, touching his Sabbathes, is as diſputable, contingent, queſtionable, & as doubtfull as you will ; in ſo much as in your very conſciences you thinke, it may be,& it may not be a trueth;and that it is as likly not to be true, as to be true;let all this be granted; perhaps there is ſome reaſon it ſhold be granted,ſeeing that it is a point not heard of before by common people,neither haue they euer ſpent any time in the ſtudy of the point. Well be it ſo, I proceed then.

For the firſt, to vvit, that vvhen the point of Gods Sabbaths comes to be argued, people, yea Miniſters alſo, admit of inſufficient arguments, preferring them before able & ſtrong reaſons; and this ſhall appeare, by comparing together, the reaſons brought onb oth ſi des : the reaſons brought for the Lords Sabbaths,among others are theſe,1. Gods expreſſe Com.Exod.20. 8. *Remember the Sabbath day* : and, *In it thou ſhalt not doe any worke*: 2. Chriſt ratified it, vvhen he vvith ſo vehement an Aſſeueration, auovvched the duration of euery iot and title of the Lavv, vnto the vvorlds end, ſaying, *Verily, I ſay vnto you, vntill heauen & earth periſh one iote or one title of the Law ſhall not eſcape, vntill all things be fulfilled*. And againe, *whoſoeuer therfore, ſhall breake one of theſe leaſt commandements, and teach men ſo, he ſhall be called the leaſt in the Kingdome of heauen*, Mat. 5. 18.19. On the other ſide, the reaſons brought againſt Gods Sabbathes, by thoſe which are the enemies therof are theſe,Gal.4.10.*ye obſerue dayes,and moneths,and times, and yeeres,&c.* and Col.2. 16. *let no man condemne you in meate, & drinke, or in reſpect of an holy day, or of the new Moone, or of the Sabbath dayes*. Novv let theſe argumēts on both ſides,be laid into the ballances; they,for the Lords Sabbath,in to the one ballāce; they,againſt the Lords Sabbath in to the other ballance, and then iudg thou good Reader,vvhither hath the greater weight.

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For breuity ſake, we wil compare onely theſe two textes, Exo. 20.8. and Col. 2.16. The one, thou ſeeſt is a Commandement, and a Morall Commandement, & it toucheth the very point in queſtion, to vvit, the 7th day Sabbath: yea that the 4th Com. intendeth the ſeauenth day Saturday Sabbath is ſo plaine, as vvas it neuer doubted of by any. The other, thou ſeeſt is a diſſvvaſion from Sabbath dayes, indefinitly, that is, from ſome Sabbath dayes, for the Apoſtle ſaith not, *all* Sabbath dayes in generall, but Sabbath dayes, as of ſome Sabbath dayes, in ſpeciall: ſo then this texte toucheth not the point in queſtion, to wit, the 7th day Sabbath: but other annuall ceremoniall Sabbaths, if this Text, did make ought againſt the Morall 7th day Sabbath, it muſt ſpeake of all Sabbathes, generally in the largeſt ſenſe; that ſo the Morall Sabbath might be included & condemned too, but the text doth not mention the note of generallity (*all*) neither is it neceſſarily to be collected: for 1. their owne expoſiters as *Perkins*, *Dod*, *Greenham*, *Elton*, *Ames*, with diuerſe others (as ſhall be ſhovvne) doe limite this text, vnto ſome Sabbaths, as vnto the ceremoniall yeerly Sabbaths; and. 2. The text giueth light vnto it, for it condemneth onely ſuch things as neuer vvere vvrote in the Morall Law, as *meate*, and *drinke*, and *new moones*, *&c.* and therefore vve iudge the Sabbaths condemned in this Text, to be onely ſuch Sabbaths alſo, as vvere neuer vvrote in the 10 Commandements, as their yeerly Sabbaths: ſo the vveekly Sabbaths in the 4th Com. ſtand ſtill vntoucht, by this text. 3, ſuppoſe vve, that the Apoſtle had ſpake not onely of Sabbaths *plurally*, but alſo of Sabbaths *generally*, & had vſed the particle *all*, ſaying, *all Sabbaths*; yet vve knovv, that the particle *all*, is often times reſtrained in Scripture, & is not taken in the largeſt ſenſe that may be, witneſſe theſe Scriptures, 1.Cor.6.12. 1.Cor.9.25. 1.Corint.10. 23.33. 1.Cor.13.2.7. 1.Cor.15.22. vvhereby vve ſee, that this their text Col. 2.16. may be vnderſtood of ſome Sabbaths onely, as namely of the yeerly Sabbaths, and ſo thers no neceſſity it ſhould touch the morall vveekly Sabbaths at all.

Iudge novv good Reader, whither of theſe two textes are more for the purpoſe; for, the 4th com. it is vnderſtood directly

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of the 7th day vveekly Sabbaths: but the text Col. 2. 16. is, and may be vnderſtood of the yeerly Sabbaths: and foraſmuch as none euer doubted, that the 4th com. was for the weekly Sabbaths; and many haue vvrote it, that this text Col. 2. 16. ſpeaketh not of the vveekly Sabbaths, it is partiality to chooſe Col. 2. 16. before Exod. 20. 8. Whither is the more ſafe thinke you, to imbrace the Lords Sabbaths, from the 4th Com. or, to reiect them, from this text Col. 2. 16? Ponder it vvell in your minds, vvhither of theſe tvvo textes of Scripture, ſhould moſt preuaile with you, to vvit, Exod. 20. 8. or Col. 2. 16. & this note alſo, that if this text Col. 2. 16. preuaile with you, then it muſt eate out the very heart & bowels of the 4th Com. If you imbrace the text in their ſenſe, to be vnderſtood of the 7th day vveekly Sabbaths: therefore beware what you doe: but if you vnderſtand this text Col. 2. 16. onely of the yeerly Sabbaths, ſuch as you reade of Leuit. 23. 24. 32. 39. So you may retaine both textes ſtill, & one Scripture ſhall not ſhoulder out an other. I haue the rather inciſted vpon this texte of theirs Col. 2. 16. becauſe it is their Maſter, chiefe, and choiſeſt text againſt the Lords Sabbaths.

2dly that you may the better iudge of theſe two textes Exod. 20. 8. & Col. 2. 16. note, that not theſe tvvo textes are compared together, as Scripture, vvith Scripture; but the collection & expoſition of one of theſe textes, is compared with, and ſet againſt the other Text it ſelfe: for, as for the Text Exod. 20. 8. this commandeth the 7th day, vveekly Sabbath expreſly, in ſo many words, with out collection, or conſequence, of ours: the 4th com. hath euer bene vnderſtood of the 7th day & weekly Sabbaths, by all the *Prophets*, & by *Chriſt* him ſelfe, witnes their practiſe: but the Text, Col. 2. 16. doth not diſſwad from the 7th day weekly Sabbath, expreſly, and in ſo many vvords; but it muſt be dravvne, haled, and vvreſted to the 7th day, weekly Sabbath, by feeble blind reaſon, collectiones, & conſequences: ſo that vvhoſoeuer doth imbrace the Text, Col. 2. 16. againſt Gods Sabbaths, rather then the 4th Com. Exod. 20. 8. for Gods Sabbaths; he chooſeth conſequences before Scripture; collections before Gods expreſſe vvord; and preferreth mans blind reaſon, before Gods expreſſe vvill and pleſure: I deſire the Chriſtian Reader,

Reader, to marke this laſt paſſage, vvith double and treble diligence: for in all my booke, there is hardly any thing of greater conſequẽce: the ſumme vvhereof is this, that menes collections, reaſons, & conſequences, made out of ſome text of ſcripture, are not of that diuine nature & infallibility, that they ſhould countermand & ouerturne an expreſſe Cõmandement of Almightie God. And this is the very caſe, betvvixt my aduerſaries & mee: for, I bring an expreſſe Commandement, for the Lords Sabbaths; and againſt them, they bring nothing elſe, but their ovvne reaſons, collections, & conſequences fetcht out of this text, Col. 2. 17. & vnneceſſarily fetcht alſo.

Thus by the comparing of theſe two textes of Scripture together, it appeareth to euery eye, that whoſoeuer refuſeth the Lords Sabbaths, vpon that text Col. 2. 16. rather then embraceth them, from this text Exod. 20. 8. hee preferreth weake & inſufficient arguments, before able & ſtrong arguments: the which whoſoeuer doeth, after ſufficient notice giuen him, he bewraieth that he loueth not Gods law in trueth of heart, & for it ſelfe, but out of by reſpectes: for, by his preferring this weake text Col. 2. 16. before that ſtrong text Exod. 20. 8. he ouerturneth & raſeth to the grownd, a parte of Gods law: & who can ouerthrow a parte of Gods law, & yet loue Gods law? Suppoſe we that the Title of A Miniſters Liuing, or of any mans Inheritance, were to be tried, & he could ſhew but as good Euidence for it, as the 4th com. is for the Lords Sabbaths; thinke you he would feare to leeſe the day, to one that could ſhevv no better Euidence, then is the text Coloſ. 2. 16. againſt the Lords Sabbaths? no vndoubtedly: or, ſuppoſe we the Title of A Miniſters liuing, or of any mans Inheritance, were to be tried, & there were 2. Kinds of Euidence at his choiſe to pleade, the one as ſtrong as the 4th comand. is for the Lords Sabbaths; the other as weake as the text. Col. 2. 16. is againſt the Lords Sabbaths; if novv this Miniſter, or other perſon, vvould make choiſe of this weaker Euidence Col. 2. 16. vvould not euery man ſay, ſurely this Miniſter or this other partie, care not for their Liuing or Inheritance, they doe not loue them? iuſt ſo, it is an argument that men loue not Gods Law,

nor his Sabbaths therin commanded, vvhen they vvill parte vvith them ſo eaſily & ſo grovvndleſly: it is a ſigne they are vnvvilling to know & acknovvledge the vnknovvne partes of Gods Law, vvhen they goe thus partially to vvorke, in the try-all of the point: did men loue Gods lavv, aboue Gold & Silver, as did *David*, they vvould not parte vvith his commanded Sabbaths, ſo lightly: a man ſhall find ſomething to doe to vvring mens gold & ſiluer from them; but for Gods Sabbaths, you ſhall haue them from them, vvith out ſtrife; vvhere then is the loue to Gods Sabbaths, vvhere is the loue vnto Gods lawes? Miniſters & people may ſay & talke much, & make them ſelues & others beleeue, that they ſtand for Gods lavves, & loue his commandements; but let them ſelues & all men iudge, vvhither they ſpeake truly or not, by this marke: is this a loue to Gods Lavv, to ouerthrovv a parte of it, vvhich vvas euer vnderſtood by all the Prophets & Apoſtles, of the weekly Sabbaths, by a text Col. 2. 16. vvhich doth neither mention the vveekly Sabbaths at all, nor yet ſpeake of all Sabbaths generally, ſo as the vveekly Sabbaths muſt be included neceſſarily? this is to ſupplant a certainty, by a text which is doubtfull & vncertaine, is this loue? Thus much of the firſt vvay, vvherby men bevvray theire regardleſneſſe & theire vnvvillingneſſe, to be taught & inſtructed in the perfection of the lavv, & in the vnkowne partes, ther of; & that by prefering vveake arguments, before able & ſtrong arguments.

The 2d vvay vvherby men bevvray theire vnvvillingneſse, to be inſtructed in the perfectiō of the Lavv, & in the vnknovvne partes thereof is, in that they admit of inſufficient & diſallowable *Teſtimony*, for the triall of the point: that this is ſo, is plaine by this, that all people vvell nigh put all theire truſt & confidence for the triall of this point, in theire *Miniſters*, ſaying our Miniſters ſay, the 7th day Sabbath, commanded in the 4th com. is a Ceremony, & aboliſhed; & they are men of lerning, & honeſt godly men; & therefore we reſt in them; & renonvvce the Sabbath day, though it be commanded by God in the 4th com: they haue ſtudied the point, & they are a multitude of them, & this contenteth mee: I knovv they durſt not ſpeake

ke othervviſe then they thinke, they be ſuch godly holy men &c.

I muſt confeſſe, *the prieſts lipps ſhould preſerue knowledge, & they ſhould ſeeke the law at his mouth* Mal.2.7. & therfore I haue hitherto adviſed people, to repaire to theire Miniſters, for direction & information in this point; but vpon better aduiſment I ſhall recant that, I vvill doe ſo no more: for; I finde theire Teſtimonyes, & affirmations, & proteſtations, in this point falſe: tis true, the Prieſts lippes ſhould of right preſerue knovvleg, but I find they doe deſtroy knowledg; it may be ſaied of them, as the Lord ſaied of thoſe Prieſts. *But yee are gone out of theway; yee haue cauſed many to fall by the law*: Mal. 2.8. iuſt ſo, our Miniſters novv a dayes, if the people goe to them for inſtruction in this 4th com. they ſhall haue deſtruction; the lavv ſhall be ſo expounded as they will cauſe men to fall by the lavv, ſaying the lavv commandeth the Lords day for Sabbath, & not the 7th day, vvhich is as falſe as falſe can be. 2.I finde theire Teſtimony inſufficient, & therefore, I ſhall no more aduiſe peopleto take theire Miniſters cou nſaile in this matter.

I come then to ſhevv the inſufficiency, of our Miniſters Teſtimony; In an approued & alovvable teſtimony, 3. things are required the vvant of any one vvhereof doth nullify the teſtimony, as all Diuines vvill confeſſe: the firſt is *wiſedome*, for hovv can he be thought to giue a right & true verdict, that is ignorant? the 2d is, *honeſty*, for hovv can vve hope he ſhould giue a true verdict, that is diſhoneſt? the 3d is *Good will*, for hovv can vve expect, that he ſhould ſpake that trueth vvhich he knovveth, vvhich is an enemy to it? this euill will to the cauſe, wil not permit him to vtter his knowledge, to the furtherance of it: or if he doth ſpeake it, he wil deliuer it in ſuch equiuocall & doubtfull words & manner, as a man ſhall be neuer the better for it.

For the 2d of theſe properties, to wite, *honeſty* (for I wil begine with the ſecond) I grant it to be in our Miniſters; be it they be all godly & religiouſe, yet this is but one of the properties of a vvarrantable Teſtimony. Neuertheleſſe, becauſe many people plead much the honeſty of their Miniſters, ſaying, they

are godly, holy, & very zealouſe men &c. for my parte, if I could be moued to queſtion theire honeſtie, here is cauſe enough: for what greater cauſe can there be, to moue one to ſuſpect theire zeale to be ignorance, & their holineſſe to be hollovvneſſe & & fained, then to heare them ſpeake or diſpute againſt Gods word, & ordinance, & againſt an expreſſe com. in the morall law? a man wold thinke, that man can not be ſound at the core & heart, that dares oppoſe god, & that vnneceſſarily: the which they doe, that oppoſe his commanded Sabbaths.

For the firſt of theſe properties, to wit, *wiſedome*: I graunt they haue wiſedome & learning enough to vnderſtand this point; but haue they employed this their wiſedome & learning, in the impartiall ſerch of this point, for the finding of it out? for take a wiſe & learned mans teſtimony in any Arte, or in any point about Diuinity, wherein he is not ſtudied, & he is like an vnlerned man; as *Sampſon*, when his Lockes were cut, he was weake like an other man: Now be it that they haue neuer ſo much learning, & wiſedome, yet ſince they haue not imployed theire wiſdome & learning for the finding out of this point what auaileth it that they are wiſe & lerned? for in this matter, they are neither wiſe, nor learned; becauſe they haue vſed neither of thē in this ſtudy: that this is ſo, appeareth from theire own cōfeſſiō; for ſome, & of the very chiefe & principall of thē, haue confeſſed vnto mee, & others vnto my frends who haue related it truly to mee, that they haue ſaied that they haue ſtudied indeed to maintaine A Sabbath day, out of the 4th com. but whither it ſhould be vpō the 7 day; or the 8th day, on the Saturday, or on the Sunday, this point neuer came into their minds to ſtudy it: well then, if it hath not bene ſtudied by the chiefe of them, that haue bene the moſt ſtudious & ſerching, it muſt be yeelded, that the reſidue of them, haue much more ouerskipt it: tell me then, if the ſayings of theſe men, againſt this point of the Lords Sabbaths, be to be regarded; when as it is a point, vvhich never ſo much as came in to their minds to ſtudy it: Let people no more boaſt of the vviſdome & lerning of theire Miniſters then, nor yet of theire Multitud &c. & that they all whith one voice, haue cried out & ſpake againſt the Lords Sabbaths, as

ceremo-

ceremonies; can a blind man iudge of cullers? or a wiſe man ſpeake of what he is ignorant of? let people no more therfore rely vpon the wiſdome & lerning of their Miniſters in this point; but let them imitate thoſe noble *Bereans* Act. 17. Let them ſerch the Scriptures daily, to ſee if theſe things I tender vnto them, be ſo or no: and this is one cauſe, vvhy I reiect the verdict of our Miniſters in this point, becauſe it wanteth one of the properties of a warrantable teſtimony, to vvit, the vſe of their wiſdome & lerning: & hereby it appeareth alſo, vpon what poore grownds, our common people haue hitherto gone, in relying their ſoules in this matter, vpon their Miniſters zeale, holineſſe, & learning; vvhat if they be neuer ſo zealous, holy, pure, & lerned, it is but a zeale vvithout knowledge, vvhich ſpeaketh of things not ſoundly ſtudied.

And ſo I come to the 3d property, namely *good will*: this propertie of a warrantable teſtimony our Miniſters want; for they haue no good vvill at all to the cauſe, but all euill vvill that may be; witneſſe all their words and deedes in & about this matter: if a man hath a cauſe to be tried before the Iudge, by 12 Iury men; if he ſuſpecteth ſome one of the 12, to be his enemy, they ſay, it is lawfull for him to except againſt that mā, for that cauſe; & the Iudge vvill cauſe that man to be drawne, and an other to be ſvvorne in his roome: vvhich declareth, that a man ſuſpected to haue no good will, is not eſteemed a fit man to determine of a controuercy: Now that there is cauſe for vs to ſuſpect moſt Miniſters to haue euill vvill to this cauſe of Gods Sabbaths, appeareth 1. by their vvords and deeds to the contrary: among others, let thoſe many ſlaunders, & reprochfull ſpeeches, and hard vſages, which they haue vſed againſt mee, for defending this cauſe of Gods, let theſe I ſay teſtify whither they be friends or enemies to the cauſe. 2. There is great cauſe to ſuſpect they will be no friends to the cauſe; becauſe all their liues long hitherto, they haue taught the people to the contrary, to vvit, that the 7th day Sabbath is aboliſhed: and if novv they ſhould be friends to this cauſe, they muſt vnteach vvhat they haue taught, and this they cannot beare: for ſo the people (as ſome of them haue ſaied) would neuer beleeue them againe; this is ſuch a diſ-

credit, as they that haue euer liued in credit, and neuer denied themselues, in such a point as this, cannot tell how to beare it; & therfore can beare no good will to the cause. 3. That they should receiue this point from so vile and contemptible a person as first brocheth it, this cannot be borne: it cannot be thought, their high spirits will stoope so lovve. 4. That the profession of this trueth, may endanger them the losse of their faire liuings. 5. It crosseth supposed Antiquity. 6. It crosseth vniuersality. 7. It is impossible to be reformed. These & the like raigning & ruling in their mindes, how can it be but suspitious that they haue no good will to the cause? why then should it not be lavvfull for me, to except against these mens testimony, to haue them dravvne, so as they may passe no verdict touching the Lords Sabbaths? For their testimony is quit disabled, as you see, & therefore to be reiected.

Furthermore, parties vve say are no fit Iudges: Novv Ministers in this case are parties: for, they are violent against the Lords Sabbaths; vvherefore they are no compitent Iudges: if therefore people vvill haue any knovvledge of this part of Gods Lavv, they must get it themselues, by their owne study of the point: they must serch my bookes for Gods Sabbaths, and their bookes & sermons against Gods Sabbaths; & vnpartially weigh the arguments on both sids, vvithout any regard had at all to the Authours.

Thus you see, that if a man hath knowledge of this trueth, & hath Honestie also, yet if his goodvvill be wanting his opinion & iudgment is of no worth: yet fruther I argue, if that a mans testimony be worth lesse, for want of *goodwill* to the cause, when as he once by wisdome knovveth the trueth first; then much more worth lesse is it, when he was stuffed with a preiudice of the point before he knew it, that is, when he had euill vvill to the point before he knew it: novv this is the case of our Ministers, as may be coniectured by the cõsideration of those 7. argumẽts before mẽtioned: for at theire very first hearsay of the point, before they had read the booke, or studied the point, thes stumbling blockes appeared instantly, to vvit, if they imbrace it, there follovveth losse of credit, losse of liuing, & the rest; so as theire minds are so forestalled vvith feares of these dangers, as they cannot

cannot regard vvhat they heare, nor vvhat they read; their iudgement is quite ouerthrovvne for the moſt part: & in this caſe, ſay that they reade the booke about the pointe, they reade rather vvith a minde deſirouſe to carpe & cavvill at euery thing, as ioyfull to make falſe, vvhat they feare to imbrace; rather then to be further inlightened in the point, as I appeale to theire conſciences, if I ſay not true of them: further, the trueth hereof appeareth, that theire minds & iudgements are foreſtaled, againſt this point, before they reade or ſtudy the poinr: for, many Miniſters, yea the moſt who neuer ſtudied the point, no nor euer ſavv ſo much as the out ſide of my former booke, yet at the firſt heareſay of it, cry burne the booke, & the like: wherfore, if people ſhall ſay, I, but novv our Miniſters haue better ſtudied the point, they haue ſeene & redd his booke, & are yet as violent againſt it as before &c. vvhy vvhat maruaile, ſeing they ſet vpon readinge it, vvith a foreſtaled opinion? they reſolued by reading it, to get no good by it, but to ſee vvhere it vvas vveake in theire conceit, & ſo to blaze that a broad: for they vvant that propertie of an allovvable witneſſe, to vvit, *goodwill*.

And vvhat though people ſay, their Miniſters are many, who are of the ſame minde? for the opinions of 10000. of them, are not worth a ruſh in this caſe: the opinion of ſome one Miniſter, who ſpeaketh for the Lords Sabbath, with hazard to looſe his liuing, and credit, with the reſt, is more to be eſteemed and prized by the people I auowch it, then is the opinions of 10000. Miniſters, who ſpeake againſt the Lords Sabbaths, not daring to doe otherwiſe, for feare of loſſe of liuing, credit, and thoſe other diſcommodities forementioned; the Teſtimony of one Martyr, is of more worth, then of all his perſecutors: for the witneſſe of theſe many, is to be ſuſpected, to ſpeake for their proffit rather then for a good conſcience, but the witneſſe of that one, is to be thought to ſpeake rather for his conſcience, then for his proffit. Wherefore if people vvil be led by the iudgment of others rather then by themſelues; or if they will leane any thing at all to other mens iudgments, let them chooſe to follow the opinion of him that looſeth by his iudgment, rather then of them who make againe by their opinion

That

That this point may be yet cleerer, ſee what a power carnall feare hath ouer a good conſcience: in the dayes of Chriſt, it is ſaied Ioh. 12.42. *Neuertheleſſe among the chiefe Rulers, many beleeued in him; but becauſe of the phariſes they did not confeſſe him, leſt they ſhould be caſt out of the Synagogue*: loe here what a carnall feare vvill doe, it can make men afraide to ſpeake and confeſſe, what they beleeue is a trueth! the feare of being excommunicated, made them that they durſt not confeſſe Chriſt him ſelfe: you know alſo, how ſome of the Martyres through feare, haue for a ſeaſon denied the trueth: you know alſo, how *Peter*, through feare denied his Lord & Maſter, yea and forſwore him too: wherefore, be it that Miniſters haue vviſedome & lerning & doe know this trueth; be it alſo, that they be godly & make conſcience; why all this may be, & yet of feare they may deny Gods trueth when they doe know it; & alſo much ſooner, of feare they may refuſe to learne to knovv this trueth, vvhen it is tendred them: for Peter knew Chriſt, & Peter was a godly Miniſter alſo, and made conſcience: & ſo the Martyres, & yet you ſee how farr feare to diſpleaſe men, & feare of damage may preuaile.

The conſideration therfore, of theſe many ſtumbling blockes in the way of Miniſters, whereof they cannot be ignorant, ſhould me thinke ſtrike them vvith a feare, that they ſpeake partially and corruptly, vvhen they ſpeake againſt the Lords Sabbaths; knowing how eaſy a thing it is, for mens minds to be foreſtaled with a preiudice, when a point is tendred vnto them, attended with ſo many diſcommodities as this is; I wiſh they would ſtay vpon the meditation of this point a while, that it may doe them good.

Now as for people, ſince they haue heard at large, how inſufficient the opinion & iudgement of their Miniſters is, vvhilſt they ſpeake againſt the Lords Sabbathes, if hereafter they will ſtill cleaue, vnto their iudgments for the tryall of this trueth, they ſhall bewray their vnwillingneſſe to be inſtructed in the integrity & perfection of Gods Law, & conſequently, that they loue not the Lavv of God in trueth. Yea, a vvorſe matter; they bewray that they make Idoles of their Miniſters, equalling them to God,

to God, if not aduancing them aboue God: for many people, yea zealouſe profeſſoures, doe ſet more by what their Miniſters ſay, then by what God himſelfe ſaieth: for God ſaith expreſly in that Morall Law, *Remember the Sabbath day to ſanctify it.* No ſaith the Miniſter, you muſt not Sanctify it: & to culler his ſpeech, he cales and miſcales it a ceremony & Iewiſh &c. now of theſe two, that is, of God or the Miniſter, who is obeied? are not the Miniſters words regarded, & Gods word neglected? who cold thinke, that men profeſſing godlineſſe, ſhould ſo ſleight their God?

Did men loue Gods Lavv, aboue gold and ſiluer, as *Dauid* did; and did they account it as their inheritance, as *Dauid* did; they would neuer hazard the loſſe of any portion of it, vpon ſuch ſleity ſhiftes as theſe, to ſay our Miniſters ſpeake againſt it: And our Miniſters ſay it is a ceremony, & the like: vvhen the Title of A mans Inheritance is in queſtion, be it that one Lawyer ſaith his title is not good, yet the Heire will not ſo reſt in his iudgment, but he will try an other: & if an hundreth Counſailers ſhould tell him one after an other, that his Title is naught, yet if among them all, but ſome one whom he thinketh an honeſt man, ſhould tell him his Title is ſound & good; would not hee retaine him for his Counſailer, & cleaue vnto his iudgment? ſo, if you were in loue with the wayes and Lawes of God, though an hundreth Miniſters ſhould all ſpeak againſt them, or againſt any branch or portion of them: you would reiect them all, ſuſpecting theire zeale, holineſſe, & iudgments, that dare ſpeake againſt any of Gods Lawes, & you would cleaue vnto that one, who ſpeaketh for God, & for his Lawes.

There remaineth yet two vſes more, to be made of this exhortation, to loue Gods Law: the former is this; is it ſo, that thou doeſt loue Gods Law, then thou vvilt euer more ſide it, & take parte, not onely vvith ſuch partes of Gods Lavv, as are alredy infalliblie knowne vnto thee to be partes therof; but alſo thou wilt take parte with ſuch partes of Gods Lavv, as are but ſuſpected by common preſumptiones, to be partes of the ſame: as if there be but probabilites, coniecturall hopes; & liklihoods of it: thus an Heire vvill doe vvith his Inheritance, if any man

ſhall informe him after he is come to his Lands, that in all likelihood, ſuch an Acre of Land is percell of his Inheritance, he vvill redily imbrace this nevvſe, forthvvith he vvill ſerch his Euidences, & he vvill to Counſaile vpon this intelligence, and if there remaine but a poſſibility or probale liklihood that it may be his, he will to Law for it, &c. The caſe is a like, if a man be but excequtor to his deceaſed friēd, he will not onely vſe meanes, for the gathering vp of ſuch debtes, as in his owne knowledge, are owing vnto his deceaſed friend, but alſo, if there be but a bruit & rumor, that ſuch a one oweth his friend a ſome of mony, or if he can get but any inkling or notice of ſuch a debt, though it be but a bare liklihood, he vvill forthvvith take parte that way, & vſe all poſſible meanes, to make it appeare to be a debt, and to bring it out of doubt, and queſtion.

Let vs apply this then; the Lords Sabbaths on the Saturday, are a parte of Gods lavv, & plaine enough too if men had minds to ſee; but becauſe of theire vnwillingeneſſe to ſide it vvith god, for his Sabbaths, therfore we muſt heere ſuppoſe the matter doubtfull, vvhere no doubt is, & but probable, coniecturall, & likly: that Gods Sabbaths, are things probable, coniecturall, & likly to be in force, I thus make it good; 1. becauſe they ſtand vvritten & inrouled, among the Moralles, in the Decalogue 2. becauſe all the other 9. commandements, vvhich vvere deliuerd at the ſame tyme, & in the ſame manner, they all belong vnto vs; & therfore it cannot be leſſe then lykly, that this for Gods Sabbaths alſo, ſhould belong vnto vs: eſpecially ſince alſo, they confeſſe that the other duties, of reſt & holineſſe, commanded at one breath vvith the Tyme of Gods Sabbath, & in the ſelf ſame commandement, theſe belong vnto vs; it cannot be then, but likly at the leaſt, that the Tyme of Gods Sabbaths alſo ſhould belong vnto vs: it vvere very ſtrange that 9. of the 10. com. ſhould deſcend vnto vs, & not the vvhole 10. nay, more ſtrange it is, that 9. & an halfe, or that 9. & the greateſt parte of the 10th ſhould deſcend vnto vs, & not all the 10. fully & compleatly; yet ſuch ſtrange ſtuffe is deliuered vs novv, if vve vvil beleeue it: it is as if the kingdome of *England*, ſhould deſcend to King *Charles*, vvith all the Shires, Counties, & Citties,

Cities, ſaue London, or Norwich: 3. it is likly & probable that the Lords Sabbaths are ours, becauſe, they were once in the poſſeſſion of our Aunceſtores, the primitiue Churches, who kept the Saturday Sabbath, for 300. or 400. yeeres together after Chriſts Aſcention. 4. there is ſome probability in it, in that ſome one man (as my ſelfe) doth ſtand vp to defend the Lords Sabbaths: let but any one man in a County, riſe vp, & informe for the king, and forth vvith the Iudges of Aſſiſe will admit his information, and Counſaile ſhall plead for the cauſe: albeit the Iudges, nor happely, hardly any in the whole County, doe know the matter to be ſo, beſids the Informer and one or tvvo more with him: ſo then, the information by one ſingle man, may make the matter probable and likly to be true. It is a cleere caſe then, that by common preſumptions, it is not leſſe then likly, that the Saturday Sabbath, is a parte of Gods Lavv belonging vnto vs.

Is it ſo, vvhat remaineth then, but that vve exhorte and perſvvade men euery vvhere, to ſide it, and to take parte vvith this parte of Gods Lavv, touching Gods Sabbath, whenſoeuer it cometh vnto triall, or into controuercy; but neuer to oppoſe it, or to take vp armes againſt it: to this end, let me propound vnto you ſondry reaſons and Motiues, as 1. the Law of God, with all the partes therof, are the *Inheritance* of the Church Deut. 33.4. and ſo *David* made it his Inheritance Pſal. 119. 111. and our *Church* vvherof we are members, hath alſo taken this law, to be our Inheritance, as hath beneſhowne: now a man were vnnaturall, if he vvould not ſide it vvith him ſelfe, and take part in defence of that which is his owne; the law of God, it is our owne, in aſmuch as we haue a ſhare in it as in a common Inheritance, being we are members of the Church; yet behould hovv vnnaturall many men are, both Miniſters, and people! if Gods Sabbaths come into queſtion, they all forſake them, like as the Diſciples did Chriſt, when he vvas apprehended: nay vvorſe, they turne enemies vnto them, they nickname them reprochfully, and ſmite them with the tounge, calling them Iuiſh, & Iudaiſme, and ceremonies, & ſhaddowes: vvhy be it that this parte of Gods law, touching his Sabbaths, be not certainly knowne vnto thee, to belong vnto thee, only

thou haſt but ſome probabilities, coniectures, & common preſumptions that it doth belong vnto thee; yet, if thou doeſt not improue all theſe probable arguments, and manage theſe common coniectures and preſumptiones, to the vtmoſt for god and for his Sabbaths, it bewraieth, that thou art not ſo faith full, in executing the vvill of thy god, as many Excecutors are in execution of the vvill of theire deceaſed friend: for they vvil omit no debt that they can haue any inkling of; but thou haſt notice of a debt of the Sabbath day, owing to god, and yet vvilt not ſide it vvith god, nor improue theſe tidings to the vtmoſt, in behalfe of thy god. It bevvraieth alſo, that thou takeſt not Gods law to be thine Inheritance: for if thoudidſt, thou couldeſt not ſit ſtill in ſilence, when thou haſt notice brought thee, that ſome moitie and portion therof is vvrongfully detained from thee.

A 2d motiue is, becauſe a mans taking in vvith Gods Sabbaths, vvill declare him to be a friend to the lavv of god: euery man would be eſteemed a frend vnto Gods lavv: well then, let it appeare thou arte ſo indeed and not in name only, by taking in with this parte of Gods lavv, which commandeth the Saturday Sabbath: vſe thy wites, imploy thy ſtudy, thy toung, thy frends, and vvhat thou canſt for the furtherance of this part of Gods lavv, concerning his Sabbath: The Lords 7th day Sabbath, it is loſt, as vvas the vvomans Groate luk: 15.8. ſhe had 10. groates, and hauing loſt but one of the 10. ſhee neuer leaues ſweeping and ſeeking till ſhee hath found it; ſo ſhould we for this one command. loſt from the 10. if a man hath an 100. ſheepe, & looſeth but one of them (ſaith our Sauiour) he leaueth the nynty and nyne in the vvilderneſſe, & goeth after that one, vntill he find it Luk: 15. 4. ſo ſhould we take more paines and care & ſtudy, to regaine this Command. touching the Lords Sabbaths, then after all the other nyne, and an halfe: but how can they be eſteemed frends to Gods lavv, vvho ſide it, vvith thoſe, that ſide it againſt Gods Sabbaths?

A 3d motiue is from the worth and excellency of Gods Law: the Prophet Dauid telleth vs, that it is to be loued *aboue gold, yea aboue moſt fine gold*, Pſ. 119.127. and it was vnto him, *better*

then

then thowſands of gold and ſilver, Pſ. 119. 72. if therfore thou knoweſt not the price and vvorth of Gods Law, & the Sabbaths therin commanded, learne it of *Dauid* who knew the value of it, it is better then gold and ſiluer; yea, as good, *as all riches* put together, Pſ. 119. 14. no man vvill be an enemy to gold & to ſiluer; be not thou then an enemy to Gods Sabbaths; for they are better then thowſands of gold and ſiluer, we may beleeue the Prophet Dauid: euery man vvill be a frend vnto riches, why be thou a frend then vnto Gods Sabbaths, for they are as good *as all riches* in the vvorld.

A 4th motiue to ſtirr the vp to ſide it with Gods Sabbaths, is be cauſe in ſo doeing, thou ſhalt ſide it, & take parte with God himſelfe: for the 7th day Sabbaths, they are Gods; and therfore, he calleth them his, ſaying, *mine holy day*, Iſa. 58. 13. and *the 7th day is the Sabbath of the Lord thy God*, Exo. 20 10. &, they are Gods becauſe God commanded them, *Remember the Sabbath day*, Exod. 20. 8. whoſoeuer therfore taketh parte with the Lords Sabbaths, hee taketh parte with God alſo, whoſe thoſe Sabbaths are: it is vſuall vvith God & man, to take that as done to them ſelues, which is done to that which by way of excellency they call theires: euery man vvould be glad to take parte vvith God (they ſay) al though it were againſt all the world; for God is ſtrongeſt, & wiſeſt, & able to reward a man well for his paines, & his fauour is better then liefe; well then, ſtand for Gods Sabbaths, for they are Gods, and ſo thou ſhalt take in with God, & fight vnder his Banner. But woe to that man that oppoſeth Gods Sabbaths; for as the other bewraieth him ſelfe to be a friend of Gods, ſo this, bewraieth him ſelfe to be an enemy to God, and God wi l deſtoy all his f.es. If this argument vvill not auaile with men I know not what will; if they had rather take parte with men, againſt God & that which is Gods; then with God & that which is Gods, againſt men, then let them goe on; if it goe vvell with ſuch, I ſhall not care how I liue heere. It is houlden good pollicy, to ſide it with the ſtrongeſt, for my parte I know none ſtronger then God, I will therfore ſide it with him; For thats the ſafeſt: vvherefore, I haue reſolued vpon it, to take parte with Gods Sabbaths, and with them to liue, and to dye.

The 5th & laſt motiue ſhall be from the conſideration of the Title whoſe it is; & this is to be regarded, for if the Title in controuercy, be but a common mans, then to oppoſe it, is but common danger; but if it be the Title of a King, then men had need take heed how they take parts againſt it: ſo the Title of the Sabbaths, now in controuercy, to be tried; if they were called mans Sabbaths, & of mans inſtitution, then to oppoſe them the danger were not ſo great: But theſe Sabbaths are called Gods Sabbaths, of his inſtitution; therfore the Title here is not mans, but Gods, the King of kings: here then take heed if euer thou tookeſt heed hovv thou oppoſe Gods Title: if a father hath the Title of his land, in triall before the Iudge, though the baſtard regardeth not whither he wine or looſe, becauſe he knoweth that he ſhall neuer inherit; yet the true borne ſonne, wiſheth in his heart, that his fathers Title may haue the day, ſo long as he ſeeth there is a probability that it is his fathers: So doubtleſſe, euery true borne ſonne of God, cannot but wiſh from his heart, that the Title of God his father, touching his Sabbaths may preuaile, rather then goe downe: but he that regardeth not which end goeth forward, as we ſay, he bewraieth himſelfe to be no ſonne, but a baſtard; but he that not onely regardeth not which end goeth forvvard, but vvhich is farre vvorſe, turneth himſelfe enemy to his fathers Title, inſomuch as he dareth with an impudent face diſpute, and openly in Court plead againſt, and in pulpit preach againſt his fathers Title, what a one he bewraieth himſelfe to be, I haue no names bad enough to giue him.

If an informer cometh into the Court, & informeth for the King, albeit the Court knovveth not hovv he is able to make good & proue his information, yet it being a matter probable, ſeeing it is the Kings cauſe, both the Iudge and all the Iuſtices, euen the whole Court, doe countenance the cauſe: yea & ſo farre forth take in vvith it, as that if it be poſſible, ſo as no iniuſtice be done, nor any Lavv of the Realme thereby violated, he that informeth for the King, ſhall haue the day, rather then a priuate ſubiect; and good reaſon for it: Well, in the caſe of the Lords Sabbaths, I informe for the King of kings, the King of heauen & earth; it is novv the parte of all Gods Miniſters, both ſuperiour

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as *Biſhops*,& inferiour as common *Preachers*,to take in with this cauſe of Gods Sabbaths,as Gods cauſe,their Lord & King;& to countenance it to their vtmoſt; yea, ſo farre forth to backe it,& take part vvith it,as Gods Sabbaths may haue the day,if no law of God, nor text in Scripture, be thereby violated, as I dare pawne my life for it,there ſhall not.If Miniſters in the Church, both ſuperiours and inferiours,doe not thus honour God before the people,by giuing his cauſe the preeminence;the Magiſtrates of the common weale, ſhall riſe vp in iudgement againſt them, & condemne them.

I come now to the laſt vſe of the point;Is it ſo,that thou loueſt the lavv of God; then take vp a daily lamentation,for the lameneſſe & imperfection of Gods lavv;for the vveekly violation of Gods 4th com. and for the profanation of Gods Sabbaths; if we haue not Gods Law, in its integrity, and perfection, as we haue not,if vve vvant his Sabbath therein commanded,then haue vve but a lame & imperfect lavv; and if the Saturday be Gods Sabbath, as I haue ſhovvne it is, and ſhall further proue hereafter, then is the 4th com.vveekly broken,and Gods Sabbaths weekly profaned.

As Dauid hath bene our Preſident, ſhevving vs hovv vve ſhould loue Gods law; ſo let him be our Preſident, to ſhevv vs hovv vve ſhould mourne for the violation & tranſgreſſion of Gods Lavv: *Mine eyes guſh out* (ſaieth he) *with riuers of waters, becauſe they keepe not thy Law*, Pſal.119.136. And againe, *I ſaw the tranſgreſſours, & was grieued, becauſe they kept not thy word*, Pſal.119.158. It is a property then of a Godly man,to mourne, and to grieue, to ſee Gods Lavvs tranſgreſſed; and the reaſon of that his ſorrow & griefe, is becauſe he loueth Gods Law, as Dauid did: Oh then that all ſorts of people, would bevvray their loue to Gods Lavv, by their ſorrow of heart,to ſee it tranſgreſſed weekly,in the profanation of Gods Sabbaths?Againe,& doeſt thou indeed loue the Lavv of God? how canſt thou but take it to heart, to ſee this holy and Diuine Lavv of thy God ſo mangled & defaced,ſo lame & imperfect,as in theſe dayes it is, in all Chriſtian Churches? It is, and euer hath bene, a ſpeciall fauour of God, to betruſt any Nation or people,vvith his word

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and *Oracles*; as we may ſee it in Rom. 3.1.2. *What is the preferment of the Iew? &c. much euery way, for chiefly, becauſe vnto them were of credit committed the Oracles of God.* Where the Apoſtle counteth it, *a preferment* of the Iew; and the *chiefe* preferment to haue the word of God committed vnto their cuſtodie: and it is reported of them, that they haue bene euer very faithfull, in keeping the letter of the text vncorrupted. Among all Nations and people it hath pleaſed Almightie God, to preferr this our Engliſh Nation with this *chiefe preferment*, and to be truſt vs with the cuſtodie of his word and Oracles, thoſe 10 Commandements, wrote with his owne finger: our Church is now become the receptacle and *Houſe of God*, wherin he hath laid vp his word, for its conſeruation; it is the *grownd and pillar*, to ſupporte and beare vp this trueth, as Paul.caleth it, 1. Tim. 3.15. hath God, thus in ſpeciall fauour to our Nation, preferred vs aboue many Nations, and that vvith his chiefe preferment, to betruſt vs, vvith the cuſtody of his Law and Oracles; and ſhall we proue ſo vnfaithfull to him, as to take care but of ſome peeces of theſe Oracles onely? *What Nation* (ſaith Moſes) *is ſo greate, that hath ordinances & Lawes, ſo righteouſe, as all this Law, which I ſet before you this day?* Deut.4.8. hath God betruſted vs with a righteouſe Law; and with a Law ſo righteouſe, as no Nation vnder heauen but ſuch as know God, and ſuch as haue the very ſame, hath the like to it; Yea, not onely are ſome peeces of this Law, ſo righteouſe; but all the whole Law, is of the ſame nature; ſo ſaith Moſes, *ſo righteouſe, as (all this Law) is which I ſet before you this day*: and ſhall not we preſerue then *all this Law*? the whole Law, *intirly*, in its perfection? we ſhould bluſh for ſhame to doe otherwiſe: we ſhould lament & mourne to ſee it otherwiſe.

Tis true, we keepe theſe Oracles intirly in the letter, ſo doe Papiſtes; but vvhats the letter, when we weaken diminiſh and aboliſh the binding force of it? for vve ſay, this parte of Gods Oracles, (*But the 7th day is the Sabbath of the Lord thy God; in it thou ſhalt not doe any worke*) doth not bind vs Chriſtians: *In it*, that is, in it 7th day, thou ſhalt not vvorke, ſaith God: I but this prohibition bindeth not novv ſay ſome Miniſters: no? vvhat doe

doe vve vvith Lavves, if they bind vs not? as good take avvay the ſenſe of the vvords of the Lavv; and ſo it ſhall be ſenſleſſe; as to take away the binding of the Law, wherby it is made forceleſſe: the binding povver of a Lavv, is the life and ſoule of the Law; take avvay then its binding povver, & it is but a deadlieſleſſe Lavv; it is but a Cipher, or a blanke; and ſo the Church ſhall be but like the *Lottery* pot, vvhich houldeth ſome *blankes* among the *priſes*: ſuppoſe vve ſhould ſay of the other 9 Oracles, that vve preſerue the letter of them intirly, but herevnto vve ſhould add this, that they binde not vs Chriſtians now; vvhat hauocke ſhould we thus make of the Morall Lavv? it is all one therfore to reiect the Lavv, as to reiect its binding power, vvherby it bindeth vs.

We haue alredy ſhovvne, hovv this Lavv of God is mangled and defaced; oh that all people vvould bevvaile this! oh that the *King* vvould take it to heart! ſo did the good King *Joſiah*, vvhen the Lavv had bene loſt for a time; he *vent his cloathes*, 2. King. 22. 11. oh that the *Biſhops* of the Land would take it to heart! ſo did *Elie* the Prieſt, vvhen he heard that the Arke of God vvas taken from them, 1. Sam. 4. 17. 18. he died for grief of heart; vvhy the Lords *Sabbaths*, vvere his hallovved times, as the Arke his holy place. Oh that the people of the land, vvould take it to heart! ſo did the people in Nehemiahs time; for ſaith the text, *all the people wept, when they heard the words of the Law*, Nehe. 8. 9. And is there not like cauſe for our people to vveepe alſo, when in the Congregation they heare theſe Tenn Oracles reade, and yet but nyne, or nyne & a peece of them kept? for that vvhich concerneth the 7th day Sabbath, is altogether by euery one neglected. *Ezra* the Prieſt vvhen he tooke into conſideration, the vnlavvfull Marriages of the people, it is ſaid, he *rent his cloathes, and pluckt of the haire of his head, and beard, and ſate downe aſtonied*, Ezra. 9. 3. becauſe of their ſtrange Marriages: hovv ſhould vve then be affected to thinke of the ſtrange Sabbathes, vvhich now are kept? for vve haue diuorſed & put avvay from vs, Gods ancient Sabbaths, and vve are married to a nevv Lords day Sabbath, a ſtrange Sabbath, neuer heard of in Scripture, for a Sabbath.

Greate cauſe we haue to lament: for, 1. the Sacred & holy day, vvhich is of greateſt antiquity, is profaned; this Holy day, being as ancient, as the vvorld it ſelfe, Geneſ. 2. 3. ſecondly, the moſt honourable Holy day, is vnhallovved; For God him ſelfe made it an holy day, by bleſſing it, and ſanctifying it, Geneſ. 2. 3. Yea, and God himſelfe reſted on it, Geneſ. 2. 2. 3. Therfore it is two vvaies honourable. 3. That day vvhich God expreſly commanded, Exod. 20. 8. is profaned, and by profaning of it, not onely Gods 4th Com. is violated; but alſo, Gods example is profaned, and ſet at naught: for vve doe not novv imitate God, by reſting on the 7th day as he did, vve haue an other day, to vvit, the 8th day. And alſo Gods *reaſon*, vvhich he annexed to the 4th Com. to allure and perſvvad men to keepe his 7th day Sabbath, this is nullified, and out of all vſe in theſe our dayes, & ſo Gods reaſons are profaned, as not vvorth the naming in our Churches: is not this to be lamented, vvhen neither Gods Com. nor Gods example, nor yet Gods reaſons, can auaile vvith vs? ſomtimes things honourable, ſomtimes things Auncient are admired and eſteemed; but heere loe, neither the Antiquity, nor yet the Honourableneſſe of the Lords Sabbaths, can auaile vvith vs, and is not this to be lamented? vvhat an yron age liue vve in, that none of all theſe cane moue vs?

A 4th cauſe of lamentation is, becauſe by this neglect of the right day, and keeping of a vvrong day; by ſetting a common & vnhallowed day, to wit, the Lords day, in roome of a Sanctified and holy day, namly the Sabbath day, all our Religion in keeping this vnhallowed day, (for God neuer hallovved it) in Conſcience of the 4th com. is meere ſuperſtition; and God may ſay vnto our people an other day, vvho required this at your hands? thus are people abuſed; and is not this a cauſe of lamentation? ſome lament for the Ceremonies of the Church, as the Surpliſſe and the like: ſome complaine of Arminianiſme how it ſpreads: ſome complaine of Popery vſed in corners of the land: euery one complaines of his grievance, but I heare none of them all complaine of the profanation of the Lords Sabbaths, of Gods example, of Gods reaſons, and of Gods 4th com. no man takes theſe to heart, albeit euery one of them

them haue theire hands in theſe profanationes: I wiſh the current of mens complaintes, vvould turne vnto theſe things, which more neerley concerneth them, then thoſe others.

A 5th cauſe of lamentation is, becauſe vnto the conſcionable ſanctifying of the Lords Sabbaths, there are promiſes annexed, ſee Iſa. 58. 13. 14. and on the other ſide, to ſuch as profane them, there are curſes annexed, ſe Numb. 15.32.35. Nehem. 13.1718. now inaſmuch as vve profane that very day, to wit, the Saturday Sabbath, vnto vvhich theſe promiſes were properly made; it follovveth, that we are not novv capable of any of thoſe promiſes; becauſe vve keepe not the day, vnto vvhich the promiſes vvere made: I confeſſe that our Diuines haue and doe apply theſe promiſes, vnto a Counterfaite day, to wit, the Lords day, & that they might doe it with the leſſe ſuſpition, & with the greater applauſe, they haue like counterfaiters & diſſemblers, called this Lords day, Sabbath day: thus by their humane impoſition, of new names, vpon the daies of the weeke, the ſimple vvell meaning people are beguiled: but the day vnto vvhich theſe promiſes properly doe belong, it is the day, called in a Divine accompt Sabbath day, not vnto the day ſo called in an humane accompt; not vnto the day called Lords day.

And is not this to be lamented, when people neglect their proffites, & commodites on the Lords day; ſome looſe their Corne, ſome their Hay, many poore men, their labour and vvorke wherby th ey maintaine their families; vvith many other loſſes and damages to their eſtates, which might be rekoned vp; and all theſe the vvell minded people of the land, doe vvillingly neglect and looſe, & all in hope of theſe promiſes; truſting to make a better exchang, that for loſſe of erthly things in conſcience to Gods Command. they ſhall gaine heauenly things, and intereſt into Gods promiſes: but behould, they muſt faile of the promiſes, becauſe they faile God in the Condition: for Gods promiſes rune thus, if thou performe the condition, which is to Sanctify the day named Sabbath day, not the day named Lords day: tellme novv, is not this matter of iuſt lamentation, to ſee the people of the land, thus beguiled

and deceiued, and that both in their temporall eſtate, & alſo of the promiſſes of God? if men haue any compaſſion & brotherly loue in them, they cannot but ſorrow and mourne for theſe things.

On the contrary, as for thoſe forementioned Curſes, annexed to the Sabbath day, and the profaners of it: vvheras our people hope to auoide them, by a religiouſe ſanctifying of the Lords day; behould, the people to be pitied! for all that, they fale into the danger of theſe Curſes; becauſe they profane that very day, named Sabbath day, vnto the profanation of vvhich, theſe curſes vvere poperly made: for theſe curſes, were neuer made vnto the profanation of the day named Lords day, or vnto the day nicknamed & counterfeitly called Sabbathday, as now the Lords day is: for theſe curſes were threatened long before euer the Lords day, had any being, or could be kept for a Sabbath day, if it had euer ſo bene kept: as for their religiouſe ſanctifying of the Lords day in conſcience of this 4th com. God may ſay vnto them, who required it at your hands? & is not this alſo matter of iuſt lamentation, to ſee well minded people, ſtriue and endeauor with greate dilligence, to auoide Gods Curſes, and yet by reaſon of miſeinformation, & corrupt teaching, to fale into danger of them? yea, it is the more pittifull, in that the ſelfe ſame labour & deuotiõs, had they bene performed both on the day before, they had for certaine, & out of all doubt, both bene liable to all the promiſſes, made to them that keepe Gods Sabbaths; and alſo bene freed from theleaſt danger of the Curſes, threatened to ſuch as breake the Lords Sabbaths.

The 6th and laſt cauſe of lamentation, is to ſee the prieſts of the Lord, of all men, Gods Miniſters, turne enemies to Gods Law: for they vvill needs vvithout any neceſſity at all, make ſomthing in Gods Law ceremoniall and ſo aboliſhed, Iudaicall & ſo to be hated; they cannot abide that Gods 10. command. ſhould be like a chaine of 10. linkes, all of pure gold, one linke as vvell as an other: but though all the 9. be pure gold, yet ſome one of the 10. muſt be partly gold partly leade; partly morall partly ceremoniall, as if ſnovv could be partly vvhite partly blake; or a ſhadovv and ceremony placed in the hearte of

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a morall Lavv! thus they make Gods Lavv, like vnto Nebukadnezzars Image, which he ſavve in his dreame, Dan. 2.32. partly gold, and partly clay: ſurely this their fiction is but a dreame, Gods Lavv muſt be morall in euery iot and Title of it, it muſt be all gold or none gold, all clay or none clay: but our Miniſters will be partiall in the Lavv; they will not endure it to be morall in all the partes therof; they are enemies to the integrity & perfection of it: that ſervants ſhould not take parte with the commandements of their Maiſters, but oppoſe them; that children ſhould not take parte with the command. of their fathers, but turne enemies to them; that ſubiects ſhould not take in vvith their King to defend his Lavves, but ſet them ſelues againſt them; it is vndutifulneſſe, diſloyaltie, and rebellion; but that Miniſters, whom God hath taken ſo neere vnto him, as to make them of his Counſaile; and to make it their proper office to defend his Lavves, & to this end hath allowed them large maintenance as the Tyeth of the Realme &c. that theſe kinde of men, ſhould refuſe to defend his Lavv, and turne enemies vnto it in whole or in parte, what ſhould I ſay? it is high tyme the world were at an end: as the Sabbath is Gods ordinance, ſo the Decalogue is Gods Law: novv were men profeſſed enemies to God, then if they ſhould doe what in them lieth, to aboliſh his Sabbaths, & to reiect as much of his Law as poſſiblie they could with any colour deviſe, it were but ſutable to their profeſſion; but that wee, who are profeſſed friends to God and to his Lavv, & therfore ſhould imbrace as many of his ordinances, and as much of his Lavv as poſſiblie vve could; that wee I ſay, ſhould reiect, any of Gods ordinances, and deſire and indeauour to reiect and aboliſh as much of Gods Lavv, as poſsiblie by any wite we can deuiſe, this is monſtrouſly horrible, and much to be lamented.

Th's I dare confidently auowch, that if our Miniſters pleaſed but to take parte with God, and vvould but ſpeake for Gods Sabbaths, what vvith a very little ſtudy, they are inabled to ſpeake, both by partes of nature, and Arte, that all the world could neuer be able to vvithſtand them; they would victoriouſly beare downe all oppoſition: and is it not to be lamented,

when Miniſters vvill not doe for God, vvhat they can, or may doe? but in ſtead of their little ſtudie in defence of this cauſe, all their care and ſtudy is hovv they may be ſtill ignorant of the point, leſt by knowledge of it they ſhould ſpeake for it, and ſo indanger their liuings & reputations and the like: for generally they doe eſchew the reading of my booke, wherby they might be inſtructed in the point, without their labour, vnleſſe it be ſome fewe, vvho read it only to ſpie a mote in myne eye, and that they may picke out ſomthing to ſay againſt it: yea, they eſchevv alſo all arguing conferences, among them ſelues in priuate, wherby the point may be ſcanned and come to light: they permit not any of their brethren, to take vp a defence of the Lords Sabbaths, & to argue againſt the Lords day, albeit he doth it but for argument ſake, the better to boult out the trueth; if any in the company will be more ingenuouſe and true harted then the reſt, as deſirouſe by oppoſeing of our tenets to find out the trueth, the ſhall be ſnibed & curbed; ſome man of eminency in the place will put all to ſilence with ſuch words as theſe, no more of this point now, no more of this argument in this place; thus they are afraid leaſt God ſhould by theire conferences inlighten them: theſe things haue bene related to me by credible perſones: and are not theſe things to be lamented? any man ſhall haue free liberty, heart and good will, to ſpeake in their company, any thing he can invent, againſt Gods Sabbaths, & for the Lords day, but not on the contrary, to ſpeake for the Lords Sabbaths, & againſt the Lords day: take my word for it, you ſhall neuer heare 2. Miniſters ſcann this point *pro* and *con* before any of the people, as you ſhall heare them in ſome other pointes of doubt: nay it were to be wiſhed, that any 2. Miniſters vvould by themſelues when none heare, them, argue the point ſeriouſly *pro* & *con*, the one taking the one parte, the other its contrary, that ſo Gods trueth may be found out; but I feare me, a man ſhall as ſoone dravv a Beare to the ſtake, to be baited with dogges, as dravv them to any ſuch courſe as may bring the point to light; they cannot but foreſee, the iſſue of this courſe vvould be, what they would ſhould not be: & is not this to be lamẽted, if I ſhould not preuaile with them

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in ſo reaſonable a requeſt as this is? I deſire my brethren of the Miniſtri, to take into deepeſt conſideration Gods Sabbaths, to ſtudy the point ſeriouſly, to caſt a ſide preiudice; & out of a loue to this ordinance of Gods, ſtudy but vvhat may be found in its defence, to ſtudy but with a like good will to defend this point, as they doe other pointes: and is not this to be lamented if I ſhal not preuaile?

When Paul was to take his laſt farvvell of the Church of *Epheſus*, he could ſay with a good conſcience, that he was pure from the blood af all men, becauſe he had *kept nothing backe, but had ſhewed them all the counſaile of God*, Act.20.26.27. But how many of our Miniſters, when they lye a dying, ſhall be able thus comfortablie to pleade for themſelues I know not: can they ſay they haue kept nothing backe of Gods counſaile, what not his Sabbaths? can they ſay to their flocke, they haue ſhewed them, all the Counſaile of God; what all the Lavv, in its integrity and perfection? what euery *Iote* & *Title* of the Law? haue they baulked nothing for feare & carnall reſpectes? or for vvant of that induſtry that might & ought to haue bene in them, in ſerching out euery iot & title of Gods Lavv in its perfection? for this let them knovv, that they muſt be countable to God, not onely for baulking & concealing vvhat they knovv; but alſo for not declaring vnto the people, vvhat by their ſtudy, they might and ought to haue knowne; if therefore they haue not bene ſo painfull & ſtudiouſe in the ſerching out of this parte of Gods Lavv, as they might and ought to haue bene, they may acquite themſelues before men, but before God they ſhall neuer acquit themſelues, eſpecially, if they haue refuſed a light into Gods Lavv, vvhen it hath bene tendered vnto them: and is not this to be lamented, vvhen Miniſters vvill dye vvith feſtered & guilty conſciences?

Many feare that Popery may inuade vs againe, and that were dangerouſe; but ſure I am Sabbath breaking doth raigne amongſt vs, and that is more dangerouſe: I meane it is more dangerouſe to continue among vs, then the other to inuade vs: for euery man is aſhamed to ſay ought in defence of Popery; but on the other ſide, euery man is imboldened to ſpeake in defence of

Sabbath

Sabbath breaking, and no man is aſhamed to ſpeake againſt the Lords Sabbaths, no not the Lords Miniſters; wherefore this ſinne, is a dangerouſe ſinne, men may commit it vvith authority of their Miniſters; men may commit it vvithout bluſhing, no man may check & controule them by the 4th com. for their Miniſters vvill defend them in it: and is not this to be lamented, vvhen men ſhall be boulſtered out & defended in ſinne, & that by Authority of the Miniſtry? vvhen I maruaile then, vvill this ſinne be reformed? As it vvas in thoſe vnlavvfull marriages, the text ſaith, *And the hand of the Princes and rulers, hath bene chiefe in this treſpaſſe*, Ezra. 9. 2. So may I truely ſay, in this Sabbath breaking, the hand of the Miniſters & Teachers, hath bene chiefe in this treſpaſſe: by ſo much the more therfore to be lamented.

But ſome man may ſay vnto me, vvhat ſhall it proffit a man to lament theſe corruptions of our time? he ſhall amende nothing therby; for men are ſetled in their courſes; & thers no ſtirring of them &c. Well, be it ſo, if needs it muſt be ſo; yet this knovv, that if by thy teares, thou caneſt not amend others, yet hereby is not thy labour loſt to thy ſelfe, vnleſſe thou thīkeſt that the Prophet Davids teares were in vanie, when he ſaid, *Mine eyes guſh out with riuers of waters, becauſe they keepe not thy Law*, Pſal. 119. 136. God hath a bottle for ſuch teares; for here by thou bewraieſt thy loue to God: and thy loue to Gods Law; & thy loue to the welfare of the ſoules of thy brethren: and further, as God diliuered *iuſt Lot* vexed with the ſines of thoſe times, 2. Pet. 2. 7. ſo will God deliuer thee, in the day of vengeance & of his hoteſt indignatiō; & to this end, God vvill giue his Angels charge, to marke thee out for a ſonne of Saluation, as he did thoſe Iewes in Ieruſalem, who mourned for the ſinnes of thoſe tymes; *And the Lord ſaid vnto him, goe through the mids of the Citty, through the mids of Ieruſalem, & ſet a marke vpon the foreheads of them that mourne, & crye for all the abominations that be done in the mids therof*, Ezek. 9. 4. our lamentation therfore, for the ſinnes of our times, ſhall not be in vaine.

For concluſion; let vs make our daily prayers, vnto Almightie God, that he would *bring into the way of trueth, all ſuch as haue erred, and are deceiued:* and againe to confirme this prayer,

prayer, say, *Wee beseech thee to heare vs good Lord.*

Remember the Sabbath day, to sanctify it &c. But the 7th day is the Sabbath of the Lord thy God; in it thou shalt not doe any worke &c. for, the Lord rested the 7th day, Therefore the Lord blessed the Sabbath day, & hallowed it.

Lord haue mercy vpon vs, and incline our hearts to keepe this Law.

A M E N.

CHAP. III.

A discouery of the weakenesse and insufficiency, of all those Textes of Scripture, and arguments, which are vsually brought, to proue the Lords day, a Sabbath day, by Diuine institution.

I Haue finished the two first partes of my booke; the former whereof was in defence of the Morall Law: the latter was an exposition of the 4th com. together with a discouery of the horrible & abhominable corruptions & abuses therof. My third taske, and third parte of my booke, shall be to discouer the weakenesse & insufficiency of those Textes of Scripture, and arguments, which are vsually brought, to proue the Lords day, a Sabbath day, by Gods ordinance & appointment.

The Lords day, is not Sabbath day, by Diuine institution: or, The Lords day, is not Gods Sabbath day.

SECT. I.

FIrſt of all, a word or two touching the name *Lords day*: It is to be obſerued, that this name Lords day, the which we now put vpon our Sunday, or firſt day of the weeke; yea vpon euery Sunday, and vpon euery firſt day of the vveeke, it is not found to be ſo vſed in the Scriptures: that is, it is not found in the Scriptures, that euery Sunday in a yeere was called Lords day: For all the iiij Euangeliſts, *Mathew*, *Marke*, *Luke*, and *Iohn*, yea & S. *Paul* alſo, they neuer called our Sunday, or firſt day of the vveeke, Lords day; for, they euer called it, the firſt day of the vveeke, by it old name, ſee Mat. 28. 1. Mark. 16. 2. 9. Luk. 24. 1. Ioh. 20. 1. 19. Actor. 20. 7. 1. Cor. 16. 2. Onely once it is found perhaps, to be called Lords day, but it was long firſt, as by S. *Iohn* Reuel. 1. 10. ſo the oddes is 8 to one; for our Sunday, is found to be called 8 times, the firſt day of the vveeke, for once called Lords day.

The knovvledge of this point may be vſefull vnto vs theſe vvayes; firſt, is it ſo, that our Sunday had no nevv name put vpon it by none of the *Euangeliſts*, but that it vvas frequẽtly called the firſt day of the vveeke ſtill, by its old name, & that after Chriſt his reſurrection; Then is it a matter very likly & probable, that this day had no new inſtitution or ordination, but that it remained after Chriſt his reſurrection, as it vvas before his reſurrection, in its old nature ſtill, that is, to be a vvorking day ſtill, as it was before: For it is very likely, that if the old nature and vſe of the day had bene changed, that the old name alſo would haue bene changed, and a nevv name put vpon it. If this name Lords day, had betokened any change of the vſe of this day, from common vſe vnto an holy vſe, in memory of Chriſt his reſurrection, me thinke ſome of the 4 Euangeliſts vvould haue ſaid ſome ſuch like thing; and ſome of them vvould in token thereof, haue altered the name of the day, and called it Lords day: but for ſo much as the Euangeliſts (who doe largly, & euery one of them, ſet forth the Lords reſurrection) haue neuerthemore, either ſpake any thing, any of them touching the change of the day, in

memory

memory of the resurrection; no nor so much as giuen it the new name Lords day; but constantly all of them agreeing, in retaining its old name still; it is a thing very likly, that they knew nothing of the alteration or change of the day at all: It is most probable therefore, that our Sunday or Lords day, was a working day, in the dayes of the 4 Euangelists, after Christ his Resurrection, and at that time, when they wrote their Gospels.

2dly, but suppose we for argument sake, that this name Lords day, had some secret virtue in it (as the patrones of it would make vs beleeue) to betoken, that the day so named, must needs be a Sabbath day; yet it followeth not, that euery of our Sundayes, and euery first day of the weeke, must be kept for a Sabbath day; for, it is not found in the Apostles times, that they called euery Sunday, Lords day, as we doe; for they, the most of them, neuer named our Sunday, Lords day, but still called it, by its old name, *the first day of the weeke*; yea, 8 times it was called by its old name, the first day of the weeke, to once the *Lords day*: Wherefore, it is likly, that this Sunday was kept for a Sabbath, not constantly, but seldome, as namely, vpon some one first day of the vveeke or other, once in a quarter or halfe a yeere, or once in a yeere, or the like: so often as it can be proued, that our Sunday, was called Lords day; so often it possibly may be, that our Sunday must be kept for a Sabbath, & not ofter: now I suppose, it will trouble the patrons of this weekly Lords day Sabbath, to proue, that euer there was any more Sundayes called Lords day, then one in a yeere onely: so then, the most that can be made of this name Lords day, is to vrge the people to keepe it for a Sabbath day, once in a yeere onely. What iniury then is done to the people, to cause them to refraine the workes of their calling, on euery Sunday throughout the yeere; and that vnder this pretense that euery Sunday in the yeere is the Lords day, & so a Sabbath day? let this be thought on.

Secondly as touching the name of the day; It is to be obserued, that our Sunday is no where in all the New Testament named Sabbath day: but it is euer called, either the first day of the weeke, or the Lords day: Yea, S. Mathew, doth plainly distinguish betwixt the Sabbath day, and the first day of the

weeke; as being the one the day before the other; the one vpon the Saturday, the other vpon the Sunday. *Now in the end of of the Sabbath, when the first day of the weeke began to dawne*, &c. Mat. 28. 1. the same doth S. Mark also; *And when the Sabbath day was past, &c.* they bought sweete oyntments, &c. and *erly in the morning, the first day of the weeke, they came to the Sepulchre, &c.* Mark. 16. 12. the same is plaine also, by S. Luke, Luk. 23. 56. Luk. 24. 1. and by S. Iohn, Ioh. 19. 31. Ioh. 20. 1. so then the Sabbath day, was the day before our Sunday, or first day of the weeke.

The knowledge of this point, bewraieth the errour of our Ministers, in calling our Lords day, and first day of the weeke; *Sabbath day*: this their practise is all together growndlesse: for none of the Apostles euer called the Lord day Sabbath day: no, they did as you see proued, distinguish betwene the Lords day, and the Sabbath day, as being the one, the day after the other.

Nay they are much departed from the practise of the Apostles and Euangelists; for they called our *Saturday*, the day before our Lords day, Sabbath day; but many of our Ministers, who vvill be thought to followv the Apostles in keeping the Lords day for a Sabbath, yet will not follow them in calling our Saturday, Sabbath day: if they will imitate the Apostles, and Apostallicall times in one thing, why should they not imitate them in an other? if the practise of the Apostles doth binde vs, as they teach; then vvhy doe they not cale our *Saturday*, Sabbath day, since that vvas the practise of the Apostles? why is not Saturday honoured vvith that proper name which doth belong vnto it? why doe they deceiptfully robb the Saturday, of its honourable name Sabbath day, and put it vpon the Lords day? the very Papists shew more fidelity in this point, then we Protestants; for they imitate the Apostolike times, and to this day, they call Saturday, *dies Sabbathi*, and, *Sabbathum*, that is, Sabbath day, as did the Apostles: wherefore, if we vvill doe as the *Apostles* did, vve must call Saturday, Sabbath day, and if vve vvill not be worse then *Papists*, vve must call our Saturday, Sabbath day still.

Some

Sometimes vve vvill borrow light, from the primitiue Churches; vvhy reade the Eccleſiaſticall Hiſtories, for 300. yeers & more after Chriſt; and you ſhall find them calling our Saturday, the day before our Lords day, Sabbath day, conſtantly: how cometh it about then, that our times are ſo farr denegerated from the primitiue churches, that vve abhorre to call the Saturday, Sabbath day? and inſtead thereof, the Lords day muſt be called Sabbath day: this nevv Chriſtening or new naminge of dayes, is a nouill thing, it is a nouelty of late inuention.

2. The knowledge of this point, may proue proffitable to common people, for their direction, in reading of the Scriptures, both of the Old & New Teſtament; for often times they ſhall in reading meet with this name Sabbath day: Now they muſt be carefull which day of the weeke to apply it vnto, elſe a foule errour is committed, albeit hitherto men haue not thought ſo: by the name Sabbath day is meant our Saturday, as you ſee it proued by all the 4 Euangeliſts aboue mentioned; and as is plaine by the practiſe of the primitiue Church for 300 yeers and more after Chriſt: vvherefore when you meete vvith the name Sabbath day, as in Iſai. 58.13. Nehem. 13.18. Act. 13.14.42. 44. Act.16.13. Act.17.2. and Act.18.4. You muſt vnderſtand it of Saturday; and not of Sunday, or the Lords day, vvhich wee novv call, and miſcall Sabbath day: it is ſtrange to ſee how ignorant people are in this point; for they make no difference betwixt Sabbath day, and Lords day, but take them for the ſame, when as Sabbath day, is on the 7th day, and Lords day, is on the 8th day: hence is their errour, that when they reade any of thoſe forementioned Scriptures, they apply them to the Lords day; as if in *Eſaias*, and in *Nehemiahs* times, the Lords day, had bene then in vſe for a Sabbath; vvhat a monſtrouſe errour is this? againe, when they reade the 4th com. Exod. 20.8. which ſpeaketh of the Sabbath day, they here againe ignorantly vnderſtand by Sabbath day, the Lords day; and yet that was on the 7th day of the vveeke, and this is on the 8th day of the vveeke; as if the Lords day, had bene in vſe for a Sabbath day, in *Moſes* his time, and at the giuing of the lavv: but let this alredy ſaid, be enough to reforme this errour for time to come; you ſee all the

4 Euangelists after Christs resurrection, calling the day before our Sunday or first day of the vveeke, vvhich is Saturday, the Sabbath day; vvherefore if here after, your Ministers vvill misapply the 4th com. to the Lords day, beleeue them not: for you see all the 4 Euangelists call Saturday, the Sabbath day; not Lords day, the Sabbath day; and the 4th com. is for that day only, which is named Sabbath day, as you may see by reading it. The rather this is to be noted, because such a mistake of one day for an other, in a *bond*, may forfeit your bond; as in case through a mistake, you carry your money in the 8th day of the moneth, when it is due on the 7th day of the moneth: now the 4th com. is a *bond*, wherein man stands bound vnto God, to pay his diuine seruice, on the 7th day of the weeke, but if he delaies vntill the 8th day, I dare assure him that he hath forfeited vvith God, and broken the bond of the 4th comm: For this bond is not due and payable on the 8th but on the 7th day. Looke to it, as you vvill. Thus much for the name, now we come to the thing and question it selfe.

SECT. II.

For the better scaning of this point, whither the Lords day, be a Sabbath day or not, by Gods ordinance, I purpose to handle 2 maine questions: the one is whither euery first day of the weeke, euery Sunday, & euery Lords day, be a Sabbath day or not: (and here, & hereafter, I purpose to let it goe for granted them for argument sake, that euery Sunday is & may be called Lords day, vvhich yet can neuer as you haue seene be proued by the Scriptures:) the other is, whither any one Sunday, first day of the vveeke, or Lords day, be a Sabbath day or not. Touching which questions, let it be obserued, and I dare say it, that Papists can say as much out of the Scriptures, in defence of that Fable, of the Fyer in Purgatory; as can be said in defence of the Lords day, to be a Sabbath day.

Touching the former question, that euery Lords day must be a Sabbath day constantly; if they cannot proue this constancy, that euery Sunday must be a Sabbath day; then it vvill follovv, that we are not now tied to keepe a Sabbath once euery weeke, but onely sometimes; as once in a quarter of a yeere, or halfe a yeere

yeere, or once in a yeere, or the like, and ſo the life and ſoule of this nevv Sabbath, is extinguiſhed and as good as vaniſhed. That it may appeare, vvhat they can make good this vvay, I vvill produce you all their textes of Scripture, out of vvhich they muſt proue this point if it can be proued; and if it ſhall appeare, that none of thoſe Scriptures vvill afforde any ground, for a conſtant vveekly Sabbath, then you vvill ſay with me, that they goe groundleſly to vvorke, when they vrge a conſtant keeping of the Lords day.

The firſt of their Textes is the 4th Com. Exod, 20.8. But to this Text I anſwer, that it is true in deed, that the 4th Comm. doth call for a weekly Sabbath, but this Text hath nothing at all to doe with the Lords day, as ſhall be ſhowne fully in the next queſtion: wherefore this Text is not to the purpoſe.

A ſecond Text they haue & it is, Reuel. 1.10. *I was in the Spirit on the Lords day:* to this Text I anſwer, admit for argument ſake, that this Lords day, whereon S. Iohn receiued his Reuelation, vvere a Sabbath day, and that this name Lords day, did impley ſo much; yet can it not be proued from hence that euery Sunday, and euery firſt day of the weeke, was a Sabbath day: all that can be gathered out of this Text, is but to proue one day a Sabbath day, and namely that one day, which vvas called Lords day, in this Text: (if it could be certainly found out which day of the weeke it was.) As hath bene ſhowne, it cannot be proued, that euery firſt day of the the weeke, is in Scripture called Lords day: vvherefore, it cannot be proued, that any more firſt dayes of the weeke, are Sabbaths, then are called in Scripture, Lords day, and that is but one day in a yeere onely, or the like. Further, it will not follow neither from the name or nature of the Sabbath day, that if the Lords day, be a Sabbath day, then it muſt be a weekly Sabbath day, as in the 4th Com. for there vvere weekely Sabbaths, and yeerly Sabbaths alſo, in the Lavv; novv ſince they hold the vveekly Sabbaths ceremonies, a ſvvell as the yeerly Sabbaths, how kno. they vvhither of thoſe two ſortes of Sabbaths S. Iohns vvas vvherin he receiued his Reuelation? for it might be a yeerly Sabbath.

A third

A third Text they haue, & that is, Pſ.118.24. *This is the day, which the Lord hath made; let vs reioyce and be glad in it:* To this Text I anſvver, as before, admit for argument ſake, that this day muſt be a Sabbath day; yet as vve ſay, one ſvvallovv maketh not a Sommer, ſo one Sabbath day, maketh not a conſtant practiſe: this Text can make vvay for no more Sabbaths, then one in a yeere, or one in a mans life time; for Dauid, had but one day in his life time, in vvhich he vvas Crovvned King; nor had Chriſt here typed by Dauid, any more dayes for his Reſurrection, then one: ſo ſtill here is nothing for the conſtancy of a vveekly Sabbath day.

A fourth text they haue, and that is, Act. 2. vvhere, vpon the day of *Pentecoſt*, *Peter* preached, and conuerted 3000 ſoules, &c. To this Text I anſvver as before, admite this day muſt needs be a Sabbath day, becauſe here vvas a Sermon in it, yet vvhat is this for a conſtancy, & for a continued practiſe? it doth not follovv, that becauſe Peter preached this one time here vpō *pentecoſt day*, that therfore he preached euery Lords day, & euery Sunday, or Firſt day of the vveeke after, vveekly: can it be ſhowne vvhere Peter preached the next Lords day, or Sunday, after this day of pentecoſt? or can it be ſhovvne, that euer Peter preached any vvhere, and at any time, tvviſe together, vpon tvvo Lords dayes immediatly ſucceding one an other? for it is not enough to ſhevv that he preached once onely, & vpon one Lords day; but he that vvill proue a conſtācy, muſt proue a vveekly practiſe, Sunday after Sunday, day by day. All that can be gathered from Peters Example, is but this, that vve preach and heare a Sermon once in a yeere, at *Pentecoſt day*, that is on *Whit Sunday*: for on *Whit Sunday* it is ſuppoſed, that Peter preached this Sermon.

A fift Text they haue, & it is, Act. 20. 7. vvhere Paul preached at *Troas* vntill midnight, &c. vnto vvhich text I anſvver as before, be it this day, vvere a Sabbath day, becauſe Paul preached a ſermon then, vvhich can neuer be therby proued to be a Sabbath day; yet vvhat is this to a conſtancy? this vvas a rare & ſeldome action, once onely done; novv Pauls ſeldome & rare preaching cannot bind vs to an often & frequent preaching,

vnleſſe

vnleſſe you would haue the Schollers out ſtripp their Maſter. Can it be ſhowne, that euer Paul did any where, or at any time, preach twiſe together, vpon two Lords dayes, one after an other? If it cannot, as I know it cannot, where then is any grownd for a continued practiſe weekly? this Example of Pauls was rare & extraordenary, like as vvas Peters in the forealleaged text; now extraordenary things, doe not bind vs to an ordenary practiſe and frequent: vnles you will, that we ſhould keepe the Lords day, more frequently, & more conſtantly, then did the Apoſtles themſelues,

A ſixth Text they haue, and it is, 1 Cor. 16. 2. *vpon the firſt day of the weeke, let euery one lay by him, in ſtore*, &c. Here it is thought, that there vvas a Collection for the poore, and a Sermon, & ſo it vvas a Sabbath day. Vnto this Text I anſwer as before, let it be granted, which neuer can be proued, that this was a Sabbath day, becauſe there was a collection for the poore; yet this Text proueth not, any continued conſtancy, of Sunday after Sunday, euery Sunday, or euery firſt day of the weeke; for, it ſpeaketh but of one ſingle action, once done onely, ſaying, *vpon the firſt day, of the weeke*: not euery firſt day of the vveeke.

But touching this my anſwer, *Mr. Chappell* Miniſter of S. *Andrews in Norwich*, hath vndertaken to proue the contrary in publike, againſt my former booke; vvhere he affirmed, that the word (Katà) when it is applied to time, or place, it is taken diſtributiuly, for euery one: and that therfore this Text is to be reade according to the old Tranſlation thus, *Euery firſt day of the weeke, let euery one lay by him in ſtore*: And ſo he vvould haue this collection for the poore, (if any here vvere) to be a conſtant practiſe. To vvhome I anſvver, 1. if here be inioyned a conſtant collection for the poore, on the Lords day, as a proper worke for our new Sabbath day, why doth he not preſſe his people, the Ouerſeers of the pariſh vvith the reſt, to make a collectiõ for the poore, euery Lords day, as a proper Sabbath dayes vvorke; & as an errour for them to make any collections vpon any other day of the vveeke? for that vvhich is proper to Sunday, is vnlavvfull to be done on any other day.

Secondly I answer, that forasmuch as our Newe *Translatours*, haue altered & amended our old Translation, I maruaile that Mr. Chappell will oppose them: for vndoubtedly, they did not correct it rashly and vnaduisedly; their manner was to preserue the dignity of the old Translation what they could; & therfore they would not haue altered it, from *Euery first day*, vnto, *vpon the first day*, but that they saw well, that it could not be translated *Euery first day*: wherefore, I haue the newe Translation, which is iudged by all men the better translation, on my side, & against Mr. Chappell.

Thirdly I answer, that the ground where vpon Mr. Chappell goeth, in contradicting both the Newe Translatores, and mee, is false: for he affirmeth that the word πᾶς when it concerneth time or place it signifieth *Euery one*: But I will shew him sondry textes of Scripture to the contrary, see Rom. 5. 6. *For when we were yet of no strength, in due time, Christ died for the vngodly*: πᾶς καιρὸν is rendred *in due time*: it being here to be vnderstood of one single time: but by Mr. Chappels rule, it must be thus rendered, *Euery time*: as if Christ had died many times for vs: see also Rom. 9. 9. *for this is the word of promise, at this time will I come, & Sara shall haue a Sonne*. πᾶς τον καιρὸν τοῦτον is rendered, *at this time*: as vnderstood of one single time, in which the Angel would come againe: but if Mr. Chappels reason be good, then it ought thus senselesly to be translated, *Euery time, will I come, & Sara shall haue a sonne*; as if the Angell were to come often times, &c. see a like Text, Ioh. 5. 4. *for an Angell went downe, at a certaine season, in to the poole*, &c. According to Mr. Chappell, this Text must be thus translated, for, an Angell went downe, *euery time*, or *euery season*, in to the poole, &c. And see Math. 2. 16. *Herod* slew the children from two yeeres old & vnder, *according to the time* which he had inquired of the wise men. If Mr. Chappels obseruation vpon the Greek text be good, then it must be thus absurdly translated; *Herod* slew the children from two yeeres old & vnder, *euery time* which he had inquired of the wise men. πᾶς τὸν χρόνον: now it is plaine, that Herod inquired of the wise men but once, see v. 7. Thus it appeareth how vnsoundly he went to worke, when he would supporte our Newe Sabbath.

Fourthly

Fourthly I answer, suppose it could be proued, as he vvould haue it, that the vvord ☞ is euery vvhere else in Scripture taken for *Euery one* vvhen it concerneth time, yet heere in this place, I proue that it must not be taken so, but as our Nevv *Translation* hath it: for, vvords must be vnderstood to signify, according to the Authors mind that vseth them, as is vvell knovvne: novv tvvo reasons there be in this text, vvhich crosse Mr. Chappels sense: the one is, that if this collection be a constãt thing, for *Euery first day of the weeke*, then vvere the Churches of *Galatia* & *Corinth* bound to make a constant collection for the poore of the Church of *Ierusalem*, on euery Lords day, or first day of the vveeke continually: for this collection, vvas not for their ovvne poore, but for the poore of remote Churches, for Jerusalem, see 1 Cor. 16. 3. like as vve had once in England a collection, for the Church in the *Palatinate*: novv had this collection bene for their owne poore, there had bene the more likelihood that it might haue bene vveekly, and continually; but being it vvas for the poore of a forraigne Church, to vvit, for the Church at Ierusalem, as vvas ours for the Pallatinate once, vvhat likelihood is there, to think this collection should be euery vveeke, vveeke by vveeke continually? let the reader iudge, The other thing in this text, vvhich crosseth Mr. Chappels translation, is that Paul saith, he vvould haue no collection vvhen himselfe vvas present vvith them, *that then there be no gatherings when I come*, 1. Cor. 16. 2. now who could be so simple to thinke, that this collection must be vnderstood to be *Euery first day of the weeke*, vvhen as Paul himselfe makes an exception, & that in the text it selfe: for he excepteth that time vvherin himselfe should be there present vvith them; that then there should be no gatherings, thus much for answer to this text also, vvherby you see it cannot be proued that this collection, & supposed nevv Sabbath; vvas a constant continued thing vveeke by vveeke.

The 7th & last thing they haue, that hath any likelihood to proue this constancy, is the frequent Apparitions of Christ euermore vpon the first day of the vveeke, or Lords day: To this I answer as before, suppose we that Christ his Apparition vp-

on a day, could make that day a Sabbath day; or declare it to be so, as fondly they imagine; yet it cannot be proued, that Christ appeared frequently, and euery vveeke vpon the Lords day: I graunt that Christ appeared to his Disciples, vpon one Sunday, or first day of the weeke, to vvit, on that very day vvhereon he rose, Ioh. 20. 14. 19. But it cnot be proued, that he appeared any more, vpon any Lords day, then this one day: where then is the constancy and frequency of Christs appearing, euermore on the Lords day, whereon Ministers & people boast so much? if there can be found but one Lords day, wherein he appeared?

I confesse there is a text alleaged, for a second Lords day, wherein he appeared, & it is Ioh. 20. 26. *And eight dayes after, againe his Disciples were within, and Thomas with them &c.* To this text I answer 1. Suppose this text could proue a second apparition, vpon a second Lords day, yet this is not a constant practise of Christ, euery Lords day. 2. But this text is nothing to their purpose: for they suppose, that this phrase *eight dayes after*, compared with Ioh. 20. 19. where is mention of the first day of the weeke, doth note vnto vs Christs second dayes apparition, to be on the same day sennight, after that first day of the weeke, whereon Christ rose, Ioh. 26. 1. 19. and so consequently vpon the Lords day also: But let the words of the text be better considered of, and they will afforde no such collection: for the Text saith not, vpon the same day sennight wherein Christ rose &c. but it saith, *eight dayes after*, the day wherin he rose &c. Now 8 dayes after Sunday, cannot fall vpon the Sunday againe, the same day sennight; but on the Monday sennight after: for the word *after* doth exclude the first Sunday, vvhereon Christ rose, that it must not be counted for any one of these 8 dayes; for then he should haue said, *vpon the 8th day* &c. but he saith, after 8 dayes &c. The nevv Translation readeth it thus *and after eight dayes* &c. Now, after 8 dayes, must be on the 9th day, or 10th day &c. and so not on the same day sennight as they imagine.

It is true, they bring a text, wherein is a like phrase, as Mark. 8. 31. *And after 3 dayes rise againe* &c. which must be vnderstood, say they, thus, and vpon the third day rise againe &c. according

cording to 1. Cor. 15. 4. which ſaith, *he roſe the third day* &c. But I anſwer, howbeit I could giue other anſwers, yet this ſhall ſuffice for this, that, be it in a caſe of neceſſity, to reconcile two textes of Scripture, we be neceſſitated to departe from the proper ſenſe of the one; yet vvhere is no neceſſity, as here is none, there to departe from the proper ſenſe of vvords, is vnſufferable, by the iudgement of all Interpreters: what other text is there, which ſaith, *Vpon the eight day, againe his Diſciples were within* &c? Or what abſurdety is in it, to take the vvords properly, as that Chriſt appeared 8 dayes after the day of his reſurrection, vpon the Monday? ſo then, notwithſtanding all their wreſting, this text can make nothing for Chriſts apparition, vpon a ſecond Lords day: where then are thoſe apparitions of Chriſt, ſo conſtantly vpon euery Lords day? there can but one dayes apparition be ſhowne; and ſo conſequently, there can be proued but one Sabbath day, as namely once in a yeere, vpon *Eaſter* day; for Chriſts apparition was vpon Eaſter day, being the day he roſe on: hitherto then, they cannot proue a weekly Sabbath, vpon euery Lords day.

For all this I deny not, but that it may be proued, that Chriſt appeared vpon euery Lords day, after his reſurrection; becauſe he appeared on euery day, for 40 daies together, Act. 1. 3. But this text, I know they dare not bring againſt me, leaſt whilſt they proue the frequent apparitions of Chriſt vpon euery Lords day, they diſproue their nevv Sabbath day, and quite ouerturne it: for, if Chriſt made his apparitions, vpon euery day of the vveeke, for 40 daies together; then is euery day of the vveeke aſmuch a Sabbath, as is the Lords day: becauſe Chriſt appeared, aſvvell vpon euery day, as vpon the Lords day; yea, he appared the third time, vpon a *Fiſhing* day, vvhen they vvent a fiſhing Ioh. 21. 1. 3. 6. which they made a vvorking day, for all Chriſts apparition to them on that day. Loe, vvhat poore ſtuffe here is, to proue the conſtant practiſe of the Lords day, & yet I haue heard ſome graue *Diuins* affirme, that this one argument, of Chriſts conſtant appearing on the Lords day, doth abundantly ſatisfie them, for proofe of the Lords day Sabbath. Doe you not thinke therefore, that it is poore ſtuffe, that will ſatisfy the con-

ſciences of ſome Miniſters? had not people need in theſe dayes to *trye all things, and keepe that which is good*? 1. Theſſ. 5.21.

Thus I haue anſwered all their textes, and yet no conſtant continued practiſe of the Lords day, appeareth: But happily they may thinke, that albeit none of theſe textes & examples, will ſinglie & alone proue the conſtancy, yet if all be put together they may proue it: well, we will doe them no wrong, let vs ioyne them all together then: we will begin at the day of Chriſt his *reſurrectiõ*, for this is the firſt ſuppoſed new Sabbath day, Ioh. 20.1.19. and vpon this day, Chriſt appeared to his Diſciples: but we reade not of any other Lords day, after that, wherein was any Sabbath day dueties done, vntill *Pentecoſt*, Act.2.1.&c. which was about 50 daies, after the reſurrection day: ſo then here was no continued practiſe; for we reade not of any thing done here for ſixe weekes, or ſixe Lords daies together.

2. The next day ſuppoſed for a Sabbath day, is that firſt day of the vveeke, wherein Paul preached till midnight at *Troas*, Act.20.7. Now we are to ſerch how long this ſermon of Paul at Troas, was preached after the ſermon of Peter, at Ieruſalem, on Pentecoſt day, whither Pauls ſermon were the next Lords day, after Pentecoſt day, or not: For this end, we muſt note, that Paul was no preacher at Chriſts death, nor at Pentecoſt neither, which vvas 7 vveekes after Chriſts death: for Paul made hauocke of the Church, Act.7.58. Act.9.1. long after Pentecoſt day; and it is holden, that Paul was not conuerted, till the 3d yeere after Chriſts aſcention: now after his conuerſion, it was at leaſt 14 yeeres before he went to Ieruſalem, Gal.1.18. Gal.2.1. now in this his latter iourney to Ieruſalem, Gal.2.1. I ſuppoſe it was, when he vvent vp about the difference of Circumciſion, Act.15.2. which being determined, he returned, and in his returne he deliuered the Decrees of the Apoſtles, to ſeuerall Churches where he came, Act.16.4. and ſo as he went along he preached, as at *Philippi*, Act.16.12.13. and at *Theſſalonica*, Act. 17.1.2. and at *Corinth*, Act.18.1.4. and at laſt he came to *Troas* where he preached this ſermon, of which we doe inquire Act. 20.7. So then, count theſe, & it will be found about a matter of 17. yeeres difference, betvvixt the ſermon of Peter at Pentecoſt,

and

and the ſermon of Paul at Troas: vvhere then is the conſtancy of the Lords day Sabbath, vvhen vve can finde none kept for a matter of 17. yeeres together?

The 3d text wherein is mention of our new Sabbath, it is 1. Cor. 16. 2. vvhere Paul ordeined a collection, to be made on the firſt day of the vveeke &c. Novv how many weekes, monethes, or yeeres, this collection was ordeined, after Pauls ſermon at Troas, Act. 20. 7. I cannot tell; nor can they proue, that it was the next Lords day after the ſermon Paul preached at Troas: ſo then, as yet there can no conſtant vveekly Sabbath be proued. The laſt text is Reu. 1. 10. where S. Iohn receiued a reuelation on the Lords day; now how many yeeres difference there was, betvvixt the ordination for that Collection for the poore, 1. Cor. 16. 2. and S. Iohns Reuelation, I know not; neither can they proue I preſume, that it was on the next Lords day after that Collection. So ſtill there appeareth no conſtant and weekly celebration of the Lords day; let their textes be conſidered this way, or that vvay.

Whereas they talke ſo much of the conſtant practiſe of the Apoſtles, this I dare auowch, that it cannot be ſhowne, that euer *Peter*, or *Paul*, or any other of the Apoſtles of Chriſt, did euer preach any ſermons, vpon tvvo Lords dayes, immediatly following one an other: Nay vvhich is more, it cannot be ſhovvne, that any one Apoſtle, did euer preach tvviſe in all his life time, vpon the Lords day: nay, vvhich is yet more, it can not be ſhovvne, that all the Apoſtles, put them all together, did euer among them all, preach tvvo Lords dayes together, one after an other. Who that conſidereth theſe things, could be ſo blinded, as to thinke this Lords day, can be eſtabliſhed & proued to be a weekly Sabbath, from the Apoſtles practiſe? ſurely, he that celebrateth a weekly Sabbath on the Lords day, as he hath no commandement for it from Chriſt in the new Teſtament, ſo he hath not ſo much as the vveekly practiſe of the Apoſtles, for his warrant.

But my Brethren, if you vvill vvalke, in a vvarrantable vvay, vvherein you ſhall haue both an expreſſe commandement from God, and alſo the vveekly and conſtant practiſe of the Apoſtles,

then

then forſake the Lords day, the Sunday Sabbath: and keepe the Sabbath day, the Saturday Sabbath: for, for it, you haue the 4th com. expreſly: and then for practiſe of the Apoſtles, be pleaſed but to perуſe theſe textes of Scripture, and you ſhall find the Apoſtles conſtantly, keeping the Sabbath day, ſee Act. 13.14,42. 44. Act. 16.13. Act. 17.2. & Act. 18.4. and this was all after Chriſt his reſurrection: Now iudge thou that readeſt, whither the practiſe of the Lords day weekly, or the practiſe of the Sabbath day weekly, be more ſoundly proued, and follow the better; *Be no more children, wauering & carried about with euery wind of doctrine, by the deceit of men, and with craftineſſe, whereby they lay in waite to deceiue*, Eph. 4.14. But, *try all things, and keepe that which is good*, 1. Theſſ. 5.21.

Furthermore, whereas it is ſuppoſed, that this Lords day was kept conſtantly for A Sabbath; I will giue inſtance to the contrary: of all Lords dayes that euer were, that firſt Lords day, wherein Chriſt roſe from the dead, and then appeared vnto his Diſciples, that Lords day was the moſt eminent and chiefe; for from this day, all after Lords dayes take their name & excellency; this being the ſubſtance as it were, and all others but ſhaddowes & reſſemblances of this: for on this firſt Lords day, was the worke of the Reſurrection performed, & not on the others: of all Coronation dayes in the Kings reigne, none is ſo properly called Coronation day, nor ſo excellent & ioyfull, as is the firſt Coronation day, in which the Crowne is ſet vpon the Kings head: Many keepe their Marriage dayes, but of them all, none is ſo excellent and ſo ſolemnly kept, as is the firſt Marriage day, wherein the Bride & Bridgrome were ioyned together: euen ſo it is betweene the firſt Lords day, and other Lords dayes following after it: The difference is, as the body from the ſhaddow; and as the life from the picture; if therefore I ſhall ſhevv that this firſt Lords day, vvas not kept as a Sabbath day, it is more then if I ſhould ſhevv that 20 Lords dayes together, were omitted in the Apoſtles dayes, after Chriſts aſcention. Further, if I ſhall ſhevv, that Chriſt himſelfe, and his Diſciples, whilſt hee vvas on earth, and reſident vvith his Church, did not keepe this firſt & moſt eminent Lords day; who then vvill imagine,

that

that theſe Diſciples of Chriſt, and this Church, vvould keepe the Lords day a Sabbath, after Chriſts departure from them, & aſcention into heauen? for vndoubtedly, the Church would imitate Chriſt, & followv his example; looke vvhat they ſaw him doe, whilſt he was on earth vvith them, the ſame vvould they doe, after he was departed from them: *follow me (ſaith Paul) as I follow Chriſt*, 1. Cor. 11. 1.

Novv I ſhevve that this firſt Lords day, vvas not kept as a Sabbath and Reſting day: becauſe it vvas vſed for a *trauailing* day: for this purpoſe ſee, Luk. 24. 1. 13. vvhere you haue mention, of two of Chriſts Diſciples, vvho trauailed vpon this firſt Lords day, whereon Chriſt roſe, a matter of 15 myles: and this I make good thus, they went from Ieruſalem, for there the Diſciples were reſident, v. 9. and they trauailed to *Emmaus* which Towne vvas *threeſcore* furlongs, from Ieruſalem, as the Text ſaith, v. 13. novv 8. furlongs make a myle; ſo then 60. furlongs, make Seauen myles and an halfe: this done, they returned the ſame day, backe againe to Ieruſalem, v. 33. vvhich is ſeauen myles & an halfe more; ſo add theſe together, & they trauailed that day, fiftene myles: it cannot be thought that theſe ſpent leſſe time, then all the vvhole after noone of this firſt Lords day, in trauailing: for tvvo myles an hovvre, is an ordenary tranailers paſe, ſo that fiftene myles coſt them neere 8. hovvres vvorke.

Novv can it be thought, that theſe two of Chriſts Diſciples, vvould haue made this day, of all dayes in the yeere, a trauailing day, if the Church of Chriſt had ſolemnized this day as a Sabbath day, at Ieruſalem? theſe two, vvere two of Chriſts Diſciples & followvers, vvherefore they vvould haue laid a ſide all vvorkes, that they might vvith ioyfulneſſe haue ſolemnized this day, in a moſt thankfull remembrance of Chriſts reſurrectiō, if any fame or report they had heard at Ieruſalem, before they came forth, that this day ſhould haue bene celebrated for a Sabbath, in memory of the Reſurrection of their Lord and Maſter: Chriſts Diſciples vvere ſad, and ſorrovvfull men novv, for the death & loſſe of their Lord & Maſter, Mark. 16. 10. Luk. 24. 17. hovv therfore vvould they haue ſhevved all tokens of

ioy & thankfulneſſe, for his reſtoring to life againe, by celebrating a Sabbath, if they had knovvne of any? Beſids, theſe tvvo vvere religiouſe & deuout men, or elſe they vvere hypocrites novv vvhitherſoeuer they vvere, had they but heard any rumor at Jeruſalem, that morning before they came forth, that this day preſent, ſhould be ſolemnized by the Church of Chriſt, for the firſt Chriſtian Sabbath of all ſucceeding generations; & that they ſhould leade the vvay, and ſet a patterne to all followving generations, doubtleſſe they vvould for this day, haue laide aſide all iourneys: Further, the Church of Chriſts Diſciples, vvere not ſo many then, but that tvvo men might be miſſed, if abſent from the Chamber vvhere they mett; novv if they vvere truely religiouſe, then vvould they not haue bene abſent from the Congregation of the Saints, ſo in loue they vvere vvith ſuch Aſſemblies, if they had knovvne of any: if they vvere hypocrites, they vvould not haue bene abſent at ſuch a time, for their credit ſake, leaſt they ſhould be pointed at for it: all vvhich, laid together, declare plainly, that they knevv not of any Sabbath to be kept that day; nor that it vvas knovvne to the reſidue of the Diſciples at Ieruſalem; for then they ſhould haue heard of it from them, by a common reporte, like as they heard before they came forth, of all other things, that had happened on that day, ſee v.22.23.24. So much for the trauailing of the tvvo Diſciples, on the Lords day.

But happily the Patrones of our nevv Sabbath, vvill plead, that this trauaile might be ſome vvorke of neceſſity & charity, & ſo a Sabbath dayes vvorke. To vvhom I anſvver, that ſure I am the text giueth no ſuch light: a Sabbath dayes iourney in common eſtimation is but tvvo myles, Act.1.12. but this is much more then a Sabbath dayes iourney, for it vvas 15 myles: but ſuppoſe they could proue, that this trauaile, vvas ſome vvorke of neceſſity &c. yet vve knovv that as they vvent to Emmaus, ſo they returned backe againe that night: novv be it that there was neceſſity for their goeing forth to Emmaus that day; yet, vvhat likelihood vvas there, of any neceſſity, for them to come backe againe ſeauen myles & an halfe to Jeruſalem, on the ſame day? might they not haue tarried at Emmaus, till the next day?

I come

I come novv to ſhevv, hovv Chriſt himſelfe made this firſt Lords day, a trauailing day: for firſt of all after he roſe, he appeared vnto Mary Magdalene Mark. 16.9. Secondly, he appeared vnto tvvo Diſciples as they trauailed to Emmaus Mark. 16.12. and here, he trauailed from Ieruſalem, vnto Emmaus, vvith the tvvo Diſciples, Luk. 24.13.15.28.29.30. and this was ſeauen myles & an halfe, as hath bene counted: Furthermore, that he might ſhevv himſelfe, vnto the reſidue of the Diſciples, the ſame day, he trauailed backe againe to Ieruſalem, Luk. 24. 33.36. Mark. 16.14. Ioh. 20.19. and this his iourney vvas ſeauen myles and an halfe more; ſo here you ſee our Sauiour Chriſt made this day a trauailing day alſo, by iournying from place to place, 7 or 8 myles at a time: Novv vvho could thinke this Lords day, to be kept by Chriſt for a Sabbath day, when he made it his trauailing day?

Furthermore, let it be obſerued that a Sabbath vvas by the lavv to be kept in & with *holy Congregations & Aſſemblies*, Leuit. 23.2.3. & accordingly it was Chriſt his manner, euermore on the Sabbath dayes, to be in the Congregation among the people of God, as we reade Luk. 4.16. *And he came to Nazareth, and, as his cuſtome was, went into the Synagogue on the Sabbath day, & ſtood vp to read &c.* So then, it was a cuſtomary thing with Chriſt, on the Sabbath dayes, to be teaching in the Aſſemblies: but loe, on this Lords day, hee was in the fields, trauailing too & fro: & ſomtimes he was in the company of two of his Diſciples, and ſomtime all alone, Luk. 24.31. and he came not into the aſſemblie of his Diſciples, vntill neere night, Ioh. 20.19. Novv Chriſt being the Shepheard & Miniſter, where ſhould he haue bene, but in the aſſemblie of his Diſciples all that day, teaching them, & preaching vnto them, if it had bene a Sabbath day? but loe, the flocke was ſcattered, ſome of the Diſciples were at Ieruſalem; other ſome were trauailing to Emmaus; and Chriſt the *Paſtour* of the flocke, he came not amongſt them vntill the Euening, but was in the fields trauailing hither and thither: was this Lords day, kept like a Sabbath, by this Chriſtian Church? iudge thou that readeſt.

If it be ſaid, that Chriſt did inſtruct thoſe two Diſciples, in

trauailing to Emmaus, and therefore it was a Sabbath duety: I answer, what did Christ doe more here, then *Phillip* did to the *Eunuch* in a trauailing day? the Eunuch riding in his charret, did not Phillip instruct him? see Act.8.27.28.35. and must this day be therefore a Sabbath day? yea, what did Christ more heere to these two Disciples, then he did on euery day of the weeke, for 40 dayes together, to all the Apostles together, see Act.1.3. and must all these 40 dayes therefore be Sabbaths? and these instructions, Sabbath dueties? there is no more likelihood, that these should be Sabbath dueties, then there is to suppose it a Sabbath duety, to see a man sit still, and rest him for an howre or two on a working day; especially if during that time he doth but read a Chapter in the Bible, or the like. Furthermore, can it be thought, that Christ who was the Pastor of the flocke, would spend his Sabbath day, in teaching two of the sheepe of the flocke onely, neglecting the residue? for, he came not among the whole flock assembled together, vntill neere night, Ioh.20.19. Luk.24.29.33. Wherefore, Christ kept not this Lords day, a Sabbath, with the assemblie, and congregation of his Disciples, and can it then be thought, he kept it with two men onely?

Loe, this is the Lords day, which our new Sabbatharians, would haue for a Sabbath; and you see Christ the Lord of it, trauailed too & fro, hither & thither vpon it; you see also how the Disciples of Christ, trauailed out & home 15 myles vpon it; yea, and Christ, the Lord of this new Sabbath, looking on them, without checke; nay which is more, countenancing of them therein; for he iustified them, by his owne like practise, he trauailing along with them, Luk.24.15.

I would aske a question here, of our new Sabbatharians, which is this; May not we Christians, safely trauaile vpon the Lords day, fiftene, or twenty myles, more or lesse, about the ordenary affaires of our callings, without scruple of conscience? Paul saith that we should follow him, as he followed Christ, 1.Cor.11.1. Now suer I am, the Disciples of Christ, trauailed vpon the Lords day, and if therein they followed not Christ, yet they went together with him, which is as good; for both Christ, and they, trauailed on the Lords day to Emmaus: why

then

then may not we trauaile on the Lords day alſo? may we not imitate our Sauiour Chriſt? and muſt vve make more conſcience of the Lords day, then Chriſts owne Diſciples did, who vvere taught by Chriſt himſelfe? what needleſſe, and nice ſtrictneſſe, is our times falne into? our Church makes conſcience, where the Church of Chriſt, who inioyed Chriſts corporall preſence, made none.

Furthermore, that we may breake the backe of this nevv Sabbaths conſtancy; I will proue vnto you, that this firſt, and moſt famouſe Lords day, that euer was, was not kept for a Sabbath, by the Church of Chriſt then liuing with Chriſt: my firſt argument is, becauſe the Miniſter and people, Chriſt and his Church, did not *aſſemble* on the Lords day, vntill it was paſt or nere ended, Ioh. 20. 19. their firſt meeting was in the euening of the Lords day; ſince their ſecond meeting vvas 8. dayes after, Ioh. 20. 26. and their third, when they went to fiſhing, Ioh. 21. 1. 14. now aſſemblies & congregations, vvere Sabbath dueties, Leuit. 23. 2. 3. wherefore, ſince the Miniſter & people, Chriſt & his Diſciples mett not all the day long, to ſolemnize it as a Sabbath, vntill euening & the day vvas novv ſpent & paſt, therfore they kept not this Lords day as a Sabbath. If it be obiected, that they could not aſſemble ſooner in the day, for feare of the Iewes, Ioh. 20. 19. I anſwer, it is more likly, they durſt not ſtirr abroad all day lõg, for feare of the Iewes; & becauſe they feared the Iewes, therfore they kept cloſe all the day long together in the houſe; and ſo they were aſſembled all the day; but like ſheepe vvithout their Shepheard. 2. My ſecond argument wherwith I proue it, is becauſe they knew it not; they had no knowledge of it, that it was a Sabbath: and this I proue, becauſe they did not then, ſo much as beleeue that Chriſt was riſen from the dead: for this purpoſe ſee Mark. 16. 11. 9. where mention is made that Chriſt appeared firſt vnto Mary Magdalene, & the Text ſaith, that *ſhe went and tould them that had bene with Chriſt, which mourned and wept; and when they heard that he was aliue, and had appeared to hir, they beleeued it not*: Againe, ſee Mark. 16. 13. where is mention made of the two Diſciples that trauailed in to the country, & how Chriſt appeared vnto

them alſo, and the text ſaith of them; that *they went and tould it vnto the remnant, neither beleeued they them*: Laſtly, ſee Mar. 16. 14. where the Text ſaith, *finally, hee appeared vnto the eleuen, as they ſate together, and reproched them for their vnbeliefe & hardneſſe of heart, becauſe they beleeued not them which had ſeene him, being riſen vp againe.* S. Luke reporteth it thus, *now it was Mary Magdalene, &c. which tould theſe things vnto the Apoſtles: But their words (ſaith the Text) ſeemed vnto them as a fained thing, neither beleeued they them*: Luk. 24. 10. 11. So by all theſe Teſtimonies, you ſee it plaine, that the Church of Chriſt was ignorant of his reſurrection, through vnbeliefe; not the eleuen; not the Apoſtles themſelues did beleeue it: Now I pray tell me, how theſe Apoſtles with the reſidue of the Diſciples, could Sanctify this Lords day, for a Sabbath day, in remembrance of the reſurrection of Chriſt, vvhen as they knew not that Chriſt was riſen, and vvhen they beleeued it not? yea, tis yet more plaine that they were ignorant of the reſurrection; for the Scripture ſaith that they *mourned and wept*, ſtill, Mark. 16. 10. And, that the two Diſciples that went to Emmaus, they had communication of Chriſt, and *were ſade*. Luk. 24. 17. which ſadneſſe, mourning, and weeping, vpon the Lords day; yea when the day vvas fatr ſpent, Luk. 24. 29. Bevvraieth that they were yet ignorant of the Lords reſurrection: how then, I maruaile, could they keepe that Lords day, from morning till night, in a ioyfull & thankfull remembrance of Chriſts reſurrection, when they knevv nothing of it? thus you ſee it apparent, that the Lords day, was not kept for a Sabbath day, conſtantly and vveekly in the dayes of Chriſt, and of his Apoſtles: for this firſt Lords day vvas neglected.

Neuertheleſſe it is not to be ſpoken, hovv confident our Miniſters are, that this Lords day, was conſtantly kept by Chriſt & his Apoſtles; in ſo much as I haue heard, of ſome puritane Miniſters, that haue auowched it, that they vvill giue their liues, & dye for the defence of this day: whither I may beleeue them or no I cannot tell: I ſhould thinke they vvould looke, before they leape, as the prouerb is: greate is the difference betvvixt ſaying, & doeing: I would faine beleeue them though; but this I reſolue,

reſolue, if they proue ſo good as their vvords, & be ſo vainly prodigall of their liues, they ſhall neuer haue my life in keeping. Will our Miniſters dye for the defence of the Lords day ſanctification, vvhen the Apoſtles themſelues profaned it? for, the Apoſtles did not beleeue any ſuch matter, as if it vvere to be ſanctified, as you haue ſeene it proued: I truſt the people, vvill be ſo vviſe for themſelues in this point, as to giue their Miniſters leaue to dye firſt; But tis mine opinion, that we ſhall neuer ſee many Martyres for the Lords day.

One thing would be noted more, before vve leaue this point: It is ſuppoſed, that Chriſt touching the Redemption, did imitate God at the Creation, for the ſetting vp of a Sabbath, in memory thereof: well let vs ſee how like or rather vnlike, Chriſt was vnto God, in this matter; at the Creation God choſe the firſt Sabbath day, or 7th day, to be ſanctified: but we haue ſeene it plainly proued, that Chriſt choſe not the firſt Lords day, to be ſanctified. 2. God reſted himſelfe, on the firſt 7th day: But Chriſt trauailed vp & downe the country, too and fro, on the firſt Lords day. 3. God gaue a ſpeciall com. the 4th com. for the Church to ſanctify the 7th day: But Chriſt, left no com. in all the New Teſtament for the Lords day. 4. God perſwaded his Church, by ſtrong reaſons, to the ſanctification of the 7th day, taken from his owne example, becauſe hee reſted on the 7th day; and becauſe hee bleſſed & ſanctified the 7th day. But Chriſt neuer perſwaded his Church, by any reaſons, to keepe the Lords day, nor by his example; nay rather, he diſſvvaded them from ſanctifying of the Lords day, by his example, & by the example of his Diſciples, recorded in Scripture; for they trauailed too & fro vpon the Lords day; ſhewing vs thereby, that vve may doe the like. Foraſmuch therefore, as vve haue no com. in the Nevv Teſtament, for the ſanctifying of the Lords day, vve are left to follow examples: Now I find the example of *Chriſt*, vpon the Lords day, farre vnlike to the example of God, on the 7th day; and therefore we may follow the example of Chriſt, and be as vnlike on the Lords day, to the example of God on the 7th day, as Chriſt was.

Againſt

Againſt this, ſome Miniſters obiect thus; that happily the new Sabbath was not yet knovvne; the Church being in hir infancy; and Chriſt being newly riſen from the dead, things were not yet eſtabliſhed in the Church &c. Herevnto I anſwer 1. if this new Sabbath was not knowne vpon this firſt Lords day; why then they graunt me, what I would haue, which is, that the Lords day, was not conſtantly & weekly kept in the dayes of Chriſt & his Apoſtles, as now they vrge vs to keepe it euery where; and ſo they ouerthrow their owne doctrine. 2. This obiection maketh the matter worſe then it was before; for now they will to maintaine their errour, caſt blame vpon Chriſt: for if this nevv Sabbath was not knowne to the Church, no not this chiefe & principall Lords day, whoſe fault was it, but Chriſts, in that hee being their Paſtour had not taught it them yet, no not when it was more then time, that they had knowne it, that ſo they might haue kept it.

The Lords day, being inſtituted by Chriſt, to be kept for a Sabbath day, in remembrance of our Redemption (as our new Sabbatharians imagine) it could not but make as much for the Memory of Chriſt his death, as the Lords Supper did, of which Chriſt ſaied, *doe this in remembrance of mee*: now can any man thinke that Chriſt could paſſe ouer the doctrine of this, a point of ſuch conſequence, & that in ſo ſeaſonable a time, vvhithout ſome neglect, if there had bene any ſuch thing to be taught them? they cannot plead, that Chriſt could not conveniently come at his Diſciples, erly enough in the morning, to haue minded them of it: for he roſe very erly, &c. neither wanted he meanes to haue ſent them vvord of it: for he ſent them word by Mary Magdalene, that they ſhould goe downe into Galile, and there they ſhould ſee him, Mat. 28. 1. 10. hee might as eaſily haue ſent them vvord alſo, that it was his will, that they ſhould keepe that preſent day for a Sabbath, if euer he had intended any ſuch matter. 3. I anſwer, that this obiection ſpoiles all, for if through infancy of the Church, and the like, (as ſome infant-like-men imagine) this firſt Lords day, was not inſtituted for a Sabbath, whither I maruaile then, vvill they rune for an inſtitution? for there is not any mention in the Scriptures, of

any

any word of institution; nor of any practise or example, of Christ or of any of the Apostles, about their sanctifying any Lords day after this first Lords day, vntill *Pentecost* day, Act. 2. vvhich was 6 or 7 vveekes after this first Lords day: so here then, is a greater errour; for not onely the first Lords day vvas omitted for a Sabbath, but also, there is no footing for any Lords day kept like a Sabbath, for 6 or 7 weekes together, after Christs resurrection.

Thus the further vve serch in to this point, the more vaine it doth appeare, in so much as it irketh me to blot so much paper, as I haue done, and must doe, to answer to such an idle argument, as is the Lords day Sabbath: & it vexeth me to see, men of such able partes for lerning & naturall endovvments, and so renoumed for sanctity, thus to befoole themselues, in the defence of such a friuolouse tenet as is this Lords day Sabbath: But it fareth with them as I thinke, like men that haue had wrong possession a long time; when the true owner comes to claime his right; yet since they haue possest it so long, they will invent somthing to defend it still; they vvill find trickes, quilites, and quirkes in the Lavv, to hould possession still against the true ovvner: so it is here, the Lords day, hath thrust out the Lords Sabbath day, from possession, novv this many yeeres; and since it is done, & the Lords day hath, & hath had the possession long, some culler must be set on the matter, somthing must be invented to maintaine possession still, though neuer so vvrongfull, & though neuer so to the shame of the defenders of it.

But for all this, they are redy to reply thus, but vvhat is the matter that this Lords day, is so often repeated in the Nevv Testament, aboue any other day of the vveeke? and vvhy vvere such notable vvorkes still done vpon that day; as Christ rose then; and appeared to his Disciples; the Holy Ghost descended Act. 2. Peter preacht and converted thovvsands; Paul preacht on that day; and here vvas a Collection for the poore on that day; & S. John receiued a Reuelation vpon the same day, now all this cannot but point at something, &c. Where vnto I answver, tis true all these doe point at some thing; but vvhat is the thing vvhich they point vnto? they should tell vs vvhat thing they

point vnto,& not ſay onely,they point at ſomething:I doubt not but they point at ſomething , but vvithall I beleeue they point at nothing for their purpoſe,to helpe to proue the conſtant vveekly practiſe of the Lords day for a Sabbath, if they did,they vvould not be aſhamed to ſay what they point vnto in particular,turning it off thus in generall termes, all theſe point at ſomething: In the night time, *Ioſeph* had a reuelation, concerning Chriſt, Mat. 1.20. Mat. 2. 13. 14. In the night, Chriſt came vnto his Diſciples, vvalking myraculouſly on the Sea, Mat. 14. 25. In the night time Chriſt vvas betraied, Mark. 14.27. In the night time, vvas brought by the Angel to the Shepheards, thoſe moſt ioyfull tydinges of a Sauiour borne into the vvorld, Luk. 2.8. In the night Paul & Silas ſung Pſalmes vnto God, Act. 16. 25. In the night Paul preached at Troas,& raiſed vp Eutychus ſalne dovvne dead, Act. 20.7.8. 9. Novv all theſe you may ſay,pointed at ſomething indeed, & true it is: But tell vs, & proue it vnto vs,what is that ſomthing? they will not ſay,we muſt hence learne to keepe Popiſh *Vigiles*,or holy nightes,I truſt. 2.Whereas they ſpeake of the often repetition of the Lords day, in the Nevv Teſtament; the Sabbath day, is oftener repeated then it: tis true, the 4 Euangeliſts doe euery one of them mention it,but all that,is but as if it vvere once mentioned onely;for the Euangeliſts doe but mention one & the ſame thing, albeit it be 4 times repeated by them all: that there are more Sabbath dayes ſpake of, then Lords dayes, ſee theſe textes, Act. 13. 14.42.44. Act.16.13. Act.17.2. Act.18.4.

Thirdly, vvhereas they make ſome greate matter of it, becauſe there vvere ſo many notable vvorkes done vpō this Lords day, & this point is much in their mouthes: Janſvver, 1. the day vvheron notable vvorkes vvere done, is vſually put dovvne in Scripture for the more certainty ſake: novv to enquire after other reaſons & ends, vvhereof the Scripture is ſilent,is prying curioſity, & to affirme any other ends, is preſumption. Ezekiel the Prophet had a reuelation,or a viſion, on the fifth day,of the 4th moneth, Ezek. 1.1. Novv vvho can tell me, vvhy he had his viſion, on the fifth day, rather then on the firſt: or in the 4th moneth, rather then in the 5th or 6th moneth? Eliah had a reuelation

uelation in the third yeere, 1. King. 18. 1. Hezekiah, that godly King, began to raigne, on the third yeere, 2. King. 18. 1. who can giue a reaſon why theſe notable workes fell out ſtill vpon the third yeere? In the 7th moneth, the Arcke reſted vpon the Mount Ararat, Geneſ. 8. 4. on the 7th moneth; they had a ſolemne faſt day, Leuit. 16. 29. on the 7th moneth, they had a Sabbath, Leuit. 23. 24. in the 7th moneth, the trumpet for the Iubile was blowne, Leuit. 25. 9. now what wiſe man, can tell why God did theſe things, ſtill on the 7th moneth, rather then on the eight, or nynth moneth, vnleſſe the Scripture had reuealed it? theſe are idle braines vanities.

2. I anſwer, if theſe notable workes done in the Lords day, ſhould ſanctify the day & time, for euer after, why ſhould they not haue power, to ſanctify the place alſo, wherin they were done? for theſe workes ſhould aſwell ſanctify place, as time, in common reaſon: and ſo *Ieruſalem* ſhould be the Holy place ſtill, for Gods worſhip; as well as the *Lords day*, be the Holy time, for Gods worſhip: for, were not all theſe notable workes, done in the place of Ieruſalem, as well as in the time of Lords day? did not Chriſt riſe from the dead there? did he not appeare to his Diſciples there? did not the Holy Ghoſt deſcend there, in Ieruſalem? did not Peter preach, & convert thowſands there? & did not Chriſt ſuffer there?

But happily they may thinke, that theſe notable workes, had more power ouer the circumſtance of the time, then of the place; and therfore to ſatisfy them, in all their fopperies, vve muſt ſpeake of the time, becauſe the queſtion is for ſooth about time: well then for time; if theſe notable workes, had power to ſanctify, or to declare as ſanctified, the Lords day, the Firſt day of the weeke; then why ſhould they not ſanctify or declare as Sanctified the yeere, that is, the firſt yeere of euery ſeauen, from the firſt yeere of our Lord, hitherto? and ſo vve ſhould keepe euery firſt yeere, of euery 7 yeeres, for a Sabbath yeere, in memory of the Redemption: like as the Iewes kept euery 7th yeere a Sabbath yeere, Leuit. 25. 4. for the reaſon is the ſame, & as good, that we ſhould keepe euery firſt yeere in 7. as well as euery firſt day, in 7. for the reaſon why they would

would haue euery firſt day a Sabbath, is becauſe ſuch notable workes were done in the firſt day of the weeke, the Lords day; well then, & why ſhould we not haue the firſt yeere of the 7 a Sabbath yeere alſo? for the ſelfe ſame notable workes, that were done in the Lords day, or Firſt day of the weeke; the ſelfe ſame notable workes were done in the firſt yeere of our Lord: for in this yeere Chriſt roſe from the dead; in this yeere he appeared to his Diſciples very frequently; in this yeere the Holy Ghoſt deſcended; in this yeere Peter preached, and converted thowſands; in this yeere Chriſt aſcended vp into heauen; why therfore ſhould we not haue this firſt yeere a Sabbath, as vvell as the Firſt day? ſince the reaſon is one and the ſame in both?

3. I anſwer, they erre, and that by applying theſe notable workes, done on the Lords day, to vſes and ends whereof the Scripture giueth them not the leaſt light: for they apply all theſe notable vvorkes, vnto the time & day, wherein they were done; as if they did ſhew & declare this time & this day to be a more holy time, and a more holy day, then other dayes and times; and by name, that it muſt be a Sabbath day too: whereas the Spirit of God, intendeth no ſuch matter, in recording theſe vvorkes that we can find, but thereby aimeth at other ends: as for example, the reaſon vvhy Chriſt roſe on the Lords day, rather then on any day after, might be, leaſt that he ſhould *ſee corruption*, Act. 2.27. and a reaſon why hee appeared to his Diſciples vpon this Lords day, rather then vpō any day after, might be, leaſt his Diſciples ſhould diſpaire in him, ſaying, he is ſwallowed vp of death: and alſo Chriſt appeared to them on that very day, to put an end to their ſorrow and mourning for him, as ſoone as might be; for vnto that very day, the Diſciples were ſadd for him, yea they mourned for him, and wept, Luk. 24.17. Mark. 16.10. yea, Chriſt appeared on the Lords day, to fulfill & make good his own prophecies, of himſelfe, before his death, as that Mat. 12.40. as Ionas was 3 dayes & 3 nights in the whales belly; ſo ſhall the ſonne of man be 3 dayes & 3 nights in the heart of the earth. And, *Deſtroy this Temple, and in 3 dayes I will raiſe it vp againe*, Ioh. 2. 19.21. It was needfull therefore, that

that both Christ ſhould riſe on the Lords day, it being the third day from his Paſſion; and alſo that he ſhould ſhew himſelfe being riſen, to his Diſciples, vpon this third day, to make good his owne words.

And for the holy Ghoſts deſcent vpon this day, Act. 2.1. it being Pentecoſt day, a great feaſt day of the Iewes, wherein were mett at Ieruſalem many ſtrangers; and on which day, all the people of the Citty were at home, not abroad in the fields; and were more apt to aſſemble and gather together to take knovvledge of this myracle, therefore as it is moſt likly, did the holy Ghoſt chooſe this day, rather then any other to ſhew this myracle; to grace & countenance the Goſpell, in the ſight of all men, and to add authority vnto the Apoſtles doctrine before all men, that they might be wone to the faith; and what notable effect it tooke you ſee, for thowſands of the people aſſembling to ſee the myracle vpon Peters ſermon inſtantly made vnto them, were conuerted, Act.2.14.41. The like may be ſaid of *Peters* ſermon vpon this day, it was meerly occationall, as namely to take off the ſlaunder of drunkenneſſe, caſt vpon the Apoſtles, Act. 2.13. and to informe thoſe that doubted of this myracle, what it ſhould meane, Act.2.12. but to ſuppoſe the holy Ghoſt deſcended, to make this day a Sabbath, is an idle fiction, & fained inuention. Hereby you may ſee how they wring and wreſt the Scriptures, vnto ſuch vſes, as the holy Ghoſt neuer intended, & whereof the holy Scripture is altogether ſilent: who made theſe men of Gods priuy Counſaile, that they ſhould be ſo well acquainted with ſuch ends of the holy Ghoſts actions, as he hath concealed? ſuch interpreters of holy Scripture, if they had their due, would be ſent backe to the Uniuerſity againe, to learne more Logicke, or confined to their ſtudies, for a ſeaſon, that they might grow better acquainted with the holy Scriptures, before they be permitted to make publike interpretatiõs of them: they let not to damne men, to the pit of hell, for not keeping this Lords day conſtantly for a Sabbath, and that vpon theſe idle grownds; were it fit to put a ſword into a mans hand, that knovves not when or vvhere to vſe it? ſhould theſe men be betruſted vvith the keyes, to ſhut men out of heauen, and to locke men into hell, thus cauſleſly?

By what hath bene ſaid, it appeareth 1. that it can no where be proued, that the Lords day, was in Chriſts & the Apoſtles times, kept conſtantly & weekly for a Sabbath day. 2. That the firſt Lords day, was not kept for a Sabbath day, by Chriſt, nor by his Apoſtles & Diſciples: Wherefore it followeth, that if this Lords day, was not kept conſtantly & vveekly in the dayes of Chriſt & his Apoſtles, then we are not tyed in conſcience in imitation of their examples, to keepe euery Lords day, vveeke by vveeke, as now we doe: it is ſufficient if vve keepe but ſome Lords day, ſometime; as one in a yeere, or one in thre moneths, or one in 6 moneths, or the like; but a vveekly obſeruation is a needleſſe & growndleſſe obſeruatiõ, ſince it cannot be ſhowne, nor proued in the holy Scriptures. Thus much touching the Scriptures: Novv a vvord or two out of the Hiſtories of the Church.

We reade it mentioned by *Mr. Perkins* in his firſt Volume, vpon the 4th com. pag. 48. that *the Lords day* (vvhich he there cales Sabbath day) *was neglected, and not obſerued by thoſe primitiue Churches, which liued next after the Apoſtles, vntill it was eſtabliſhed by Chriſtian Emperours &c.* Thus you ſee, the Lords day, vvas not obſerued by many of the primitiue Churches, for 300 yeeres; for ſo long it was ere Conſtantine enacted a law for it, who was a Chriſtian Emperour: Now who can imagine, that the Lords day, was euer kept in the Apoſtles dayes, weekly and conſtantly, for a Sabbath day, when as thoſe Chriſtian Churches, who immediatly ſucceded the Apoſtles, kept it not at all for 300 yeeres together? is it credible, that thoſe pureſt Churches ſhould neglect ſuch an ordinance of Chriſt, as the Lords day Sabbath, if any ſuch ordinance there had euer bene in the Church? No, no, the vveekly & conſtant obſeruation of the Lords day Sabbath, it is but a nouelty, and lately ſprung vp.

The vſe I vvould make of this point is this; is it ſo, that the Scriptures doe not bind vs to a vveekly keping of the Lords day, but that it is enough, if vvee keepe it at ſome times onely; Why then doe Miniſters preſſe the people ſo hardly to keepe euery Lords day, and euery Sunday, none excepted? may it not in this reſpect, be ſaid of theſe Miniſters, as the Lord ſpake of

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thoſe Prophets, *I haue not ſent theſe Prophets, ſaith the Lord, yet they ranne: I haue not ſpoken to them, and yet they prophecied?* Ier. 23.21. Why are theſe Miniſters more ſtrict then God himſelfe? why doe they preſſe to a vveekly practiſe, when Gods vvord ſpeaketh but of a ſeldome practiſe? Why ſhould vve be tied to keepe the Lords day oftener, then did the Apoſtolike Churches? Foraſmuch as vve are bound to keepe but ſome Lords dayes in a yeere, vvhy are people hindred in the time of harueſt, to gather in their corne on the Lords day, & that vpon payne of damnation if they doe; & vpon pretenſe of a breach of the 4th com.? ſince they may, both worke on euery Lords day, all the time of harueſt, & yet keepe ſome Lords dayes after harueſt is done. Alſo in the time of wheat-ſeile & barly-ſeile, why may not the huſbandman plow his ground, & ſome his ſeede, on the Lords day? ſince he may keepe ſome Lords day in a yeere, after theſe buſy times be paſt. In the time of Hay-ſeile, vvhy ſhould not men make their haye on the Lords day? ſeeing they may keepe Lords dayes enough all the yeere after. When a Fayer fales vpon the Lords day, why may they not keepe it vpon that day? or if it fale vpon the Monday, why may they not ride to it, & driue cartes to it, on the Lords day, the day before it; as vvell as Chriſts Diſciples trauailed 15 myles vpon the Lords day, and vpon the moſt eminent Lords day? ſince they may keepe ſome Lords dayes, on the other times of the yeere, vvhen there is no fayer.

It is true, I verily beleeue, that the 7th day, Saturday Sabbath, is ſtill in force, and that I beare a reuerence & a religiouſe reſpect vnto that day; and for the conſcience, and duety I ovve vnto it, I doe ſanctify the Lords day, not for it ſelfe, but for the Sabbath dayes ſake, vvhich goeth before it, giuing God one day for an other, by vvay of a change, vntill the time of reformation, as they did change the Paſſeouer day, Numb. 9.1.3.11. It is alſo true, that moſt of our Miniſters hould the 7th day, Saturday Sabbath, for a ceremony & aboliſhed: novv could I be perſwaded in my conſcience, that the 7th day Sabbath is aboliſhed, as they ſay they are, I doe proteſt it, that I vvould not make any conſcience or ſcruple, of doeing the ordenary vvorkes of the 6. dayes,

dayes, vpon the Lords day; neither vvould I in any reſpect of any diuine inſtitution, or conſcience of the 4th com: vvithhold any of my family from doeing the like: ſhould I leeſe my haye in time of Hay-ſeile; or my corne in time of harueſt; or but hinder my vvorkes there abouts; or ſuffer my conſcience to be in thraled, for ſuch nifling & trifling reaſons as theſe? no I truſt not: the like I ſay vnto men of all trades, & occupationes, in Citties & Townes; if they can be ſatisfied in their conſciences & before God, that the old Sabbath day, on the 7th day, is aboliſhed; then let them not feare or doubt, to doe any ordenary workes of their calings, vpon the Lords dayes, or Sundayes, no more then vpon any other dayes of the weeke; for there is nothing forbidding them ſo to doe, in all the ſcriptures; nay there is warrant for them ſo to doe, by the Scriptures, if they will harken to them rather then to their Miniſters; for, God ſaith in the 4th com: *Sixe dayes thou ſhalt worke &c:* & this Lords day, is the firſt day of theſe Sixe dayes: neither vvas this law euer yet repealed. 2. Chriſts Diſciples, made this Lords day, a trauailing day: & alſo Chriſt him ſelfe trauailed in it too & fro, as hath bene proued, wherefore, if vve may receiue inſtruction from Gods 4th com: or if vve may followv the example of Chriſt, & of his Diſciples, then may vve ſafly doe the vvorkes of our calings on the Lords day, as vvell as vpon any other day of the weeke.

But herevnto ſome of our Miniſters, as thoſe who are ſo hote for the Lords day Sabbath, will be redy to reply & ſay; But Sir, you giue too great liberty to our people; you lay the reines vpon their necke; & you ſpeake moſt profanly &c. to whom I anſwer, I know indeed that it is full ſore againſt their wills, that I haue diſcouered this ſecret vnto their people; for they had rather haue ploded on in their old errour deceiuing the people ſtill, then this light ſhould haue bene ſeene; but for my part, I had rather pleaſe God, then pleaſe men, Knovving, that God cannot away with it, that his Miniſters ſhold teach for his Doctrines, their owne inventiones & Traditiones: I Know well, that they doe daily reuile me, & reproch me, & ſay all manner of euill againſt me falſly, before their people; that ſo

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my perſon being brought into contempt, that which I ſpeake againſt their new Sabbath, may be contemned likewiſe: but I deſire them to forbeare ſuch vnchriſtian & cuning courſes; I deſire them that they would no more backbite me, & ſlaunder me behind my backe, vvhere I cannot come to anſvver for my ſelfe: but this is a more faire courſe, vvich I vvill propound vnto them: if they thinke in deede & in trueth that I haue giuen too greate libertie vnto their people, & haue done vvrong vnto their nevv Sabbath; then let them put pen to paper, & confute this booke: ſo they ſhall bevvray to the vvorld, that they ſpeake as they thinke, vvhen they ſo bitterly inueigh againſt me, & againſt my booke: euery ſilly creature can ſay tis an errour, tis a foule errour, tis an abominable errour, & tis a wicked booke & an hundreth more; but I would haue Miniſters that are ſchollers, leaue vvords, & fale to blovves; let them confute the booke: neither doe I exhorte them to this, as a matter at their choiſe, to doe it or not to doe it; but I vrge it vpon them as a duetie both to man, and to God: it is their duetie in reſpect of men, becauſe they haue ſo confidently taught them that this day is the Sabbath day, and that vpon payne of damnation they are bound to ſanctiſy it, in conſcience of the 4th com. vvherefore either they muſt acknovvledg that they haue bene in an errour, & labour ſo ſoone as they can to reforme it; which is parte of amends, & an argument of an honeſt minde: or elſe they muſt defend it, that ſo their people may ſee, that they play not faſt & looſe with them; that they teach them no more in the pulpit, then they will be redy to defend by their pen, if any oppoſe it; I cannot ſee how they can defend themſelues for honeſt men, vnleſſe they doe thus: it is not enough for them, to belch out now & then ſome reprochfull words, & with a kinde of ſcorne and diſdaine, to vilifie the booke & the Author of it; euery foole can anſwer a booke ſo.

It is alſo their duetie in reſpect of God; for they ſay that I am in a foule errour; and that the Lords day, is a conſtant Sabbath, of Gods inſtitution: Well then, and will they not defend Gods cauſe? who ſhould ſtand vp for God, if Gods Miniſters will not? wherefore haue they both their liuings, and their office of Mi-

niſtrie, but to manage Gods cauſes, & defend them againſt all oppoſitions? vvill they (thinke you) giue their liues in defence of this Lords day, as they tell their people they will, who will not giue their labours to defend it? when as Peter the Apoſtle, did but by his example, bring in Iudaiſme, into the Church of Antiochia, Paul the Apoſtle, *withſtood him to his face; and reproued him before all men*, Gal.2.11.14. If therefore I, like Peter, haue offended againſt the Lords day, then they like Paul, in zeale of Gods glorie, ſhould riſe vp to confute me, *before all men*: elſe they cannot iuſtify themſelues (ſo farre as I can ſee) to be faithfull in their places, and to be followers of the Apoſtles. As for the people, me thinke, they ſhould neuer ceaſe preſſing of their Miniſters, by theſe & the like arguments, to the anſwer of this booke, for the quieting of their conſciences, and for the cleering of the trueth in this point: they ſhould *ſay vnto Archippus, take heede vnto the miniſterie, that thou haſt receiued in the Lord, that thou fulfill it*, Col.4.17. vnleſſe they deſire to liue in ignorance and errour, and in doubt which is the trueth. It is true, it hath bene reported to me, that ſome of theſe 10 Miniſters haue bene thus moued by their people, but they haue returned this anſwer: Wee? What wee? ſhall vvee anſwer his vaine booke? let ſome Cobler, Tayler, or Shomaker anſwer it &c. and are not theſe loftie ſpirits? who could forbeare to reproue them *openly*, that knoweth them in an errour, in a foule and groſſe errour, and after ſufficient meanes of conuiction tendred vnto them, both priuatly & publikely, and done alſo in all meekneſſe and forbearance: & for all this, they ſtill perſiſt, & carry it out in the height of pride, ſcorning & diſdaining him that ſhall in loue & reſpect vnto their perſons admoniſh them, as my former booke will witneſſe for me? So much be ſpoken touching the former queſtion, wherein you ſee that they cannot proue it, that euery Lords day or Sunday, was kept for a Sabbath in the Apoſtles dayes, as now they are.

SECT. III.

I come now vnto the ſecond maine queſtion, which is to know, whither it can be proued that any one Lords day, is a Sabbath

Sabbath day, by Gods ordinance, or not. For, I deny not only that euery Lords day is a Sabbath conſtantly, and weeke by weeke: but alſo I deny that there is ſo much as any one Lords day, a Sabbath day.

For the better ſcaning of this point, I will examine all their Scriptures, & all their reaſons, which they produce in this caſe.

Firſt for their Scriptures; I haue reade ouer many the workes and writings of the patrons of this Lords day, to ſee their grownds for it, but yet among all the textes of Scripture which they alleage, I can no where find a *Commandement* for it alleaged by them, out of any parte of the new Teſtament: and this ſeemeth to me a ſtraung thing: if you demaund of them who is the Authour of this new Sabbath, they will tell you Chriſt: in the next place, if you demaund of them, where Chriſt left any commandement for it, by himſelfe, or by his Apoſtles; here they are at a *non plus*, they can finde no com. for it in all the new Teſtament; no nor any *exhortation* to keepe it; nor *promiſe* or *threatening* to thoſe who keepe, or profane it: now this at the firſt entrance, doth breede a ſhrewd ſuſpition, that this new Sabbath, is but ſome forgery, when there is neither commandement, nor exhortation for it in the booke of God; neither promiſe to them who keepe it, nor threatening to them who profane it; when the old Sabbath was ſet vp, it was done by an expreſſe Commandement; and can there a new Sabbath come into its roome, with out a Commandement? was God more carefull to inſtitute a Sabbath in memory of the Creation, then Chriſt was to ſet vp a Sabbath in memory of the Redemption?

Furthermore, the new ordinances which Chriſt ſet vp in the Goſpell, as *Baptiſme*, and the *Lords Supper*, Chriſt was mindfull to leaue commandements for them expreſly; as for Baptiſme, *Goe therefore, and teach all nations, baptizing them* &c. Mat. 28.19. & for the Lords Supper, *Take, eate: this is my body whith is broken for you* &c. 1 Cor. 11. 24.26. now this *Lords day*, is affirmed by them, to be an ordinance of the Goſpell, & a new ordinance of the new Teſtament, & inſtituted in memory of the Redemption; & is it likly that Chriſt would leaue commandements for ſome of his new ordinances, & not for the reſt? This Lords

day, (if it be, as they make vs beleeue) it may well be counted by the Church a third Sacrament; for it is to be kept in remembrance of Christ, like as are the two other Sacraments of Baptisme, & the Lords Supper: yea, and this new Sabbath, wich is or may well be, a newv Sacrament also, is of as great vse, if not of greater, then the twvo Sacraments of Baptisme and the Lords Supper: for, Baptisme remembreth a man of Christ but once in his life time, in a speciall sorte: & the Lords supper, putteth vs in minde of Christs death but once a quarter; but this newv Sabbath, & newv Sacrament, should put vs in minde of Christ once a weeke; so as this vvould be very vsefull aboue the others; novv can vvee thinke, that Christ vvould be so mindfull as to leaue Comm. for the ij Sacraments, & be altogether vnmindfull to leaue a commandement, for the Lords day, to be a Sabbath, if euer he had meant it should be a Sabbath? and for the Apostles, some fansy that Christ left a commandement vvith them, Act. 1. 2. but let it then be shovvne; vvhere is it vvritten I marueile? nay, can vve thinke that if Christ had giuen the Apostles a commandement to deliuer to the Church, that they durst haue concealed it? could this haue stood vvith their faithfulnesse? The consideration of this one point, is enough to make any man to stagger, & the vvhole building to totter: their case is aboue 50 in the 100 the vvorse for this, that they are inforced at the first onset, to confesse, that they can shevv no commandement for the Lords day, from either Christ the founder of it, or his Apostles: The Saturday Sabbath, hath a commandement to authorise it; but the Sunday Sabbath hath none; vvherefore I shall make my choise of the Saturday Sabbath, let them that list, choose the Sunday Sabbath.

Hence this one note vvould be obserued, that since there is no Commandement for the Lords day, therfore it followeth, that the Patrones thereof, must fetch all their grownds for it, by reason, collections, & consequences out of Scripture; now how feeble a thing mans blind reasons is, vvho knoweth not, that knowes himselfe? how liable are vve to mistake; yea how subiect to *fallacies* & to be deceiued thereby, are the best Logiceans, especially in the Matters of God: so that if reason may possibly

possib'y err,& be deceiued,thē may they be deceiued that stand for the Lords day, yea though I in stead of opposition, should ioyne with them, & all men say Amen to them: for reason and consequences are their best guide & direction: so then at the best,the foundation of our Lords day Sabbath, hath but the sandy foundation of mans blinde & shallow reason.

But hereunto they are redy to reply, that necessary consequence out of Scripture,is as sound as Scripture it selfe:vvhereunto I answer, 1. That the comparison made of mans reason, with Gods vvord, is vnbefitting; for be it that necessary consequence is sound, and very sound; yet, seing consequence is by force of manes reason, it is not fit that it should be compared & equalled with the neuer erring vvord of God. 2. I answer, tis true that necessary consequence is very sound indeed, but then the difficulty is, to knovv, when a consequence is necessarily true, and vvhen not: for many men take their consequences to be necessarily true, which are but contingent and doubtfully true: But to passe by this point, let it be noted, that these men vvho doe so aduance mens reason, and consequences, and talke so much for consequences, and of necessary consequences; thers no men vse necessary consequences lesse then they doe; in somuch as I begine to question it, that they talke beyond their skill, vvhen they talke so before the people, of necessary consequences;for,if they knew vvhat they said, vvhen they so speake, vve should finde them vse this necessary consequence, in their disputations, and arguments framed by them for the Lords day Sabbath: for, it is in this argument, and vpon this occation, that they talke so of necessary consequences; thereby insinuating vnto common people, that they haue neuer erring *Necessary* consequence,for their Lords day Sabbath: But heere I challeng them, any of them all,to shew me but one argument, out of any Text of Scripture for the Lords day Sabbath, vvhich standes by force of *necessary* consequence: vvhich if they can not doe, as I know vvell they cannot doe it, then are they but vngodly bragadoceans & proud boasters, to prattle of necessary consequences, as if forsooth they meant it,to proue all they say by necessary consequence, but when they come to it, they

flinch, giue in, and doe nothing leſſe; this is but one of their trickes, to delude the people withall.

Becauſe vve are vpon the point, let me ſhew you ſome of their neceſſary conſequences; as 1. Chriſt appeared to his Diſciples vpon the Lords day; Therefore the Lords day muſt of neceſſity be a Sabbath day. 2. Chriſt roſe vpon the Lords day, ergo, euery Lords day after, muſt neceſſarily be a Sabbath. 3. The holy Ghoſt deſcended on the Lords day; ergo, it cannot poſſibly be otherwiſe, but it muſt be a Sabbath. 4. Peter preached once on the Lords day, & at an other time, I know not how many yeeres after, Paul preached a ſermon too on the Lords day; Therefore of neceſſity it muſt be a Sabbath day. 5. There vvas a collection for the poore on the Lords day. Therefore it muſt be a Sabbath, a poore conſequence. 6. It vvas called the Lords day, therefore it muſt be a Sabbath day. As much as if they had argued thus neceſſarily, it vvas called Sunday; therefore it muſt be Saturday. Theſe & the like are the neceſſary conſequences, which they vſe, who talke ſo much of neceſſary conſequence; the very mention whereof, is enough to loath a mans ſtomake, vnto vomiting.

Here cometh in an obiection; ſay they, if you muſt haue a command. for the Lords day, ſhew vs you then, where we haue a com. for the Baptiſme of infantes. 1. I anſwer, you doe vvell to confeſſe that you haue no comm. for your Lords day, for it is ſo indeed. 2. If you aſke me vvhere vve haue any com. to baptize infants, my anſvver is, that I neuer reade of any yet; and therefore I take it to be an indifferent thing, at the libertie of the Church, to baptiſe vvhen infants, or of riper yeeres: if therefore, you can ſhew a Com. for Baptiſme of infants vvhich I cannot, then is there reaſon you ſhould alſo ſhew a Com. for your Lords day; but if you can ſhew none, no more then I, then is your Lords day, but an indifferent thing, and at the liberty of the Church as Baptiſme of infants is: this is a rule, that vvhat is not commaunded nor forbidden, that is indifferent: ſo then, as the Church may baptiſe one ſooner, or later; ſo the Church may keepe your Lords day, and they may refuſe to keepe it, if they pleaſe: and this is the higheſt pitch of honour that you can raiſe

raiſe your Lords day to, that it is an indifferent thing, ſo as the Church may Reſt vpon it or vvorke vpon it; keepe it, or refuſe to keepe it, at hir pleaſure: for, a commaunded thing or day, it is not by your owne confeſſion.

SECT. IV.

Thus vve haue ſhowne, that of all the Scriptures which they bring for the Lords day, they haue neuer a Commandement for it, from *Chriſt*, nor from his *Apoſtles*: Novv let vs come vnto ſuch kind of Scriptures as they haue for it; the firſt vvhich vve vvill mention ſhall be the 4th Com. Exod. 20. 8. *Remember the Sabbath day, to ſanctify it, &c.* Herevnto I anſwer, doe not theſe men (thinke you) ſtand in need of *Sampſons* ſtrength to drage & hale this 4th Comm. vnto the Lords day? And of more then *Achitophels* vvite, to make an argument out of this 4th Com. for the Lords day, which ſhall ſtand by force of neceſſary conſequence, whereof they talke ſo? had they not neede of a long rope, to tye together this 4th Com. & the Lords day, the one being two thowſand yeeres before the other? the one in Moſes his time, the other in Chriſt his time. Doth our new ordinance of Baptiſme, ſtand by force of the old *Law* of Circumciſion, made thowſands of yeeres, before euer Baptiſme vvas heard of? Doth our new ordinance of the Lords Supper, ſtand by force of the old *Law*, of the paſſeouer, made thowſands of yeeres before the Lords Supper vvas euer heard of? and how then ſhould this nevv ordinance of the Lords day, be proued, to ſtand by force of the old Law, for the 7th day Sabbath, made thowſands of yeeres before euer this Lords day vvas heard on? had not theſe men fore heads of braſſe, & caſt off ſhame & vvit together, they could not be ſo impudent, as to vndertake ſuch an abſurd taske: but this they leane vpon, they can but ſay the vvord, and it is done; the ſimple people beleeue all for goſpell; if once *Mr. Yates*, *Mr. Gallard*, and *Mr. Chappell* deliuer it as their iudgment; it is as if *S. Peter*, *S. Iohn.* & *S. Paul* had ſaid it in expreſſe vvords; thus it is in our Country, & I beleeue it is no better in other partes of the Kingdome.

Who

Who vvould thinke that theſe men, ſhould be ſo audaciouſly bould, as to alter Gods 4th Com. from one day of the vveeke, vnto an other? be it, that Chriſt had ſet vp the Lords day, for a Sabbath, is not his Authority ſufficient for it? are not all the Textes in the Nevv Teſtament able enough to iuſtifie it, but they muſt flie into the Old Teſtament for a commandement for it? can they ſhevv vvhere Chriſt or his Apoſtles, did euer ranke this Lords day vnder the 4th com. or inioyne it to be kept with reference vnto, or conſcience of the 4th Com? let them ſhew their neceſſary conſequence for this.

Furthermore if theſe men could ſee, but that they cannot, ſo long as they thinke, *wiſedome muſt dye* vvith them, vvhilſt they goe about to ſtrengthen their Lords day Sabbath by the 4th Com. they therby vveaken it, in the ſight of all vviſe men: For beſids vvhat hath bene ſaid to this purpoſe, themſelues doe bevvray it that their cauſe is feeble, and vvanteth ſtrength & ſupportation; for their conſciences tell them, that the Lords day, needeth a Commandement; and their eyes tell them, that Chriſt and his Apoſtles left none for it in all the Nevv Teſtament; vvherefore, to make vp that vvhich is lacking by Chriſt, themſelues haue ſupplied it, by runing into the Old Teſtament for a Com. for it: thus they intimate, that Chriſt vvas not a perfect Lavv-giuer, becauſe he gaue none for the Lords day Sabbath: and further they doe bevvray, that they cannot finde arguments ſufficient & enough for the Lords day, neither from Chriſt, nor from the Apoſtles, nor in all the Nevv Teſtament: for elſe they vvould as vvell content themſelues, vvith ſuch arguments, as they find in the Nevv Teſtament for it, as in other new ordinances they doe; they rune not into the Old Teſtamēt, to proue the doctrine of the *Reſurrection* of Chriſt, of *Baptiſme*, and the *Lords Supper*: Wherefore they bewray that the Lords day is not grownded in the New Teſtament, as is the Reſurrection, Baptiſme, and the Lords ſupper: this kind of Sophiſtry is much like vnto this; ſuppoſe a Lawyer ſhould affirme it, that it is vnlavvfull for an vſurer, to take aboue 8. in the 100. and the vſurer ſhould demaund againe of him, vvhen that Law was made, & by vvhom, & what King vvas the Authour & founder of it?

of it? herevnto the Lawyer ſhould reply, it vvas enacted by King *Charles*, a fewe yeeres ſince,&c. Suppoſe againe, that the vſurer doubting of the matter ſhould deſire him to proue it vnto him by the Statute booke, that there was ſuch a Law enacted by King Charles, in ſuch a yeere as he ſpake of: if novv this Lawyer, could not ſhew any Statute Law for it, enacted in King Charles his reigne, but muſt bring forth an old Statute Lavv, enacted by Quene *Elizabeth*, many yeeres before King Charles his birth, wherein Shee forbade to take aboue 10 in the 100. Would not any man whoſe eyes are in his heade thinke the Lawyer doth but fumble? And thinke here were forgery & deceipt in this Lawyer? iuſt ſo it is with our diuines, they ſay with one voice, that Chriſt inſtituted this Lords day, and that 1630 yeeres a gone, & yet put them to proue it, & they can ſhew no Comm. for it, made during the reigne of *Chriſt* here vpon earth, or in the time of his Succeſſours the Apoſtles, but they rune out for a Law enacted 2000. yeers before Chriſt or his Apoſtles vvere borne: is not this pretty? If I might aduiſe them, they ſhould hould them cloſſe to ſuch Lawes onely and Scriptures, as they can find in the New Teſtament, enacted by Chriſt, for the Lords day, if it vvere but to ſaue their credites a mong wiſe men.

But let vs novv come vnto their arguments, to ſee how they vvill proue the Lords day, a Sabbath day, by the 4th Com. ſome diuines, foreſeing the groſſeneſſe of others, vvho hould that the 4th Com. doth bind to the Lords day properly, are aſhamed of this, & therfore they haue found out a nevv way of binding, & that is, not that the 4th Com. ſhould bind to the Lords day properly, but improperly & *Analogically*, by way of reſemblance & ſimilitude: but how euer this diſtinction is ſome what neate & pretty, & may ſerue the turne in ſchooles, yet vvhen it comes a broad into the Country it is very abſurde: for 1. none of our Country diuines will vſe it. 2. This is an abſurd diſtinction, that one and the ſame Command. ſhould binde, both properly, & improperly: properly for two thowſand yeeres, & improperly euer after: Yea, this is contrary to our ſelues; for vve abhorre it in Papiſts, that they ſhould make 4 ſenſes of

Scripture, the *Litterall, Allegoricall, Tropologicall,* & *Anagogicall,* as Perkins hath them in his Arte of Prophecying, pag. 651. where he affirmeth that the ſenſe of Scripture is but one onely: novv vvhy may not Papiſts as vvell make 4 ſenſes, as any of vs make 2 ſenſes, a proper & litterall ſenſe, & an improper analogicall ſenſe? 3. The 4th Com. inioyneth vs to labour 6 dayes, & ſo by conſequence vpon the Lords day; & therfore it cannot command reſt vpon the ſame day. Neither can the reaſon of the 4th Com. be drawne to this 8th day, &c. 4. By this diuiſe, may we reuiue all the Ceremoniall Lawes in the Old Teſtament, ſaying they bind vs novv analogically, which is flat contrary vnto the Apoſtle, Epheſ. 2. 15. Colo. 2. 14. 5. The fourth com. cannot bind to the Lords day being a new day, analogically: becauſe the Sabbath day, which is the old day, is not yet aboliſhed, as ſhall be ſhowne, and ſo it muſt bind ſtill to the old day properly. Other anſwers there be alſo in my other booke of the Sabbath, vvhich here I omit, for I purpoſe not to ſtand vpon this point, becauſe I thinke few or none will vrge it.

In the next place, let vs come to them that are aſhamed of nothing; for they hould that the 4th com. binds to the Lords day properlie: & theſe haue many deuices to deceiue themſelues & others; as ſometimes they haue this argument, that the Hebrew word Sabbath ſignifieth a reſt, novv on the Lords day, vve Reſt; & therfore the 4th Com. belongeth vnto it. Hereto I anſwer, 1. that the word Sabbath vſed in the 4th Com. vvas neuer vſed for a Reſt generally vpon any day, but *Synecdochically*, for a Reſt particularly, vpon the 7th day onely. 2. By the like reaſon, vve may hould ffaſt dayes, & Chriſtmas day, and Coronation dayes, Sabbathes, by the 4th Com. alſo: for on theſe dayes vve Reſt alſo.

Others haue this for an argument, they affirme that by Sabbath day, & 7th day, in the Com. may be meante not the Sabbath, & the 7th day, but a Sabbath, & a 7th day: & are not theſe thoſe neceſſary conſequences whereof they talke ſo? To vvit, becauſe theſe words Sabbath, & 7th, may be vnderſtood of a Sabbath, and of a 7th day, that Therfore they muſt ſo be taken: with them then, this is a neceſſary conſequence, that, vvhat may be,

be, must of necessity be: it may be, it shall raine too morrow; doth it therfore follow that for certaine it necessarily must raine too morrow? but these friuolouse & childish arguments, my stomacke is so loathed with them, as I vvill proceed no further, hauing in my exposition vpon the 4th com. sufficiently discouered these vanities.

The third argument, is *Mr. Chappels* which he deliuered in publike; thus he argueth: *If one day in Seauen, must be a Sabbath day, and not the Seauenth day; then the Lords day, must be the Sabbath day: But one day in 7, must be a Sabbath day, & not the 7th day: Therfore the Lords day, must be the Sabbath day.* As for the consequence, this he proued by this argument; because the Lords day is the fitest of all the sixe: and that because there was a weekly collection theron, 1. Cor. 16. 2. with other the like Textes, which are vsed in defence of the Lords day ordenarily: but I omit answer to this proofe of his consequence, in this place, because I shall haue hereafter a more fit place to answer this argument, that the Lords day is the fitest, &c. In this place I vvill onely answer his maine argument, vvhich growndeth vpon the 4th Com. for this is our taske in this Section, to deale vvith the 4th com. onely.

I come to his Minor, which consisteth of two partes; *But one day in seauen, must be a Sabbath day; & not the 7th day:* for the former parte of it, in these words, *But one day in seauen; must be a Sabbath day*: for proofe of this hee alleaged my Testimony, and the Testimony of those of the same iudgement with me, saying, as for this parte of my Minor, themselues confesse it: for they hould that one daye in seauen, must be a Sabbath: but hoe there Mr. Chappell, you must not carry it away so; vve must discouer your fraudulent conveiances first; good Sir doe not abuse vs in our tenets, and thereby abuse your auditory also; vve vse not to speake so promiscuously, so generally, and so indistinctly, as you report vs: for, vve vse not to say, one day in seauen, must be a Sabbath day: but thus, the *last day of seauen*, must be a Sabbath day; let this be noted: and this vve doe, to avoide the *amphibolie*, or double meaning of the phrase which you charge vpon vs: for these vvords, *one day in seauen*, may

haue a double meaning; either they may be vnderstood generally, for any one day in the seauen, as vvell this as that; as wel the first of seauen, as the last of seauen, or any other of the seauē: or, they may be vnderstood, for some one certaine particular day, as the 7th day, & last day of the seauen. Now vve, to auoid all doubling & equiuocationes, doe addict our selues vnto the simplicity of speech, & therfore doe choose to say, the last day of seauen: rather then one of seauen: but Mr. Chappell quite contrary, he delights to vse in publike, and to put vpon vs, such phrases, as haue a double meaning, that so he may the better double before his people, and delude them; novv of the two senses propounded, (if vve shall vse his phrase) vve doe choose the latter, & doe vnderstand, by one day of seauen: that one day, which is the last day of seauen: but Mr. Chappell doth choose the former sense, vnderstanding, by one day in seauen: any one day of the seauen indefinitly; this or that, or any other: Now in this sense, his Minor is most false; neither shall he euer be able to proue it out of the 4th Com. that there is commanded, any one day of the seauen: for there is onely commanded that one day onely, which is the last of the seauen: furthermore, he hath abused both vs, but thats not much, but his honest auditory also, & thats worse, in alleaging of our Testimony in publike, as if vve did vphould & iustify his false Minor; which we doe vtterly renownce, neuer vseing his phrase, in his sense: the man is liuing of whom I speake, if he thinke I vvrong him, he can right himselfe.

And so I come to the other part of his Minor, to wit, *And not the 7th day*: where he affirmeth, that the 7th day, is not the Sabbath day: for proofe hereof, he referred his auditory at that time, to what he had in former sermons deliuered: my selfe not being present at his former sermons, as I was at this, and being vnsatisfied with this reference, I went vnto him after his sermon was ended, and desired him to giue me a coppye or notes, of what he had formerly preacht against the Lords Sabbaths; and he asked me to what end I desired his notes: my answer to him was thus, *I promise you, that I will either confirme them, or confute them.* I gaue him also certaine reasons, to induce him to giue me

his

his notes, as this, that he was the Lords Champion, and therefore who but hee ſhould defend the Lords cauſe? I told him further, that hee in ſpeciall ſorte, aboue all Miniſters had ingaged himſelfe in this quarrell, in as much as he had openly conteſted againſt my booke, & the Lords Sabbaths therein defended: and howbeit I did not raſhly, and of mine owne head goe vnto him vvith this requeſt (as I told him) but with the aduiſe of ſome *Miniſter* & neere friend of his, who thought hee neither would, nor could deny me this requeſt, yet ſay vvhat I could, I could get no notes of him: ſo then for the latter part of his Minor, and the proofe of it, I muſt take it vpon his bare word, that he had formerly confuted the Lords Sabbaths: but whither he had or he had not, I can ſay nothing, becauſe I cannot obtaine a ſight of his notes; but I know what I thinke of it.

This one thing I remember, that M. Chappell was highly magnified & applauded, not onely by his pariſhoners, but alſo by all Puritane Diuines that heard him, for his ſolid & learned ouerthrowing of the Lords Sabbath: the which let vs take for granted, and ſo you ſhall ſee how the crafty, are caught in their owne craftineſſe: from this impiouſe & vngodly doctrine of M. Chappell, thus I argue; If that the old Sabbath, mentioned in the morall law, be aboliſhed by M. Chappell, & then hee cannot proue infallibly, that we haue any new Sabbath *jure diuino*; then muſt M. Chappell, & his pariſhoners, & thoſe Puritane Diuines that ſo applauded his doctrine, all turne *Anabaptiſts* forthwith: and ſo keepe no Sabbath at all. The reaſon hereof is plaine; for if we haue neither the old Sabbath, nor any new Sabbath, then we haue no Sabbath at all; and ſo muſt become Anabaptiſtes.

Hauing anſwered their arguments, whereby they would proue the Lords day, a Sabbath by the 4th com. I deſire the Reader but to looke backe vpon them, they are but 3 in nnmber; & to conſider how poore & feeble they are, and withall to thinke with what face they can ſo bouldly vrge the 4th com. in the pulpit, vpon the Lords day: and ſo I come to diſproue them, and to ſhew, that the 4th com. cannot be vrged vpon the Lords day; and let it be conſidered, whither their reaſons for it,

or mine againſt it, be the more cleere, and haue better force of prouing.

My firſt reaſon to the contrary, is that the Lords day cannot be a Sabbath day, by the 4th com. becauſe the 4th comman. doth command vs to worke on the Lords day: for, the 4th com. ſaith, *Sixe dayes ſhalt thou labour, and doe all thy worke*, Exod. 20. 9. and the firſt of theſe 6 dayes, is the day called the Lords day, as vve haue proued, in the expoſition of the 4th com. Now this law, inioyning vs to labour ſixe dayes, & conſequently on the Lords day, was neuer repealed, for it was noe Type or ſhaddow of Chriſt &c. Nay Chriſt ratified this law, by his owne practiſe; for he laboured and trauailed vp & downe, too and fro, on this Lords day, after his reſurrection, Luk. 24. 15. Now can any wiſe man thinke, that this 4th com. ſhould command vs to Reſt from worke, on the Lords day, when the ſame comm. commandeth vs to worke on the Lords day? behold whither theſe men are not fit expounders of Scripture, when they are ſo ignorant therein, as they make not onely one Scripture contradict an other Scripture, but, then the which is nothing more abſurd, they make one and the ſame Scripture to contradict it ſelfe? for they make the 4th com. to ſay, Thou ſhalt not worke on the Lords day; when it ſaith the quite contrary, Sixe dayes thou ſhalt worke, of which 6 the Lords day is one: may not I truely ſay of theſe Miniſters, who thus abuſe Gods law in expounding it, as Paul ſaid of ſome, that *they would be Doctours of the law, and yet vnderſtand not what they ſpeake, neither whereof they affirme?* 1. Tim. 1. 7,

My ſecond argument againſt them is this; That Sabbath day, which is commanded in the 4th com. it is a weekly Sabbath, on euery 7th day. But it cannot be proued, that the Lords day, is a weekly Sabbath; for in Chriſts time, and in the Apoſtles times, it vvas not kept conſtantly, and vveekly, but once in a yeere, or the like as hath bene ſhowne. Therefore, the Lords day, is not, nor can be commanded, in the 4th com.

My third argument to the contrary, is becauſe the time, the circumſtance of time, as they cale it, in the 4th Comm. is aboliſhed, as themſelues ſay & teach: for, they teach that by theſe Textes

Textes of Scripture, Rom. 14. 5. Gal. 4. 10. and Coloſ. 2. 16. 17. the time of the 7th day, commãded in the 4th com. is a ceremony, & a Ievvſh ceremony, &c. Now from their owne doctrine I argue againſt them thus; If the commaunded time, in the 4th Com. be a circumſtance, and a Iewiſh ceremony, and aboliſhed; then very fooliſhly doe they that vvill rune to the 4th Com. for time, for the new Sabbath, or Lords day: aske them by what precept this time of the Lords day, is to be *ſanctified*, & they vvill tell you by the 4th com. ſo that they will fetch a time out of the 4th Comm. and yet they ſay this time is aboliſhed, what contradicting folly is this? wherefore vnleſſe they can proue, that there vvas two dayes, and two times, the 7th day, and the 8th day, commanded in the 4th com. their doeings are like vnto a fooliſh gardiner, vvho hauing but one bed of time in his garden, firſt he vvill cut it, or roote it all vp, and then he will make all men beleeue, that yet for all that, he can fetch as much time out of that bed, as he could doe before it was rooted vp: of ſuch pulpit gardiners vve haue too many: they can take out of the Com. what they pleaſe; & they can put into it againe, what they pleaſe; But the greateſt riddle is behind, hovv can a man take a thing away, and yet leaue it there ſtill? or, how can a man ſay a thing is ceremoniall, & yet make it Morall? aboliſhed by Chriſt, & yet remaine after Chriſt, many hundreth yeeres? none but theſe men, can anſwer this riddle. Wherefore, ſince the time in the 4th Com. is aboliſhed as themſelues ſay, there is no time therefore left in the 4th Commandement for the Lords day.

My 4th argument againſt them is, becauſe the 4th Com. cannot agree to the Lords day: for 1. the day commanded in the 4th Com. is a day called properlie the Sabbath day, Remember the *Sabbath day*, Exod. 20. 8. But this day vvhich they vvould haue is called *Lords day*, ſo that they differ palpablie in their names. 2. The day commanded in the 4th Com. it is the 7th day; *But the 7th day is the Sabbath of the Lord, &c.* Exod. 20. 10. but the day vvhich they talke on, it is the 8th day, or the firſt day of the vveeke: novv is there not difference enough to be ſene, betwixt the 7th & the 8th? Betwixt the firſt, & the laſt? the one

one day is at the begining of the weeke, the other is at the ending of the weeke. 3. The day commanded in the 4th Com. it is that day vvhich God bleſſed & ſanctified, Geneſ. 2. 3. and it is that day, vvhereon God himſelfe reſted: but the Lords day, which they vvould haue, it is not that day which God bleſſed and ſanctified, nor that day wheron God reſted. 4. The day vvhich is commanded in the 4th Com. it is that day, vnto which the ſpeciall reaſon, annexed by God, to the 4th Com. Exod. 20. 11. doth properly belong: but the Lords day, vvhich they would haue ſtand by the 4th Comm. vnto it that ſpeciall reaſon neither doth belong, nor can poſſiblie be made to belong. 5. The day inioyned in the 4th Com. was a day knowne by thoſe Iewes, & in vſe before the giuing of the Law on Mount Sinay, as the word *Remember* at the begining of the 4th Com. importeth: for vve remember things knowne before, &c. But the Lords day I truſt is not of ſuch antiquity, nor was it knowne or in vſe before the giuing of the Law: and therfore the Lords day was not commanded in the 4th Com.

Herevnto I might yet add an other difference, that the day commanded by the 4th Comm. it is a day to be kept in memory of the Creation; But the day which they would haue, the Lords day, it is to be kept, in memory of the Redemption: and is it not a likly matter, thinke you, that both theſe dayes, differing as farr as the Creation doth from the Redemption, ſhould be commaunded by one and the ſame Com. vnleſſe men vvould ſtuddy hovv to bewray their folly, I cannot deuiſe hovv they ſhould doe it more groſely: if this be not botching & cobling, to thruſt this nevv Sabbath day, into an old Commandement, I know not vvhat is: to coble, is to put a peece of new leather vnto an old ſhoe; and to botch, is to put a peece of nevv cloth, vpon an old garment, vvhen that which was there before, is growne old and worne out; iuſt ſo they deale in theſe Diuine things, the 7th day Sabbath being old and vvorne out (as they ſay) they haue novv vvith all their skill, vvrought into the Com. a nevv peece, to vvit, the Lords day; ſuch a peece of Taylery vvas neuer ſeene before. Should Popiſh Ieſuites thus abuſe the Scriptures, in point of difference betvvixt them & vs,

as

as vvorſe I thinke they doe not, nor cannot, hovv vvould euen theſe very Miniſters, make them a ſcorne & a reproch, & iuſtly, among the people? But if wee doe it among our ſelues, no man muſt ſpeake of it; but let my tounge cleaue to the roote of my mouth, if I be ſilent, vvhen Gods Lawes are thus mangled; and his holy & ſacred word, corrupted & abuſed; and all to this end, to maintaine ſuperſtition, in keeping a nevv invented Sabbath.

Thus you ſee vve haue diſpoſſeſſed them of their ſtrongeſt hould for their Lords day Sabbath, to vvit, the 4th Com. let vs in the next place make ſome vſe of this point: Is it ſo, that they cannot proue by their 3 arguments that the Lords day, is a Sabbath day, by virtue of the 4th Comm. and is it ſo, that the contrary is proued, to vvit, that the 4th Com. cannot be applied to the Lords day, as binding mens conſciences vnto it; then let Miniſters take heede hovv they abuſe the 4th com. in their pulpits, hereafter, by applying it vnto the Lords day falſly; for they muſt giue an accompt to God one day, for their *diuiding* and *applying* Gods word, and if they make the Spirit of God to ſpeake vvhat hee neuer meant, it vvill be *woe* vnto them: thats one point.

An other is this, that it behoueth Miniſters to haue a care, ſo truly and plainly to interpret the 4th Com. to the people, that when they reade the Com. they may vnderſtand vvhich day of the weeke it is, which God inioyneth for his Sabbath day: you know, on Sundaies, the 10 Commandements are publikly & ſolemnly reade vnto the people, with greate deuotion, as it is meete they ſhould be: and alſo at the ſolemne adminiſtration of the Sacrament of the Lords Supper, then theſe 10 commandements are reade vnto the people againr; novv it is the duety of euery Miniſter, vvhen hee ſtandeth in the roome of God, in pronouncing of the Law vnto the people, that he doe not diſſemble, ſaying one thing and meaning an other; vvherefore vvhen he ſaith *Remember the Sabbath day*, he muſt not deſire in his heart, that the people ſhould vnderſtand him of an other day, that is not the Sabbath day, but of the *Lords day*; for this is to ſay one thing and meane an other; which is a ſinne in all men,

but a double ſinne in a Miniſter; againe, vvhen he pronounceth theſe vvords, with an audible voice, *But the 7th day, is the Sabbath of the Lord thy God, &c.* he muſt not deſire in his minde, that the people ſhould vnderſtand him of a day that is not the 7th day, but of the 8th day, the day after the 7th day; for this is diſſimulation: now for a man to diſſemble at any time is a ſinne, but vvhen the Miniſter is in Gods vvorſhip & ſeruice, yea at the bleſſed Sacrament, ready to eate the body & drinke the blood of our bleſſed Sauiour, then to diſſemble, is a notoriouſe ſinne. For a Miniſter to diſſemble vvith one man, is an euill; but for him to diſſemble vvith an vvhole Congregation this is a foule euill: but thus to doe, vvhen he repreſenteth the perſon of God vnto the people, & ſtands in his roome vvho is the God of Trueth, novv to diſſemble, it is the fouleſt euill of all.

What a ſtraung thing is it, that Miniſters ſhould in Gods roome, ſay vnto the people, *Remember the Sabbath day, to ſanctify it:* and yet will not indure it, that their people ſhould Sanctify the Sabbath day; but they vvill call it Iudaiſme, if they ſanctifie it? or, they will haue one tricke or other, one diſtinction or other, to caſt in their way, whereby they will hinder them from ſanctifying it? They call vpon the people to keepe Gods 4th Com. and pray in & vvith the Congregation, to keepe this *Law*, the 4th Com. & yet they vvill not abide it, that their people ſhould doe the things commanded, in this commandement? one of the things commanded in this 4th com. is that we ſhould ſanctify the 7th day; but this they will none of: vvhat an horrible kind of diſſembling is this to call much, frequently & zealouſly, vpon the people, to kepe this *Law* of God; and yet vvill not abide, that their people ſhould doe & performe, the things *commanded*, in this *Law?*

Let me alſo ſpeake a word or two, vnto the people; and firſt as touching their deuotions in the Congregation; you heare the Miniſter reade thus, *Remember the Sabbath day &c. But the 7th day is the Sabbath &c.* vnto the which you deuoutly add this prayer, *Lord haue mercy vpon vs, and incline our hearts to keepe this Law*; By which prayer, you doe yeeld your aſſent vnto what the

Miniſter

Miniſter had vttered: it is your dueties now alſo to ſee to it, that you know what you pray; elſe, as the Miniſter ſaith one thing, and meaneth an other, ſo the people ſay they know not what: you are loath to ſubſcribe your name vnto a writing, or put your ſeale vnto a bond, vntill you haue read it ouer, and vnderſtand vvell vvhat it is, that you put your hand or ſeale vnto: Why this your prayer, after the Miniſter hath recited Gods 4th com. is as your handwriting, or ſeale put vnto Gods com. you muſt therefore vnderſtand vvell vvhat you ſeale vnto: When the Miniſter ſaith, Remember the *Sabbath day*: vvill you pray God, to haue mercy on you, & incline your heart to keepe the *Lords day*? and vvhen the Miniſter ſaith, But the 7th day, is the Sabbath: Will you deſire God, to incline your heart, to keepe the 8th day for the Sabbath? I pray iudge in your ſelues, vvhat this is better then babling before God; vve muſt pray vvith the ſpirit, and vve muſt pray vvith our vnderſtanding alſo: and that eſpecially vvhen vve are redy to partake of the bleſſed Sacrament of the Lords Supper.

2. Let me ſpeake vnto the people, as touching their keeping of this Lords day, in conſcience of this 4th com. you ſee they cannot bring any proueing arguments, to euince it, that the 4th. com. belongeth vnto the Lords day: beſides, you ſee I haue proued the contrary, that the 4th com. cannot belong vnto the Lords day; vvherefore, people may be as zealouſe as they will, in ſanctifying of the Lords day; and hope to pleaſe God thereby, as a duety of the 4th com. but let them beleeue it, all this their zeale, is as the Apoſtle ſpeaketh, a zeale without knowledge, Rom. 10. 2. All this their religion, is but meere ſuperſtition; they thinke to pleaſe God hereby, but God may ſay vnto them, who required this at your hands? may not this truely be counted, as a limme of that *voluntarie religion*, and, *will worſhip*, condemned by S. Paul Col. 2. 23? let men *trye all things* therefore; and let them imitate the *Bereanes*, to ſerch the Scriptures, and pray to God for illumination, & then for reformation. They may looſe their Haye, & their Corne, on the Lords day if they will, in conſcience of the 4th com. but the 4th com. calleth for no ſuch matters on the Lords day: they may neglect their ſeed

time, on the Lords day, if they will, in conſcience of that comm. Exod. 34. 21. *In the 7th day thou ſhalt reſt; both in earing time, and in the harueſt.* But let them know, that this com. concerneth the 7th day, Saturday Sabbath; not the 8th day, Lords day Sabbath. The like may be ſaid of *Brewers*, & *Maltſters*, they may if they will neglect to brewe & tunn vp their beere, & to ſteepe, & dry their maulte on the Lords day, in conſcience of the 4th com. but it is but their will worſhip, and a voluntary religion; it is altogether needleſſe for them, to make any ſuch ſcruples. The like I might ſpeake to all other Tradſmen, in Citties & Townes.

I haue often heard many ſcruples & queſtions moued, touching the religiouſe keeping of the Sabbath day, meaning it of our Lords day: as whither it be lawfull for Taylers to carry home & fit new garments on the Sabbath day morning: and whither Shoemakers, may fit ſhoes in the morning &c. and whither Water-men, may row on the Sabbath day, after Euening prayer: and whither Marriners, may ſet ſayle, & begine a voyage on the Sabbath day: and whither any May-games, ſhooting, and bowleing, or like recreations be lawfull on our Sabbath day: and I haue heard it much queſtioned, vvhen the Sabbath day doth begine & end; at morning, at midnight, or on the Euening; and the like.

To theſe & the like queſtiones I anſwer, 1. if the lawes of the Realme will permit theſe on the Lords day, I anſwer the law of Gods 4th com. is not againſt them; but rather with them, ſaying, Sixe dayes ſhalt thou labour &c. whereof the Lords day is one. 2. I anſwer, it is mens duty, firſt of all, to be inquiſitive after the day it ſelfe, to know which day is the Sabbath day, before they inquire how the day ſhould be ſpent, & what may be done on the day, and what not; there is a greater errour amongſt vs, then they are aware on; their ſcruples & queſtiones, are like vnto the *minte*, & *anniſe*, & *cummin*; but there is an other thing a *weightier* matter of the law neglected, & to be queſtioned: & that is to know, whither the 7th day, or the 8th day, be the Sabbath day, or to know whither we keepe the Lords Sabbath at all, or not: for I confidently auowch it, that Gods Sabbaths commanded in his morall law, are wholly neglected

glected & profaned. I erneſtly deſire therfore, that men would now for a ſeaſon turne the current of their quæries, from theſe leſſer matters, vnto this weightier matter, vntill by ſerching they haue found out the trueth; & the bleſſing of God be vpon their laboures. Thus much for anſwer to the abuſed text of the 4th commaudement for the Lords day.

SECT. V.

A ſecond text produced to proue the Lords day, a Sabbath day, is Pſal. 118.24. *This is the day, which the Lord hath made; let vs reioyce & be glad in it.* Here ſay ſome, the word *made* may be tranſlated *Sanctified*; & further, this day here ſpoken of, was a type of the very day of Chriſts reſurrection, on the Lords day, or firſt day of the weeke: & therfore God made or Sanctified this day for a Sabbath. Before I anſwer this text, leaſt ſome ſhould obiect vnto me, that I debaſe their cauſe, by bringing in ſuch weake textes, as no man of note will make vſe of this way; for to this purpoſe, one *M. Pottes*, an auncient diuine, beiond the Seaes, obiected this very text vnto me, as finding fault with me, for putting it into my former booke, ſo lightly hee eſteemd it: now to wipe away ſuch preiudiciall thoughts, let it be knowne, I could inſtance Authoures in printed bookes, who doe vrge it; but ſparing them, I will nominate one of my 10 aduerſaries ſtanding vpon this text ſtifly, and it is *M. Gallard*, Miniſter of Sprowſton in Norff: ſometyme pupill to the foreſaid *M. Pottes*, and ſo I come to the anſwer.

My 1. anſwer to this Text is, that vvhereas M. Gallard ſaith, the vvord made, may be tranſlated ſanctified. I anſwer him, that ſo the vvord may be tranſlated *made* alſo; and that to tranſlate it made, is the more fitting in this place, all our *Tranſlators* both old and nevv, doe beare me vvitneſſe; for they all render it *made*: Novv if it may be tranſlated made; how vvill he proue, that it muſt be tranſlated ſanctified? for hee muſt remember, that it is his part to proue, that the vvord muſt neceſſarily be tranſlated Sanctified. Happily he vvill ſay, that the vvord ſignifieth to ſanctifye, vvhen it is referred to dayes &c. but, ſo the vvord vſually ſignifieth alſo, vvhen it is referred vnto men, and

yet in one place it ſignifieth *appointed* or *ordeined*, thus the *Medes* & *Perſians* are ſaid to be *ſanctified* of God, Iſa.13.3.17. That is, appointed of God to execute his iudgements; & vvhy may not the vvord then be once ſo meant alſo, vvhen it is referred to dayes?

2. I anſvver him, ſuppoſe it muſt be tranſlated *ſanctified*, then I diſtinguiſh of Sanctification of dayes; ſome dayes are ſanctified for Sabbaths, for the Church to Reſt on; other ſome dayes are ſanctified for other endes, as for ſome particular mans vſe in the Church, as here in this text Pſ.118.24. This day which the Lord made or ſanctified, he made it or ſanctified it, for Dauids vſe properly, for the day wherin he ſhould come to the Crowne; and ſo typically for Chriſt his vſe, and for the day wherein he ſhould be honourablie raiſed from the dead, the Lords day; now this Pſalme is to be vnderſtood in this latter ſenſe, as he that hath but halfe an eye may ſee; how then vvill he proue, that this Lords day, whereon Chriſt roſe, was ſanctified for the Church to ſanctifie, vvhen it vvas ſanctified for Chriſt alone to riſe in? for this day, vvas not ſanctified for the vvhole Church and people, but for Chriſt alone: not for the Church to reſt on, but for Chriſt to riſe on.

3. I anſwer by an other diſtinction, the word *Day* is ſome time taken in Scripture for a ſhorte & ordenary day of 12. howres or the like; and ſometime it is taken for a long ſpace of time, conteining many dayes, vveekes, moneths, or yeeres, as Iob.8.56. Abraham reioyced to ſee *my day* &c. and 2.Cor.6.2. behold now the *day of ſalvation*. Now the word Day in Pſa.118. 24. may be taken in this latter ſenſe, for all that time vvherein Dauid raigned, and ſo for all that time of Chriſt vpon the earth after his reſurrection; or longer, wherein he raigneth in his Church as King; how then vvill *M. Gallard* doe to proue, that by day here, muſt be meant a ſhorte & ordenary day of 12 or more howres, or a weekly Sabbath day?

4. I anſwer, ſay the vvord day be to be taken for a ſhort day, then let it be proued, that this is a prophecy of a weekly day, as of euery Sunday or Lords day: for it may be a prophecy of a yeerly day onely, as of *Eaſter* day, ſince on that day Chriſt roſe

from

from the dead: and if it be no otherwiſe, how will they doe for a weekly Sabbath, on euery Lords day?

5. I anſwer, that this Pſalme cannot be a prophecy, that the Lords day, or day wherein Chriſt was to riſe, ſhould be a Sabbath day; and that I proue, becauſe Chriſt kept not this Lords day, or day of his reſurrection, vvhen it came, as a Sabbath day, but as a vvorking day; for hee trauailed vp and downe, too and fro, on that day; and ſo did his Diſciples; yea the Apoſtles themſelues were ignorant, that this firſt Lords day, ſhould be a Sabbath: for they beleeued not, that Chriſt was riſen, but ſorrowed & vvept, all the day long vntill it vvas nere night; and ſo could not kepe it a Sabbath in memory of the reſurrection: Theſe things haue bene proued alredy: Novv had this Pſalme bene a prophecy that the firſt Lords day, vvhereon Chriſt roſe, ſhould haue bene a Sabbath day, Chriſt muſt haue kept this day, together vvith his Diſciples, as a Sabbath day: becauſe Chriſt muſt fulfill all things prophecied of him. And thus much for anſvver to this abuſed text of Scripture.

SECT. VI.

Thus we haue anſwered the Scriptures vvhich they abuſe, & bring out of the Old Teſtament; in the next place vve come vnto thoſe Scriptures which they alleage out of the New Teſtament, abuſeing them alſo: the firſt vvhereof is that Text, Act. 2. 1. 14. &c. Where *Peter* preached on Pentecoſt day, and alſo converted 3000 ſoules; and adminiſtred the Sacrament of Baptiſme vnto them: and this Pentecoſt day, was on the Lords day; and therfore the Lords day muſt be a Sabbath day.

Here vnto I anſwer (and in anſwering, I muſt be the larger, becauſe in this Text they put greate confidence, ſaying; heere vvas a Sermon, & heere vvas thowſands converted, & heere vvas the Sacrament of Baptiſme adminiſtred, & on this day the Holy Ghoſt deſcended; & vvhat vvould you haue more ſaith *Mr. Gallard*?) admit, that this *Pentecoſt* day, was our Lords day; yet foraſmuch as it vvas onely our Lords day, vvhich vve call *White-Sunday*; if it be a Sabbath, it doth not follow that any more Lords dayes in a yeere muſt be Sabbaths, then one, & that vpon our *White-Sunday*.

2. I anſwer, it is not to be ſuppoſed, but it muſt be proued by them; that this Pentecoſt day, vvhereon Peter preached, vvas that yeere vpon the Lords day, or Sunday: for it is houlden by many, that Pentecoſt day, doth follow according to the day of the Moneth variably, and not according to the day of the vveeke conſtantly: *Wæleus* vpon the 4th Com. Pag. 161. ſaith *it is caled into queſtion of ſome whither this Pentecoſt day, fell then vpon the Lords day or not.* Yea, he addeth that *Pentecoſt may fale on any day of the weeke.* To this agreeth *Aynſworth* on Leuit. 23. 11. 15. alleaging it to be the opinion of Sondry *Rabbines*; and according to the Hebrew *Canones*; and tranſlations of the *Chaldee*, & *Septuagint*; that Pentecoſt followeth the day of moneth, and ſo is variable, being one yeere vpon one day of the weeke, & an other yeere vpon an other day of the vveeke: and herevnto alſo doe beare witneſſe, the *Iewes* whereſoeuer novv liuing; for they keepe their Feaſt of Pentecoſt by the accounte of the Moone; and one yeere vpon one day of the weeke, and the next yeere vpon an other. Wherefore ſince it is the moſt likely, that Pentecoſt day then fell vpon ſome other day of the weeke, as Saturday, or the like, hovv vvill they proue it fell novv vvhen Peter preached, on the Lords day, or Sunday?

3. I anſwer, but ſuppoſe we that it was the Lords day, wherin all this vvas done, it yet doth not follow, that this day was therfore a Sabbath day; for theſe actions, were no proper actions of a Sabbath day, & done onely vpon Sabbath dayes; for they were common weeke dayes actions & ſuch as might be, may be, and were done vpon any day of the weeke: let vs rune thorough the particulars briefly; and firſt for the Holy Ghoſtes deſcending; how will they make it appeare, that the Holy Ghoſt in his diſcent doth vvaite for a Sabbath day, to come downe in? vve reade of the Holy Ghoſts deſcending, in Act. 10. 44. and in Act. 19. 6. But not a vvord, that theſe dayes were Sabbath dayes. If notable actions done in a day, muſt ſanctify that day for a Sabbath day, vvhy are not good Friday, wherin Chriſt ſuffered, & Hallow Thurſday, vvherin Chriſt aſcended, made Sabbaths alſo? for theſe workes, vvere as behoofefull for the Church, as

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was the deſcent of the Holy Ghoſt. 2. For the Sacrament of Baptiſme, the adminiſtration of this, is no proper worke for a Sabbath, but may be done in any common day: Elſe why doe vvee baptiſe children, on any day of the vveeke? and vvhy did *Phillip* Baptiſe the Eunuch on a trauailing day? Act. 8. 38.39. Paul baptized *Lydia* & hir houſhold, vpō the Saturday Sabbath Act. 16. 15. Sacraments were neuer appropriated to the Sabbath day, as vve may ſee in Circumciſion, it vvas on the 8 day, were it Sabbath day or not: the Paſſeouer, it was on the 14th day of the moneth, were it Sabbath day or not: & Chriſt did eate the Lords Supper, on Thurſday night, the night before he was crucified. 3. For Peters ſermon: we know preaching is no worke ſo proper vnto the Sabbath day, as it may not be on any day of the weeke alſo: elſe, why preach wee on Lecture dayes, on any of the weeke dayes? preaching may be on any day of the weeke, according to that 2. Tim. 4.2. *preach the word, be inſtant, inſeaſon and out of ſeaſon.* Chriſt preached on a vvorking day, to the Samaritan vvoman; his Diſciples being gone into the Citty to buy meate Ioh. 4.8. the Apoſtles preached *daily* in the Temple, and from houſe to houſe, Act. 5.42. thus it appeareth that theſe are ſuch actions, as may be done on any day of the weeke, & hovv then will it follow, that this day of Pentecoſt was Sabbath day, becauſe theſe actions vvere done in that day? theſe are farr from neceſſary conſequences I am ſuer. No maruaile they pretend neceſſary conſequences for the Lords day; and magnify their reaſon ſo highly, in the want of a Commandement for the day: I ſee novv, ther is ſome cauſe indeede, that they ſhould ſet a good face vpon the matter, and hauing no Com. from Chriſt for the day, yet they ſhould make the world beleeue, that they haue good conſequences for the purpoſe; and doe you not ſee how good they are? had they neither conſequence, nor Com. for the day, they ſhould haue iuſt nothing for it; they had need therefore extoll their neceſſary conſequences.

Doe not vve on a Chriſtmas day, vvhen it falleth on a working day, or weeke day; both pray, & preach, & vſe the Sacraments, and reſt from laboures, and ſing Pſalmes, in the Congregation; and vvill any wiſe man ſay, thers neceſſary conſequence in it, that we keepe it for a Sabbath day? what vanities are theſe?

The vtmoſt that can be collected by good conſequence, from th's Text, Act. 2. is that the Church kept this day of Pentecoſt for a *Lecture* day; like as vve haue Lecture dayes euery vvhere on vveeke dayes, on Tewſdayes, or Thurſdayes, & the like.

Further it is to be noted that Peters Sermon heere, it vvas meerly occationall, & *extraordenary*, & therfore can not binde vs to *ordenary* practiſe. For vpon the extraordenary Myracle of the Holy Ghoſts deſcent, in clouen fiery tounges; ſome people vvere amazed & aſtoniſhed, & *doubting ſaid, what may this be?* Act. 2. 12. Others *mocked*, and ſaid, the Apoſtles vvere *full of new wine*, and drunken, Act. 2. 13. now here vvas greate occation for Peter to preach a Sermon vnto them; partly to informe & inſtruct thoſe that vvere amazed & doubted; & partly to confute thoſe, vvho ſcoffed at the Apoſtles, as if they had bene drunken: ſo heere was matter enough to moue Peter to preach, though he had no reſpect vnto the day, as a Sabbath day.

It is true hence a Miniſter, by conſequence, may gather ſuch a conſequent or doctrine as this, namely, that it is the duety of Miniſters, to preach the vvord, vpon all occations: but for any to collect hence, not onely that vve muſt preach vpon all occations, but more then this, as namely, that vve muſt alſo euer more preach vpon the ſame day, and in the ſame time, vvherin the Apoſtle Peter preached, that is vpon the Lords day, vvhither there be extraordenary occation or none, this is idle & abſurde; for the Text will not beare vs out in any ſuch collections; nor can it be gathered hence, that vve are bound to preach at all, vpon either one day, or vpon an other, vnleſſe it be vpon extraordenary occationes; ſuch as vvere Peters here in this Texte.

Further, vve may aſwell collect hence alſo concerning the place, as the time; ſaying, that vve muſt euermore preach in a populouſe and famouſe Citty alſo, as *London*, *Norwich*, and the like; for Peter preached in *Ieruſalem*, a famouſe Citty. And alſo, when vve preach there, we muſt keepe that day for a Sabbath day too.

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4. My 4th & laſt anſwer to this text is, by ſhewing their abſurd conſequence hence: for, if that the coming downe of the holy Ghoſt, & Peters ſermon, & the convertion of 3000. & the baptizing of them, &c. did declare the day to be a Sabbath day, wherein they were done; then is *Pentecoſt*, a Iewiſh ceremoniall feaſt day, moralized, & made a Chriſtian Sabbath day: and ſo Iewiſh abrogated ceremonies, ſhall be reuiued in the Church: the reaſon thereof is, becauſe the holy Ghoſt doth not call this day here, Lords day, or firſt day of the weeke; but he calleth it Pentecoſt day; *and when the day of Pentecoſt was come*, Act. 2.1. This day, might be called by 3 ſeuerall names, as 1. Lords day. 2. The firſt day of the weeke: and 3. Pentecoſt day. Now in that the holy Ghoſt, reiecteth both thoſe names, of Lords day, and firſt day of the weeke, which ſhould make for their purpoſe; & chooſeth this name Pentecoſt day, which was a ceremoniall day, it followeth, that if theſe actions, had any force or virtue to declare the day whereon they were done, to be a Sabbath day, they ſhewed vs, that this day conſidered not as Lords day, but as Pentecoſt day, is our new Sabbath day. Suppoſe we, that vpon a Friday, there fall ij holy dayes, the one *Gowries day*, the other King *Charles* his Coronation day: here this one day, may haue 3 names, as Friday, Gowries day, and the Kings Coronation day: if now an Acte of Parliament be made, hauing relation to this day, and calleth it Coronation day, rather then by thoſe other ij names: vvill not euery one thinke that that Acte hath rather reference to this day, conſidered as King Charles his Coronation day, then to it conſidered as Friday, or as Gowries day? ſo tis here, no man can thinke, but that the holy Ghoſt, in relation of theſe things done on this day, and naming it Pentecoſt day & not Lords day, had rather reference vnto it conſidered as Pentecoſt day, to make it a *Pentecoſt Sabbath*, then to it as Lords day, to make it a *Lords day Sabbath*.

Furthermore, I make it appeare, that if we imitate Peter here, and the Church at Ieruſalem, vve muſt keepe the Lords day, as a ceremoniall day, & as Pentecoſt day; for they all kept it ſo, at Ieruſalem, Act. 2.1. and this I thus proue; 1. It is graunted by all that the Ceremonies of the lavv, had 40 or 50 yeeres,

vntill the destruction of the Temple; allovved for their honourable buriall: Whereby is intimated, that vntill then the Legall Ceremonies vvere in vse at Ierusalem. 2. It is cleere by Scripture, see Act. 21.20.17. vvhere the Apostles teld Paul, that all the beleeuing Iewes, vvere still *zealouse of the Law*: Yea further, the Apostles perswaded Paul, that novv he being come to Ierusalem, that hee vvould Iudaize also, by *purifying* himselfe, & *contributing* &c. v. 24. and all vvas done to this end, that the beleeuing Iewes, might thinke nothing to the contrary, but that Paul himselfe also *kept the law*; to vvit, the Ceremoniall Lavv: by vvhich passages, it is more then manifest that at Ierusalem, the Apostles, and all the beleeuing Jevves, they still obserued the ceremoniall lavv, and that zealously; novv this vvas all long after Pentecost day; so that, if they kept the ceremoniall lavv, so long after Christ, much more then at Pentecost, vvhich vvas vvithin 6 or 7 vveekes after his resurrection: Wherefore, vve are to thinke that these Iewes, at Jerusalem, kept Pentecost, as a Iewish ceremoniall Sabbath day; vvhereof you may reade Leu. 23.15. 21. and so by consequence it followveth, that if these vvorkes of the holy Ghosts descending, and of Peters preaching, &c. doe declare this Lords day, to be a Sabbath day; that then vve must haue a Pentecost Sabbath day, rather then a Lords Sabbath day; a ceremoniall Sabbath day, not a Christian Sabbath day; and the Lords day, is not to be kept as Lords day, but as Pentecost day. Behold then the absurdety, of these men, who glorie so much in this text, Act. 2.1. as being so strong for their new Sabbath day, when as they may by the same reason, bring into the Church againe, this ceremoniall abrogated day of Pentecost: behold how vnconscionably they deale vvith the Scriptures, and vvord of God, making them a nose of vvaxe; turning it vvhich vvay they please as may best fit their fancies: if any conscience be left in them, they had need (I auowch it) aske God mercy vpon their knees, for such abuses offred vnto his sacred vvord.

For conclusion, let the patrones of this Lords day Sabbath remember, that this is their taske, if they will proue the Lords day a Sabbath. 1. They must proue, that this Congregatiõ Rested from labour all this day; and that in conscience of it as a

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Sabbath day; not occationally &c, nor as pentecoſt day: for, reſt from labour is a parte of the Sabbath dayes duety. 2. they muſt proue, that theſe holy actiones which were performed, of preaching & the like, that they were done by Peter & the reſidue, in conſcience of the 4th com. for, Peter might preach in conſcience of that com. which Paul gaue 2. Tim. 4. 2. *preach the word, be inſtant, inſeaſon & out of ſeaſon.* Theſe are the ij maine things beſids many others, which they ſhould proue; but theſe they can paſſe ouer, whith out any word tending this way.

SECT. VII.

An other text they alleage out of the new Teſtament, to vvit, Ioh. 20. 19. vvhere mention is made, that Chriſt appeared to his Diſciples; and it vvas vpon the Lords day too; and this reaſon is currant in euery mans mouth, Miniſters & people; Why Chriſts apparitions (ſay they) vpon the Lords day, proue it to be a Sabbath day &c. but Miniſters begine to be aſhamed, to vſe this ouer worne argument any longer; & well they may be aſhamed of it: but that it is ſo frequent now in peoples mouths, we may thanke Miniſters for it; for it is one of their ovvne arguments, vvhich they hau put into peoples heades; & an erroniouſe conceipt once faſtened in the minds of people, by their Miniſters, vvill hardly be remoued, be it neuer ſo idle.

But in one vvord, to ſhew their abſurdety and abuſe of this Text of Scripture alſo (for they make a practiſe of abuſing the Scripture) if Chriſts apparition, doth declare that day to be a Sabbath day, vvherin hee appeared to his Diſciples, then was a *fiſhing day*, a Sabbath day alſo; for Chriſt appeared to his Diſciples on a fiſhing day, whē they vvere a fiſhing at the Sea of Tiberias, ſee Ioh. 21. 1. 2. 3. 4. Yea, then muſt *Hallow Thurſday* be a Sabbath day alſo, for then Chriſt appeared againe to his Diſciples, vvhen he aſcended from them, vp into heauen, Act. 1. 9. 11. Yea vve muſt keepe Fowrty Sabbathes together, once in a yeere, for Chriſt appeared to his Diſciples, *being ſeene of them, by the ſpace of 40 dayes*, Act. 1. 3. and thus much for this text. vvhereby you ſee, how the Holy Scriptures haue bene abuſed,

& the Holy Ghoſt is made to ſpeake what he neuer meante: vvere it not high time therfore, that theſe things vvere reformed?

SECT. VIII.

A 3d texte they alleage & abuſe, in the nevv Teſtament, is Act. 20.7. vvhere they ſay is an example of the Lords day kept as a Sabbath day, by Paul, & the Church at Troas: for, Paul abode at Troas 7 dayes, & on the 7th day, it being the firſt day of the vveeke, then the Church aſſembled, & Paul preached; now thers no mention of any ſermon vpon any of the other dayes, and therefore this vvas their Sabbath day. Yea, they had not onely a ſermon on this day, but alſo the Sacrament of the Lords Supper, for the Diſciples came together to *breake bread*, as the Text ſaith: Wherefore this day muſt be a Sabbath day: This text *M. Benton* Miniſter, preſſed vpon me very eagerly.

Herevnto I anſwer 1. if the Lords day, or firſt day of the weeke, vvere kept here by Paul for a Sabbath day, why did not Paul doe the like vpon euery Lords day, in all Churches where he came? and where he might if he vvould, haue done it? for this purpoſe ſee Act. 13.14.42.44. where mention is made, how Paul vvent into the Synagogue on the Sabbath day, to vvit, the 7th day Sabbath, at Antiochia, and there preached: Now ſermon being ended, the text ſaith, that *the Gentiles beſought that they would preach theſe words to them, the next Sabbath day*, & accordingly it vvas ſo done v.44. Now it is to be noted, that theſe Gentiles vvere conuerted beleeuers, as the text bewraieth v.42. 43. and it is to be noted alſo, that this day being Saturday, on which they thus deſired Paul & Barnabas to preach vnto them theſe words the next Sabbath day, that the next day after their petition, being Sunday, or Lords day, this was the Chriſtian Sabbath day, if any ſuch they had; and this was the proper Sabbath day, for theſe beleeuing Gentiles, if any ſuch there vvas: Wherefore 1. it ſeemeth that theſe beleeuing Gentiles vvere vtterly ignorant of any ſuch new Sabbath; for elſe they vvould haue deſired Paul & Barnabas to haue preached vnto them, the next day, not the next Sabbath day; the next Lords day, not the next

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Sabbath day: for they being an hungry, & finding a sharpe appetit to Pauls doctrine; vvould not haue fasted for it 7. or 8. dayes, vntill the next Sabbath day, but vvould rather haue bene fedde with it, on the next morrow, the day after, it being the Lords day, and appointed for sermons, & Sabbath day: but in as much as they desired it not on the Lords day, it argueth that these Christians knew not of any such new Sabbath, as now vve know & keepe on the Lords day. 2. Seeing it was the vvisedome of the Apostles, to acquaint the Churches vvith the new ordinances of Christ, vpon the first opportunity; as vve see they baptised those that vvere but newly conuerted Act. 2. 41. Therefore we are to thinke, that if these beleeuing Gentiles, had neglected their duetie, or had not formerly bene taught, that the Lords day vvas their new Sabbath, yet now Paul & Barnabas, if the one forgat it, the other might minde it, they had a most fit opportunity to reueale to these beleeuing Gentiles, their new Sabbath day; they might haue taken a fit occation to haue answered their suite thus, vvhat, doe you desire to heare the same doctrine againe, the next Sabbath day? Why you need not stay so long, thats 7 or 8 dayes hence, and thats Iudaisme, & the Iewish Sabbath day &c. but to morrow, thats the Lords day, & that is your Sabbath day; seeing you are Christians, assemble your selues together therefore to morrow, and then you shall heare the same words preached againe: so the Apostles had fit occation to haue informed these Disciples at Antioch, of their new Sabbath, if there had beene any; nay I cannot see, how with discharge of their function they could haue omitted such an occation.

Besides, as I said, the Apostles might haue kept this Lords day, heere, if they vvould; for nothing hindered; forasmuch as these Gentiles, were suiters vnto the Apostles, to preach vnto them; it was at the Apostles liberty, to appoint the day and time vvhen; and the sooner the rather: if therfore, here vvas fit opportunity; & also, it was at the Apostles liberty, to appoint the Lords day to preach in, and to assemble the Church on that day, and yet for all this, did not appoint the Lords day, vvho can thinke that the Apostles, Paul and Barnabus esteemed

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the Lords day, to be Sabbath day; and hereby it appeareth alſo, that Paul kept not this Lords day conſtantly, at all times, and in all places: which is an argument, that when Paul did preach, on the Lords day, as heere he did at Troas, Act. 20.7. that he kept it not for a Sabbath day; for then he vvould haue kept euery Lords day, where euer he came, as well as this one at Troas. And this is my firſt anſwer.

2. I anſwer, whereas the Patrones of this new Sabbath take it for granted, that Pauls Sermon, and the Lords Supper, were actions performed on the Lords day, or firſt day of the weeke, this I deny them, & this they muſt proue: for it vvill be found, that both the ſermon, and the Lords Supper, were done in the night time, which is no parte of the day; and conſequently that theſe actions were not done on the Lords day. I confeſſe the Diſciples mett on the Lords day, or firſt day of the weeke, but it followeth not thence, that therfore Paul preached, & adminiſtred the Lords Supper, on this firſt day, vvherin they aſſembled: that this is no paradox, you ſhall ſee the Text giueth me light vnto this anſwer; as for Pauls Sermon, that this vvas performed in the night time, after the Lords day vvas paſt; ſee the Text, which ſaith, *there were many lightes in an vpper chamber, where they were aſſembled*, v. 8. Ergo, it was in the night time that they vvere aſſembled; againe, the Text ſaith, that *Paul continued his preaching vnto midnight*, v. 7. Wherefore it is manifeſt, that Pauls Sermon was in the night. Further as for the Sacrament of the Lords Supper, it vvas in thoſe dayes an euening or night vvorke, ſee Mark. 14. 17. 22. 1 Cor. 11. 21. and Paul did not celebrate the Lords Supper, in all liklihood vntill midnight after his Sermon was finiſhed ſee Act. 20. 11. ſo both the Sermon, and the Sacrament were performed in the night.

It is likly alſo, that the Diſciples here at Troas, aſſembled not in the morning, but in the latter end of the Lords day, about the ſhutting in of the day, for it is ſaid in the Text, that the *Diſciples came together to breake bread*, v. 7. that is, to receiue the Lords Supper; now foraſmuch as the Lords Supper, was an Euening or night worke, in thoſe dayes, as hath bene proued, it is to be thought, that when the Diſciples mett to eate the Lords

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Supper, that they mett not in the morning, or at breakfaſt time, to eate their Supper, but at Supper time, and at Euening time, at the end of the day. Againe, the text ſaieth, *Paul continued his preaching vntill midnight*. Now it is a moſt vnreaſonable thing to imagine, that Paul ſhould begine his ſermon, in the morning, about 8 of the clocke, & *continue* his preaching vntill midnight: it was neuer heard, that there ſhould be a ſermon made of ſixtene howres long: vvherefore it is the moſt likely, that Paul might begine his ſermon after Supper, about 9 or 10 a clocke at night, & ſo held on till midnight: There is no likelyhood therefore, that Paul preached in the day time; much leſſe that he begane in the morning; vnleſſe you vvill abſurdly imagine, that the Diſciples mett at Breakefaſt time to goe to ſupper: and alſo, that Paul preached a ſermon of 16. howres long; vvhich no Auditor could beare vvith patience & proffit.

Neither will that hinder this, in that the text ſaith, that the Diſciples mett *on the firſt day* of the vveeke v. 7. for, as a man may be ſaid to pay a ſumme of mony on ſuch a day, though he paye it not till a quarter of an howre before Sune ſet; ſo may they be ſaid, to mete on the firſt day, albeit it vvas not till the very laſt point of the day: Now I hold that the night is no parte of the day, as formerly I haue ſhowne in the expoſition of the 4th comm. nor is the night to be counted & rekoned, for any parte of the day goeing before it: ſo then, this text maketh nothing at all for the Lords *day*; all that they can hence collect, is no more but this, that vve are bound to keepe euery 8th dayes *night*, or euery Lords day night, for a Sabbath night: and that we muſt preach as Paul did, till midnight &c. Wherfore, if they will haue it that Pauls ſermon, & their aſſembling begane in the morning, let them proue it; for the text hath no ſuch thing in it.

I know they are redy to ſay, theſe were times of perſecution, and they could not meete, till night, for feare &c. but the text hath nothing of any perſecution now at *Troas*; and againe, ſince they mett to receiue the Lords Supper, there was no neede for them to meete in the day time or morning for that, the euening was ſoone enough: let them proue, that the Diſciples would haue mett ſooner, but for feare, if they can: and laſtly, had feare

of perſecution hindred them, then would they not haue mett on the firſt *day* &c. in the day time, leaſt they ſhould be ſeene walking in the ſtreetes, & entring into the common houſe of aſſemblie; they then vvould rather haue mett, erly before day light, or late after the day vvas ſhut in, leaſt they ſhould be ſeene &c. but they aſſembled in the *day* time, & therefore no feare of perſecutors.

3. I anſvver, admit that they mett in the morning of the Lords day, & that the ſermon, & the Lords Supper, vvere adminiſtred in the day time; yet what makes this for a Sabbath? for, theſe are euery dayes worke: preaching, is an euery dayes worke, and Lords Supper is ſo too; for Chriſt did eate the Lords Supper on a Thurſday night: all that can be hence collected is no more but this, that the Lords day, is a *Lecture* day, like as Tewſdayes and Thurſdayes be in many places of the kingdome. Now thers great difference betwixt a Sabbath day, & a Lecture day.

Beſides, whereas they tell vs, that this inſtance in Act. 20. 7. is an example of a Sabbath day, they are much miſtaken; for this is but a *Sermon example*, it is not a *Sabbath example*: great difference there is betwixt a Sermon example, & a Sabbath example: for, to proue a Sabbath example, they muſt proue that theſe Diſciples did Reſt all day from morning to night; and then ſecondly, that they performed thoſe holy actions, in conſcience of the day, & of the 4th com. ſo then hitherto, they haue not proued, ſo much as any one Lords day, kept for a Sabbath day, in the Apoſtles times. Onely they haue groſly abuſed this portion of Scripture alſo, as they haue done the former, to make the holy Ghoſt ſay what he neuer thought: this abuſe of Scripture would be reformed, by ſuch as make conſcience.

4. I anſwer, vvhereas they plead that Paul tarried 7 dayes at *Troas*, & preached on the laſt day, it being the *Lords day*, and no mention of any ſermon but on the Lords day: if this will proue a Sabbath day, then haue I learned a way how to proue Saturday to be the Sabbath day, and that by the like arguing: for Paul tarried certaine dayes at *Philippi*, and preached on the *Sabbath day*, to wit, the Saturday Sabbath, and baptized *Lydia* & hir family on the ſame day, but no mention there is of any preaching on the

on the Lords day, or an any other day, Act. 16.12.13.14.15. therefore Saturday muſt be the Sabbath day. 2. What though there be no mention that Paul preached in any of the 7 dayes, till this Lords day, doth it thereof follow, that he did not preach on any of thoſe dayes? Were not many things done, that were not mentioned? elſe the world could not cõteine the bookes &c. Yet it may be proued that Paul preached on the day before this firſt day, or Lords day, to wit, on the Saturday Sabbath; for S. *Luke* teſtifieth of *S. Paul*, that vvhere Paul came, it vvas his *cuſtome* to preach euer vpon the Sabbath day, *Paul as his manner was* went in vnto them, & iij Sabbath dayes diſputed with them Act. 17. 2. Act. 18 4. And Paul who exhorted Timothie to preach the word in *ſeaſon* and out of ſeaſon; himſelfe I truſt was not idle at Troas, all thoſe 6 dayes which went before the Lords day. But then they turne to quæries, and why preached he on this day? and why is this day mentioned, and none of the other? Thus when they can goe no further, they fale to beging of queſtions of vs; vvhen it is their part to proue it, vvhy this day rather then any other is mentioned; if any reaſon in it they can find, that vvill helpe them, let them produce it.

5. I anſwer, that this ſermon of Pauls, was *occationall & extraordenary*; and therefore no likelyhood that it was a Sabbath: neither is it likely, that this aſſembly at Troas, was a Sabbath aſſembly: for Sabbath aſſemblies are vvorkes of the day, not of day & night both. Suppoſe therefore, that the Church at Troas, aſſembled in the morning of the Lords day, and ſo held on their aſſemblie whilſt midnight; yea, all night alſo; for ſo much is plaine by the text Act. 20. 7. 11. and ſo they held ſociety a whole day, and a vvhole night alſo, 24. howres: is this to be deemed, an ordenary Sabbath day worke? if it be, then muſt our Congregations, aſſemble euery vveeke on the Lords day morning, and ſo hold on vntill Moonday morning, or elſe we are not like our patterne here, the Church at Troas: ſee if theſe mens eyes be in their heads, who would draw this Lords day, and action of the Church at Troas, vnto the erecting & inſtitution of an *ordenary* Sabbath: for, if this Text be our Preſident for our new Sabbath, then it is good reaſon, vve ſhould keepe our new Sabbath,

as this text vvitneſſeth they kept it. Againe, as for Pauls ſermon Sabbath ſermons, are workes of the day, not of day and night both: Now if Paul began his ſermon in the morning, the Text ſaith, that he *continued it vnto midnight*, v.7. yea, that he had *ſpoken a long while to the dawning of the day*, v.11. If this were a Sabbath ſermon, what a ſacke full of troubles were our new Sabbatharians in; for they muſt leaue their howre & ij howre ſermons, and make ſermons many howres long; yea, when they haue done preaching in the day time, they muſt too it againe, and preach in the night alſo, euen to midnight.

As this example at Troas, was extraordenary, ſo was it *occationall*; occationed by Pauls departure from them the next day: for he had tarried with them 7 dayes, and the next morning he was to take his iourney and departe from them, as the text ſpeaketh, v.7.13. and neuer to ſee their faces any more, nor they euer to ſee his face any more, as the Text ſpeaketh v.25. Now in all probability, the Church at Troas knowing this, reſolued herevpon to come & take their laſt ſight and farewell of him, & to receiue the Lords Supper at his hands before his departure; and this was likely to be the occation of their aſſemblie now on this Lords day; yea, ſo much may be collected out of the Text Act.20.7. Now the Brethren being aſſembled, Paul could doe no leſſe, then giue them a ſermon at his departure: and this, he that tooke all occations to build vp & edifie the Church, tooke this *occation* to eſtabliſh theſe in the faith: and this, vpon this or the like occations, he vvould haue done, vpon any day of the weeke Sunday, Monday, or any other. Now what is this Preſident vnto vs, and to the erecting & inſtituting of Sermons on the Lords day as a Sabbath day? All that can be collected hence, is but this, that vpon theſe or the like occations, people may be aſſembled together, & the Miniſter may preach a ſermon to them, and that theſe things may be done, on that day of the weeke wherein the occation falleth out, be it Lords day, Monday, Tewſday or any other; and all this to be done, not in conſcience of the time & day wherein they are done ſuperſtitiouſly, but in regard of the preſent *occation* onely: but behold our Miniſters haue hence collected by their magnified cõſequences,

that

that we muſt aſſemble together, euery weeke for euer, vpon the Lords day, be there occations or no occations to moue thereto, I meane extraordenary occations; and this muſt be done in conſcience of the very time & day, vvherein they vvill haue vs aſſemble: how farre off are theſe departed from their Coppie and Preſident! Act. 20. 7. they mett occationally, but we muſt meete occation or none; yea vvith a ſuperſtitiouſe reſpect of the time & day we meet in: for vve find not that theſe at Troas, made any conſcience of the day and time vvherein they mett: vnleſſe you vvill ſuppoſe that all Sunday night, or euery Lords day night, is a ſanctified time for Sabbath dueties, and to be obſerued in conſcience. And vvhich is vvorſt of all, this time, collected by their vaine conſequences out of this Text, vvherein they ſwerue from their Coppie, it muſt be preſſed vpon mens conſciences, as a parte of Gods worſhip; & that in conſcience of it, men muſt neglect their callings, to their great damage, and that vpon perill of ſinne, and paine of damnation: is it not high time, theſe things were reformed?

But happily it vvill be ſaid by Miniſters, that this is an example of the Apoſtle Paul, and of the Church of God at Troas, now examples bind conſcience, &c. Whereto I anſwer 1. this is no Sabbath example, it is but a Sermon example. 2. If examples bind the Church now, then muſt rich men ſell their houſe and land, and lay the mony downe at the Miniſters feete, for ſo did the Church, Act. 4. 34. 35. and if all examples of the Apoſtles bind conſcience, then are Miniſters of all men in an ill caſe; for they muſt not onely ſtudy and preach painfully, but alſo muſt vvorke hard in ſome honeſt calling; for ſo did Paul, he laboured in his Trade of Tent making, Act. 18. 3. they muſt not onely preach on the Lords day, but alſo, they muſt preach till midnight, for ſo did Paul: they muſt not onely preach in the Church, on the Lords day, but alſo from houſe to houſe in the vveeke dayes; for ſo did the Apoſtles, Act. 5. 42. I but hereto they will reply, ſeing them ſelues in ſo ill a caſe, that theſe things were extraordenary, and peculiar to thoſe times, & therfore bind not vs now. whereto I anſwer, & can they ſee the extraordinarineſſe in theſe examples; and can they not ſee alſo the extraordinari-

neſſe of this example, of Pauls preaching at Troas? and the extraordenarineſſe of Peters Sermon, on Pentecoſt day, Act. 2.1. Where they pleaſe, they can ſee; & where they pleaſe, they can not ſee at all.

For concluſion, if they will proue their Lords day a Sabbath by this text Act.20.7. let them remember that beſids other things, this is their taske 1. to proue, that the Church aſſembled in the morning of the Lords day. 2. They muſt proue, that the people did refraine all ſeruile labour, at Troas, all the Lords day long, from breake of day in the morning vntill night: for, they might aſſemble together at Church, on the Lords day morning, about nyne of the clocke, as vve doe on Lecture dayes; and yet come from their laboures alſo, as we doe on a Lecture day: they might meete in the Church by 9 of the clocke, and yet they might haue ſpent 3 or 4 howres, euen all the morning before in their ordenary callings; now foraſmuch as they hould that it is vnlawfull for vs to ſpend the morning of the Lords day, in ſeruile labour; and becauſe it is a ſpeciall parte of a Sabbath dayes duety, to reſt from our laboures, as it is in the 4th com. therfore, they muſt proue vnto vs, that theſe Diſciples at Troas, did refraine their vvorkes, all the day long, the morning as vvell as the after noone. 3. They muſt remember to proue vnto vs, that thoſe holy dueties, vvhich the Diſciples at Troas performed on the Lords day, they did them in conſcience of the 4th Comm. for, a people may heare a Sermon, in conſcience of that Com. of Pauls, *preach the word. &c. in ſeaſon & out of ſeaſon*, 2. Tim.4.2. But this is not the 4th Comm. theſe are the maine things they ſhould ſpend their time in to proue; but of all the reſt, theſe 3 things, are neuer touched by them, thus the maine of all which ſhould be laboured in, is vtterly neglected; but vntill they proue theſe things, beleeue them that will for mee.

SECT. IX.

A 4th Text in the New Teſtament, which they alleage and abuſe, is Act.1.2. where is mention made, that Chriſt after his reſurrection, whileſt he vvas on earth, gaue *Commandements vnto the Apoſtles, whom he had choſen.* Now ſay they, albeit it be

be not ſpecified in particular vvhat Commandements, Chriſt gaue them, yet it is gatherable what they vvere, by the practiſe of the Apoſtles afterwards; now their practiſe was to keepe the Lords day for a Sabbath.

Herevnto I anſwer 1. that whereas they pretend a practiſe of the Apoſtles in keeping the Lords day; they were ſo farr from a practiſe of it, as it cannot be ſhowne where any of the Apoſtles, kept two Lords dayes, in all their liues: now a ſingle action, is no practiſe. 2. I anſwer, admit that the Apoſtles kept the Lords day, yet I deny that it can be proued, that they kept it for a Sabbath day; for the vtmoſt that can be proued, is but that they kept it for a *Lecture day*; if that: that is, that they preached a Sermon ſometimes vpon the Lords day: but a lecture day, is no Sabbath day. 3. I anſwer if the practiſe of the Apoſtles, after Chriſt his Aſcention, be a ſure note, that Chriſt whilſt he was vpon the earth, gaue the Apoſtles a Commandement for that practiſe; then ſurely, Chriſt gaue the Apoſtles a Commandement to keepe the Saturday Sabbath: for, Paul & Barnabas, & the Reſt with them, kept the Saturday Sabbath conſtantly, after Chriſt his Aſcention; ſe for this purpoſe Act. 13. 14. 42. 44. and Act. 16. 13. and Act. 17. 2. and Act. 18. 4. thus it appeareth by their owne arguments, that the Saturday Sabbath is ſtill in force, & commanded by Chriſt too; & yet they will not acknowledge it, but oppoſe it. 4. I anſwer, that it is abſurd for any to imagine once, that Chriſt gaue his Apoſtles a commandement for the Lords day: for this were to caſt a foule blurr on the Apoſtles, that Chriſt their Maſter, ſhould giue them a Commandement, to deliuer vnto the Churches, and they ſhold conceale it: whers then their fidelity? how could they ſay with Paul, Act. 20. 27. that they had reuealed the *whole counſaile of God, & kept nothing back*? vvhen they had kept back a precept for the Lords day Sabbath.

SECT. X.

A 5th text out of the New Teſtament, alleaged and abuſed, for the Lords day, is 2. Cor. 5. 17. and this text as tis vſed by others, ſo it is ſtifly defended, by *Mr. Greenwood*: the words are theſe, *If any man be in Chriſt he is a new creature: old things*

are

are paſsed away: behold all things are become new. Whence he thus argueth, what (ſaith he) can be plainer, to proue, that if all things be new, then a new day of worſhip alſo?

Hereunto I anſwer 1. if all things in Chriſts kingdome, be become new; then ſhew me vvhere Chriſt hath giuen you a *new* commandement, for your nevv Lords day: I am ſuer you can finde none in all the nevv Teſtament, in the ſteade of the old 4th com. 2. They ſay all things in Chriſt kingdome are become *new*, & yet they vvill needs hau the *old* 4th com. to ſtrengthen their nevv Lords day by it: do they not contradict them ſelues? if all things be nevv, then let them no more vrge the 4th & old com. for the Lords day. 3. the Iſralites vvere commanded to vvorſhip the true God, & that by the firſt & old com. ſhevv me then vvhat other God, or vvhat nevv God vve muſt vvorſhipp, if all things are become nevv. 4. S. Iohn ſaith, he *wrote no new commandement, but an old commandement vnto them,* 1. Ioh. 2. 7. & Paul telleth vs, that *whatſoeuer things are written afore time, are written for our lerning* Ro. 15, 4. & our Sauiour telleth vs that, *vntill heauen & earth paſſe, one iot or one title of the law ſhall not eſcape &c.* Mat. 5. 18. ſo then, all things in Chriſts kingdome are not become nevv.

4. This Text is ignorantly vvreſted, vnto a ſenſe the which the holy Ghoſt neuer meant: for the holy Ghoſt ſpeaketh not in this text, of old & of new lawes & ordinances in the Church; as if this text were for the aboliſhing of the old Ceremonies, of Circumciſion, the Paſſeouer, and the like; and for the eſtabliſhing of new ordinances, as of Baptiſme, the Lords Supper, & the like, as they wreſt & abuſe it groſly: but it treateth of the old corruptions in men vnregenerate, and of new grace in men ſanctified: and that a man in Chriſt, is not an old man, but a new man in conuerſation: this is the true ſenſe, laying open to euery eye; and yet for all this, they be not aſhamed to vvring & wreſt this portion of Scripture to old Sabbaths, & to new Sabbaths: what a ſhamefull abuſe is this of Scripture? me thinkes men that make conſcience of other things, ſhould alſo make conſcience of this, to giue the vvord of God, its due and proper ſenſe: to report a mans vvords, in an other ſenſe then he meant them,

them, is in eſtimation *falſe witneſſe* bearing, a ſinne of the 9th Com. but to miſreport the ſacred word of God, and to giue ſuch a ſenſe of it, as the holy Ghoſt neuer intended, this is a ſinne, not againſt man, but againſt God; this is to be a falſe witneſſe, not againſt man, but againſt God: What, haue they no body to father their falſhoodes vpon, but vpon God, the God of trueth? vvill not the Lords day be vpholden for a Sabbath, vvithout ſuch vile & vngodly courſes as theſe?

SECT. XI.

A 6th Text out of the New Teſtament, alleaged and abuſed for the Lords day, is 1. Cor. 16. 2. *Vpon the firſt day of the weeke, let euery on of you put aſide by himſelfe, and lay vp as God hath proſpered him, that then there be no gatherings when I come.* Loe here ſay they was a collection for the poore, which collection, was an ordinance of the Apoſtle, as I haue *ordeined* in the Churches of Galatia, ſo doe yee. Now when there were collections for the poore, there muſt be aſſemblies; and when there were aſſemblies, then there vvere ſermons; and on thoſe dayes in which were collections for the poore, and aſſemblies, & ſermons, thoſe were Sabbath dayes. This text *M. Tates* hath vrged vpon me.

Herevnto I anſwer, 1. Here you ſee the foundation of all this argument, is from hence, that there vvas at Corinth a collection for the poore; and that there was alſo an Aſſembly; if therefore I ſhall make it appeare, that there vvas neither collection, nor aſſembly, then you will ſay this text is groſly abuſed, and that herein is no foundation for any new Sabbath. And firſt touching the aſſembly; that here was no aſſembly or congregation ordeined by Paul, is plaine from the vvords of the Text, παρ ἑαυτῷ τιθέτω *apud ſeipſum reponat*, or, *apud ſe ſeponat*: let euery one of you, *put aſide by himſelfe*: the Apoſtle ſpeaketh not here, of putting vp mony, in the congregation or aſſembly, but of putting it aſide by himſelfe: Now it is one thing to lay vp mony by a mans ſelfe; and an other to lay it vp with others in an aſſembly: for a man may lay vp mony by himſelfe, when he is at home, & alone by himſelfe; and this is that vvhich the text ſpeaketh of; and this is not done in an aſſembly as they ſuppoſe,

but out of an assembly: if here vvere any grownd for them, for any assembly, the Apostle must haue said, Let euery one of you, contribute vvith others, or in the assembly; or let euery one of you, put aside from himselfe, as men doe to Collectors in the Church; but he saith the quite contrary, let euery one, put aside by himselfe; vvherefore this ordinance of Pauls, vvas a duety to be done by euery man singlie & alone by himselfe at home; here then you see is no grownd for any assembly or Congregation.

Now I come to the collection, and I shall make it appeare, that Paul made no ordinance here at Corinth, for a *collection*: for, his ordinance vvas onely for a *preparation* to a collection: Now these ij differ much, to collect mony is one thing, and to prepare or make mony redy for a collection is an other thing: Paul indeed spake touching a collection, when he said, *concerning the gathering for the Saints*, 1. Cor. 16. 1. but yet he did not here ordaine, that this collection whereof he spake, should be then presently made; this he gaue order for afterwards concerning the time, when it should be done; onely he would haue them in a readinesse with their money, that so whensoeuer after, he should giue order for the collectiō to be made, mens money and what they would bestow, might not be to seeke, but laied vp by them, euery mans money by himselfe, in a readinesse: forasmuch as men were to giue with respect vnto their estats and abilities, *as God had prospered them*, it was needfull there should be a day appointed for them, wherein to cast vp their accounts and rekonings, to see how God had prospered them in their estats, and then that done, to lay vp by them, what they could spare, against the day that Paul should send for it.

For the cleering of this text therfore, we may borrow light from 2 Cor. 9. 5. where S. Paul speaking of collections v. 1. he hath reference in this his second Epistle, vnto the collection mentioned in his first Epistle 1. Cor. 16. 2. as you may perceiue by these words, where he speaketh of a collection *appointed afore*, or as our new Translatoures haue it *where of yee had notice before*, 2 Cor. 9. 5. now this collection, where of Paul had giuen them knowledg before, it was not made before, but to make still, as appeareth by these things 1. in that he now telleth them

of

of ſending the bretheren, as collectours, that they might finiſh their beneuolence, or make vp before hand their bounty προκατηρτίσωσι, whereby you ſee this collection was yet to be finiſhed and made vp. 2. he vſeth an argument to perſwade the Corinthians to a liberall contribution 2 Cor. 9. 6. now this perſwaſiue argument had come too late, if the collection had bene paſt firſt: ſo by this text 2 Cor. 9. 5. it appeareth, that what Paul ſpake in the 1 Cor. 16. 2. it was not of any collection then to be made, but only it was a preparatiue, to a future collection; wherefore you ſee their grownd whereon they build is falſe grownd; for they cannot proue by this text, that here was either any collection vpon the Lords day, no nor any aſſembly: how then will they gather, that there was a Sermon on this Lords day, & ſo a Sabbath, if they cannot proue that there was any aſſembly or congregration, on this Lords day? thus you ſee that hitherto they cannot proue by any one text, that there was at any time ſo much as any one Lords day kept for a Sabbath.

Now when they are at their furtheſt & can goe no furder, then they fall to quæries; but why (ſay they) was this collection, appointed vpon the firſt day of the weeke, rather then on the ſecond day, or ſome other? ſurely there was ſomething in that. Hereto I anſvver, if ſurely there vvas ſomething in it, then let them ſhew vs vvhat it vvas: for it is their parte to find it out if any thing there vvas, that might proue it a Sabbath day; doubtleſſe there vvas ſome thing in it, vvhy this collection or preparatiue, vvas on this day rather then on any other, but you knovv there may be many ſome things & reaſons of it, & yet none of them ſuch as will proue it a Sabbath day; let them refraine therefore this begging of queſtiones of vs, & fale to prouing themſelves; let them proue it, that this collection or preparatiue appoínted on the Lords day, rather then on any other day, muſt make it a Sabbath day.

2. I anſwer, if Paul did ordaine the Lords day for a Sabbath, to be kept by the Church of Corinth heere; vvhy did Paul him ſelfe, voluntarily omit the keeping of the Lords day, vvith the Church at Antioch, vvhen he had a moſt fit occation (as lately I haue ſhowne) & did rather keepe the Sabbath day Act. 13. 14. 42. 43.

42. 43. 44. When as yet he might haue kept the Lords day, if he vvould? one vvord of his mouth would haue done it. Surely had the Lords day bene a Sabbath day, Paul would haue kept it in all Churches vvhere euer he came, aſvvell in one as in an other.

3. I anſvver, let all be granted, and yet it vvill not doe; ſuppoſe therfore that here vvas a collection, & an aſſemblie, and a ſermon; yet it cannot by all theſe be proued a Sabbath day; all that can be hence collected is no more but this, that the Lords day vvas a collection day, & an aſſembling day, and a ſermon day; that is, a *Lecture* day; but not a Sabbath day. For, to a Sabbath day, is more required then to haue an aſſembly, & a collection, & a ſermon; for all theſe 3. we haue on lecture dayes, in London, & other partes of the kingdome, on Wedneſdayes, Thurſdayes & other dayes of the vveeke, vvhich are no Sabbath dayes.

If the patrones of the Lords day, vvill proue that at Corinth they kept this day for a Sabbath, they muſt remember to proue theſe thinges; 1. That the people did refraine all ſeruile labour on the Lords day, from breake of day, till night; for this is a parte of the 4th com. *In it, thou ſhalt do no manner of worke.* 2. They muſt proue that they ſpent this Reſt, in holy exerciſes: And that they did both theſe in conſcience of the 4th com. the which ij things if they cannot proue out of this text, as it is moſt certaine they cannot, then haue they foully abuſed this portion of Scripture alſo; yea, & not only this parte of Gods word haue they abuſed & profaned, but alſo thereby haue they abuſed and corrupted, with errour, the mindes of ſuch their people, as are moſt ingenuouſe & tractable: a thing much to be lamented of euery godly heart: thus by goeing about, to juſtifie their Counterfaite Sabbath, they add one ſinne vnto an other.

SECT. XII.

A 7th text out of the new Teſtament, which they alleage & abuſe for the Lords day, is Reuel. 1. 10. *I was in the Spirit on the Lords day &c.* Some from this text thinke this Lords day muſt be a Sabbath day, becauſe S. Iohn receiued a Reuelation

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in it:but fewe doe vrge it thus;& thus there is not the least force of prouing in it; for how will it appeare, that becauſe Iohn had a Reuelation on this day,that therfore it muſt be a Sabbath day? theres no likelihood that euer this can be proued: Ezekiel had a viſion or Reuelation from God, on the 5th day of the moneth Ezek. 1. 1. 2. muſt this 5th. day of the moneth be therefore a Sabbath for euer? But I come to the ſecond ſorte, & theſe are the moſt of thoſe which vſe this text; they gather all from the name,that this day is called *Lords day*: but how they will frame an argument from this name Lords day, to proue it a Sabbath day, I cannot deuiſe.

Thouching their collections from this name I anſwer 1. Let them remember, that ſince they haue no com. from Chriſt for this day; & therfore are put too it, to magnifie their reaſon & conſequences, prouided they be neceſſary conſequences as they ſpeake, let them not forget I ſay, when they bring vs a reaſon hence,that it be not a probable one, but one of their neceſſary conſequences;if I miſtake me not, they ſhall find ſome what to doe,to proue neceſſarily,from the bare name of a thing.

2. Seing that Paul did voluntarily omit the keeping of the Lords day, when he might haue kept it, if he vvould but haue ſpake the word, as hath bene ſhowne out of Act. 13.14. 42.44. thers no probability therfore to think, that any thing ſhould be intimated here in theſe vvords Lords day, to declare this day now to be a Sabbath day. 3. Foraſmuch as it ſhall hereafter be proued out of M.Perkins, that ſondry of the primitiue Churches, did not obſerue the Lords day, for 300 yeeres after S. Iohns time, who can thinke, that in this Text S. Iohn did ratify the Lords day for a Sabbath, vvhen the Chriſtian Churches, vvhich immediatly ſucceded him, vvere ignorant of it? further, foraſmuch as our Sauiour Chriſt, the Lord of this Lords day, did make it a trauailing day, vvhen he vvas vpon the earth; it cannot be thought, that S.Iohn did intimate, by theſe words Lords day, that it ſhould be kept as a Reſting day, or Sabbath day; vnleſſe you ſuppoſe; that *Iohn* the Seruant, put holineſſe in that day, vvherin *Chriſt* his Lord, put none. 4. You haue a Text in Mat,24.10, beſids many others in Act. 13.42.44. Act, 16.13.

Act. 17.2. Act. 18.4. *pray that your flight be not in the winter, neither on the Sabbath day.* Where our Sauiour Christ allowed a conscience to be made of flying & trauailing on the Sabbath day, that is, the 7th day Sabbath, and that 40 yeers after his death. Were the Patrones of the Lords day, but as vvilling to imbrace the Lords Sabbathes, as they are to vphould the Lords day, here vvere a text for them, that hath, by farr more probability of trueth, then this text hath Reuel. 1. 10. but they bewray their partiality, when they will refuse that which hath better grownds in Gods word, and imbrace that vvhich hath worse grownds, yea no grownd at all. 5. It is a rule in expounding of Scripture, that vvords that are some vvhat ambiguouse and doubtfull, be so construed and expounded, as that they doe not contradict some other plaine & expresse Text of Scripture: now in the 4th Com. vve haue a most expresse & plaine Scripture, neuer yet repealed, *Sixe dayes shalt thou labour*: now this Lords day, is the first of these sixe dayes; wherfore these words Lords day, must not be so expounded, as if vve should Rest from labour on this day; for so vve make a contradiction in Scripture, by setting this text against the 4th Com.

I come novv to answer more directly; & first for this name Lords day: they take it for graunted that S. Iohn meante it of our Sunday, or First day of the weeke; but it may bedoubted of: for our Sauiour Christ was Lord of the old Sabbath, *The Sonne of man is Lord, euen of the Sabbath*, Mark. 2. 28. Wherefore, the 7th day Sabbath may truly be called the Lords day: now be it that our Sunday, or First day of the weeke may also becalled *Lords day*, because Christ our Lord rose on it; So then, if both the 7th day of the weeke, and also the 8th day of the weeke, may both be called Lords dayes, it is your parte then to proue that by Lords day, S. Iohn meant that Lords day, which is our Sunday: it may be he meant it of the Lords day, vvhich is Saturday.

Suppose vve not with standing, that S. Iohn meante it of our Sunday, vvhat argument can thence be collected? *M. Perkins* in his Cases of Conscience Chap. 16. Sect. 2. argueth thus, that *this day is called the Lords day, as the last Supper of Christ, was called the*

the Lords Supper; and that for this cause, that as Christ did Substitute the last Supper in roome of the passouer, so he substituted the first day of the weeke in roome of the Iewes Sabbath, to be a day set a parte for his owne worship. Touching this argument, I shall not need giue any other answer, then that reuerend diuine hath put into my mouth: for he doth ingenuously confesse it in the same place, that this is but *a probable* argument, saying, *I suppose, for in these points still we must goe by liklihoods; that this day is called the Lords day, as the last Supper of Christ, was called the Lords Supper, &c.* Well, if then there can be no arguments drawne from this name Lords day, but *suppositions, & likelihoodes*, what haue we to doe with them? these are no necessary consequence: for how shall a Minister with a safe conscience, presse men peremptorily & necessarily to a certaine keeping of the Lords day, vpon probable suppositions, likelihoods & vncertainties? can an vncertaine & doubtfull argument, bind men, vnto a certaine & vndoubted practise? Ministers must haue a care, and make a conscience of it, that they doe not bind mens consciences straiter, then Gods word doth: when God speakes probably & doubtfully, they must not speake peremptorily & certainly, this were to make Gods Lawes straiter then they are: if therfore it be but a likely matter that the Lords day is a Sabbath, let Ministers leaue it & deliuer it to people but as a likely thing, so as if they profane it, it cannot be said for certaine, that they sinne in profaning it: but Ministers now a dayes are gone beyond *Perkins*, where he saw but *likelihoods*, they doe see *certainties*, & dare from such Textes as these presse mens consciences, to the certaine & peremptory keeping this Lords day, vpon *paine of damnation*; how they shall answer this to God I know not: it behoueth them to forethinke of it. In the meane space for the people, if they be wise, let them not suffer their consciences, to be snared, bound, and inthralled, touching the Lords day, by such arguments as these.

Yet further, that the vanity of this their collection from the name Lords day, may appeare, see it by the like of the day called the *passeouer day*, & of *Pentecost day*, & of the action caled the *Lords Supper*, had not God added his *word* & Com. to these

dayes,

dayes, & to this action, therby declaring vnto vs, vvhat vse vve ſhould make of theſe dayes, & of this action, who could from theſe names onely, haue collected the vſe of theſe dayes, & of the Lords Supper? euen ſo it is here, S. Iohn hath onely & barely named this day, *Lords day*, & herevnto he hath not added any *word* touching its vſe, or giuen vs any reaſon why he ſo called it, what man then can hence collect, from its bare name, what we ſhould doe with this Lords day?

Furthermore ſome argue out of this Text thus; that this Lords day is ſo called as Chriſts laſt Supper, is called the Lords Supper; novv the Lords Supper is ſo called, becauſe it was *inſtituted* in remembrance of Chriſt; and ſo this day is called Lords day, becauſe it vvas *inſtituted* for a Sabbath, in remembrance of Chriſt. Herevnto I anſwer, by deniall of this propoſition that, the Firſt day of the weeke is called Lords day, as Chriſts laſt Supper is called the Lords Supper: in theſe words they affirme, that there is the like reaſon, or the ſame reaſon, of the Lords day, & of the Lords Supper: vvel, novv they haue affirmed it, in the next place it is their parte to proue it; for bare affirmations are no arguments; it is not therfore ſo, becauſe they haue ſaid it is ſo; for my parte I neuer heard it proued yet, that the Lords day is ſo called, for the ſame cauſes that Chriſts Supper is called the Lords Supper; neither doe I beleeue that euer I ſhall heare it proued. In the meane ſpace, let me ſhew the vanity of this affirmation, & argumentation, by the like, thus.

This Lords day is ſo called, as the earth, is called the Lords earth, & all that is therin: *for, the earth is the Lords, & all that therein is*, 1. Cor. 10. 26. Novv the earth is called the Lords earth, becauſe the Lord made it, & all things therein, to ſerue man in his *ordenary & common* vſe Geneſ. 1.29. Geneſ. 9.3. and ſo this day, is called Lords day, becauſe Chriſt ordeined it, for mans ordenary & common vſe; that is, for a working day. If they may take liberty to giue a bare affirmation, & then argue vpon it abſurdly, then ſo may I: 2. it is ſaid that *wee are the Lords*, Rom. 14.8. Now wee Chriſtians, were redeemed by the Lord Chriſt, that we ſhould ſerue him in righteouſneſſe & holineſſe, all the dayes of our life, Luk. 1. 74. 75. and if vve muſt ſerue

him

him all the dayes of our life, then must we serue him in the ordenary workes of our calings: thus then I may argue; so is this day called Lords day, that it may be spent by seruing God, in the ordenary workes of our calings. 3. Iames is called the Lords brother, Gal. 1. 19. Now may a man thus say, & argue? this day is called Lords day, as Iames is called the Lords brother: now Iames is called the Lords brother, because he was allied to him; & so is this day called Lords day, because it is allied to him? see the absurdety of such collections as are made from this Text. 4. If this first day of the weeke, must be a Sabbath & *resting* day, because called Lords day; then must the earth rest & be no more tilled, because it is called the Lords earth: & then must we Christians hereafter rest from worke euery day, all our liues long: because wee are called the Lords; & the *Lords redeemed*: thus you see the vanity of their arguings from this Text: the like may be said out of that Text, Luk. 17. 22. where is mentiõ made of the Lords day, or *day of the Sonne of man*. But peraduenture, they will obiect, that these instances are not like their case: for tis τῇ κυριακῇ with the article τῇ notifying some speciall thing &c; and it is to be translated the Lords day, not the day of the Lord: whereto I answer 1. for the article, looke into the Textes alleaged by me, & you shall find the article there also. 2. For the translatiõ, that it neither maketh or marreth, whither of the twaine we take is plaine, in that Translatores doe promiscuously render it sometimes one way, sometimes an other, see 2 Thes. 1. 8. ἐν πυρὶ φλογὸς in the fyer of flame, or in flaming fyer, Gal. 1. 19. τὸν ἀδελφὸν τ̃ κυρίε the brother of the Lord, or the Lords brother: see Iam. 2. 1. and what difference is to be made betwene these, the mount of holinesse, & the holy mount? the Temple of holinesse, and the holy Temple? and so, the day of the Lord, and the Lords day? 3. I will shew you two phrases of neerer affinity then theires, and yet differ as farr as Creation & Redemption: the 7th day Sabbath is called the *Feast of the Lord*, and the anniuersary Sabbaths are also called the *Feastes of the Lord*, Leuit. 24. 2. 4. and yet the one of these is not euery way like the other; for the one is a Signe of Creation, the other of Christ & redemption: so may it be betwene the Lords day, & the Lords Supper &c.

I confesse vve may be bould to render a reason, why Christs Supper was called the Lords Supper; becauſe vve haue a vvord of institution added to the name, declaring its nature vſe and end, as 1. Cor. 11. 20 23. 24. 25. but it is not ſo with the day, called the Lords day, Reuel. 1. 10. Yee haue nothing but its bare name mentioned, & not a word of the reaſon of the name, nor of the vſe and end of the day, ſo named; wherefore all conſequences from hence, muſt be as ſaith M. Perkins before quoted, but *ſuppoſitions, probabilities, & likelihoods.*

Some argue thus, that which in Scripture, is called the Lords, that is to be *conſecrated* to the Lord, and to his worſhip. I anſwer, as vvell may they thus argue & conclud, that becauſe the earth is called the Lords, it muſt therefore be *conſecrated* ſo to God, as it muſt *reſt* & be tilled no more, & be imploied vvholly and onely to Gods vvorſhip. And ſo Chriſtianes being called the Lords muſt *reſt* from vvorke, and onely worſhip God.

Some Miniſters argue thus, that this day is called Lords day, by way of *excellency*, as excelling all other dayes of the weeke, & therfore it muſt be a Sabbath day; for Sabbath dayes excell all other dayes. Hereunto I anſwer, that euery excellency of a day, maketh not that day a Sabbath day, vnleſſe it excelleth as a Sabbath day: for example, good friday, & ſo euery friday ſince, doe excell all other dayes of the weeke, in this regard, that on it Chriſt ſuffred his bitter paſſion for vs; & yet is not euery friday ſince a Sabbath day. Hallow Thurſday, excelleth all dayes of the vveeke, in this, that on it Chriſt aſcended vp into heauen; & yet is not Thurſday become a Sabbath day. So the Lords day excelleth all others in this, that on it Chriſt roſe, & yet is not the Lords day a Sabbath day, ere the more for this excellency; As the Miniſter excelleth all other men, for a Miniſter; & yet he is not therfore a Magiſtrate, ſo the Lords day may excell all other dayes, for a reſurrection day; and yet it is not therfore a Sabbath or Reſting day. Loe, with what idle ſtuffe, they fill peoples heads withall, to boulſter out their fancies.

Others there are, who thinke their bare naming of the day (Lords day) is argument ſufficient to convince any man, & to

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proue that the Lords day, must be a Sabbath day; so strong they are in conceipt, & so weake in argument: and thus they argue; why this day which we keepe it is called in the Scriptures, by S. Iohn, the *Lords day*, is it not? well & what would you haue more then? is not this enough for any reasonable man? I answer, if it be called the Lords day, then the Lords day let it be still for me; I goe not about to giue it any other name, albeit it may be questioned: but this is that I say, that S. John did not call this day, *Sabbath day*, did he? if hee had called it Sabbath day, as he called it Lords day, then would I beleeue it had bene a Sabbath day; but now I beleeue that it is but a Lords day, & not a Sabbath day; because S. Iohn called it but Lords day, not Sabbath day.

Their last vpshot, vvhich is a note that they are at *non plus*, is to quæries, in steade of proofes; as thus; I but vvhy thinke you, this day was called Lords day, rather then any other? there was something in it extraordenary doubtlesse &c. I answer, tis true, something in it there vvas, & something extraordenary too, as namely, it was called Lords day, because on it Christ rose from the dead, & so he did not vpon any other day: But if any thing they will haue more then this, let them shew vs vvhat it is, & proue it when they haue done, but let them leaue this idle begging of questiones of vs, the which is a most frequent thing with them.

Thus you see what poore hould they haue for this new Sabbath, from this text, Reuel. 1. 10. full little did S. Iohn thinke when he wrote this Reuelation, & mentioned the Lords day in it, that euer Christians after him, would haue so abused this name, to the seting vp of a new Sabbath vpon it.

To conclud, since they will be so confident, as to collect a necessary institution, from a bare nomination, I desire them first to proue it, that this name *Lords day* vvas of diuine imposition: there is cause to doubt; there are many names in scripture, that are not diuinly imposed, as *Mars streete, Purim, Mathew, &c.* so may this be too: and the rather considering that this name Lords day, was vnknowne in the Church for many yeeres after Christ: for, all the 4 Euangelists named it by the old name, *the*

first day of the weeke, onely: and so did S. Paul, Act. 20. 7. it might therfore be so named first by the Church, & afterwards by S. Iohn in his Reuelations: now if this name might be humane, then may the *institution* & *vse* of it be humane also.

SECT. XIII.

Thus you haue seene their Scriptures, & what pittifull worke, they haue made with them; the feeblenesse & insufficiency whereof, being singly considered of, & well viewed, they full well seeing, though loath to confesse it; now they haue a new deuise, & thats this, albeit (say they, or some of them) that these Scriptures, cannot proue the Lords day a Sabbath, singlie & a lone considered, yet put them all together & they vvill proue it. *Quæ non prosunt singula multa juvant.*

Hereunto I answer, it is well that at last they are forced to confesse it, that none of their Scriptures can proue the point, alone & by themselues singly; by yeelding this, they haue fairly yeelded their cause: for, I desire of them, to shew me in one argument, framed out of all these textes together, how they can proue the Lords day a Sabbath; any better then they could out of them all singlie and alone considered one after an other: the vvhich can not be done. For, it is vvith these textes singlie, and together, as it is vvith a single cipher, and a multitude of ciphers; if a single cipher standeth for nothing, then add to it an hundreth more ciphers, they increase not the number, the totall summe of them will be nothing still; an 100 ciphers cānot make one single vnity: And so it is vvith these Textes, if euery one of them singlie and alone, haue no force of prouing the Lords day a Sabbath, then add them all together, & if there vvere an hundreth more of them, and all of them shall proue nothing: arguments doe not chang their nature being a multitude, from that they vvere single: vvee esteeme not of arguments by number, but by vveight: many probabilities, cannot make one infallibility.

When a Chapman is to buy of a Merchant, many particular things of one kinde, packed together; the Chapman, least he be deceiued, will take them asunder, & viewe them singlie one by

by one: but if the merchant, dares not ſuffer him, to looke vpon them, & trye them euery one ſingly, but will enforce him to take them in the groſſe & in the lumpe, whithout a particular ſight; the Chapman needeth none other argument then this, to perſwade him that there is packing (as they calle it) & that this Merchant, is about to play the crafty merchant (as they ſay) vvith him: & ſo it is heere, if now their textes, muſt be no longer viewed & ſcanned, ſeuerally & ſinglie one by one, but we muſt haue them thruſt vpon vs, in the lumpe, all ioyned to gether, vvho can but ſuſpect iugling, and double dealing? vvas it euer knowne that ſuch deuices vvere vſed? but all this is ſtill to hold, ſuch as they haue once taken, in fetters of blindneſſe & ſuperſtition: theſe cannot ſay as Paul ſaid, that they haue *renounced the hidden things of diſhoneſtie, not walking in craftines, nor handling the word of God deceitfully*, 2. Cor. 4. 2. If to refuſe a ſingle triall of euery text they bring particularly by it ſelfe, be not out of ſome *hidden diſhoneſtie, craftineſſe, & handling the word of God deceitfully*, I cannot tell what is.

And thus much be ſpoken in anſwer vnto all their Scriptures, both out of the old & new Teſtaments, in all which you ſee, they cannot proue vnto vs, ſo much as one Lords day, kept for a Sabbath, no not in all the Scriptures. In the next place, we are to come vnto their reaſones; & if their Scriptures cannot proue the point, I truſt their reaſones & conſequences ſhall doe as little, vnleſſe their reaſons be growne more potent then the Scriptures are.

SECT. XIIII.

Amongſt all their reaſones for the Lords day Sabbath, this is one, that it is the fiteſt day for a Sabbath, & therfore it muſt be a Sabbath: & that it is of all other dayes the fiteſt, this they proue, becauſe Chriſt roſe on it, and Paul preached on it, and collections for the poore were made on it &c.

Hereunto I anſwer, 1. by demaunding of them in whoſe account this fitneſſe is to be allowed of? in Gods account, or in mans account: if they ſay in mans account, what hath man to doe in valuing & making choiſe of dayes for Gods wor-

ſhip? God neuer left it vnto man to make choiſe of his Sabbaths; & for man to take vpon him this office, it is but an vſurpation. If they ſay in Gods account, then I anſwer, as for the 6. dayes, they are vnfit for a Sabbath in Gods account: becauſe God appointed them for labouring dayes, Sixe dayes, ſhalt thou labour &c. Exod. 20. 9. wherefore, if we may take that day for a Sabbath, which God eſteemeth fiteſt, then muſt we haue the Saturday Sabbath; for, that God eſteemed this the fiteſt day of all others, it appeareth in, that he gaue a com. for the ſanctifying of this day aboue all others; God commanded this day, & he neuer commanded any day beſids this day.

But hereunto they will thus reply, but we meane it of the 6 dayes only: that day of the 6 (begining at Sunday for the firſt of the 6) which is the fiteſt, that day muſt be Sabbath day: for as for the 7th day, we hould that to be aboliſhed: I anſwer, admit for argument ſake that the 7th day Sabbath is aboliſhed, which is more then euer they ſhall proue; let vs take them in their meaning, of the 6 dayes: yet it followeth not: for, this their arguing, is but a ſley begging of the queſtion, & that by taking that in their argument for granted, which they ſhould firſt haue proued, to wit, that ſome one of the 6 dayes muſt be a Sabbath: and then this being proued, in the next place they may conſider which of the 6 dayes is the fiteſt for the Sabbath, and that in Gods account: for things may be fit for an vſe in mans account, which God neuer ordeined to that vſe.

This their arguing is like in abſurdety vnto this, a man hath 7 ſonnes, concerning theſe, thus one may argue, the eldeſt ſonne is a Lawyer, becauſe he is the fiteſt of all the reſt: the eldeſt ſonne, is a Phiſitian, becauſe he is the fiteſt for a Phiſitian: and yet for all this fitneſſe, he is neither Lawyer, nor Phiſitian: the eldeſt ſonne is fiteſt for a gentleman, & yet he may be a beggar. Saul of all men preſent, was fiteſt to offer ſacrifice, & yet God neuer ordeined him to offer ſacrifice: ſo the Lords day, may in a ſenſe be ſaid to be the fiteſt for a Sabbath, and yet God neuer ordeined, it for a Sabbath: but theſe are idle things; firſt therefore let them handle their argument prouing that Chriſt hath ordeined any one, or ſome one of the 6 dayes; and then let them

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proue it ſhewing that the Lords day is fiteſt: when a man goeth into a glouers ſhopp, he muſt not vſe ſuch logicke as this, this paire of gloues is fiteſt for mee, therfore they are mine: he muſt firſt know if the glouer will parte whith them ſo or not: for there muſt be ſomething elſe beſides fitneſſe, or elſe you muſt goe whith out them: ſo firſt let them ſhew vs that Chriſt will haue one of the 6 dayes, and then let them ſhew which of the 6. hee will haue.

In the meane ſpace I will diſproue them, and ſhew that none of the 6 dayes are fit for a Sabbath: for 1. God without any repeale hath giuen a com. that theſe 6 dayes wee ſhould labour: Exod. 20.9. and therefore theſe 6 dayes are not fit any of them for a Sabbath. 2dly I will ſhevv that of all the 6 dayes, the Lords day is not fit for a Sabbath: and that becauſe Chriſt, and his Diſciples, vvith his approbation, trauailed on this day at leaſt 15 miles, vvhich vve knovv of, as hath bene proued out of Luk. 24.13.15.33.36. the vvhich hee vvould neuer haue done, if hee had iudged it fit for a Sabbath day. 3dly, S. Paul did voluntarily omit the keeping of the Lords day, vvhen he might haue kept it vvith thoſe Chriſtians at Antioch, for but a vvord ſpeaking, as hath bene ſhovvne out of Act. 13.14.42.43.44. vvhich Paul vvould not haue omitted, if he had iudged this Lords day fiteſt for a Sabbath. Wherefore none of the 6 dayes are fit in Gods account for a Sabbath, no not the Lords day it ſelfe: they muſt therefore bring ſome other & better argument, then this of fitneſſe, to proue the Lords day a Sabbath: of all our Lambes, thoſe vvhich are ſpotleſſe, are fiteſt for a ſacrifice, & yet no man muſt novv Sacrifice them.

2. I anſvver to their reaſon vvhereby this argument is proued: they proue the Lords day, to be fiteſt for a Sabbath day, becauſe certaine famouſe vvorkes vvere done therein, as 1. Chriſt roſe on it. 2. appeared on it. 3. the holy Ghoſt deſcended on it. 4. Peter preached, converted 3000. & Baptiſed them on it; 5. Paul preached on it 6. there vvas collections on it, and this reaſon is very plauſible with common people: But I deny that theſe things doe fit a day for a Sabbath day, in Gods account: (as for mans account, I regard not what he accountes,

or

or thinks fit in matters neceſſary to be obſerued vpon paine of damnation, & in matters of Gods worſhip) & I deſire them to ſhew vs, how they come to know Gods minde in this point; hath God at any time reuealed it, that ſuch actiones as are forementioned, ſhould fit the dayes wherin they were done, for Sabbathes? or hath the Church of God at any time, found out Sabbathes, or made choiſe of Sabbathes, by ſuch and the like actiones? or hath God left it to the liberty and vviſedome of men, to chooſe him out his Sabbathes, by ſuch like actiones? if none of theſe can be ſhovvne how dare they be ſo preſumptuous to affirme, that ſuch actiones doe fit the dayes vvherin they were done, for Sabbathes? mans reaſon, is a more blind thing, in the dueties of the firſt Table, then in the dueties of the ſecond Table, now the point of a Sabbath, is a matter of the firſt Table; dare men be ſo audaciouſly bould then vvith their reaſon & conſequences heere? yea, & ſuch poore reaſones, and friuolouſe conſequences? it ſtands not vvith the feare of God, and reuerence of Gods Majeſtie, to be ſo bould vvith God. I vviſh therfore, that men, eſpecially Miniſters, vvould make leſſe vſe of their reaſon & conſequences, and more vſe of the Scriptures and conſcience.

Further I anſwer, that if men will be directed by examples in the Scripture, for the erection & chooſing of dayes for publike ſolemnities, they ſhall find that ſuch famouſe actions, haue not cauſed thoſe very dayes, vvherein they vvere done, to be *holy dayes*, but God, and the Church, haue made choiſe of the next dayes after: Thus, God ended his vvorke of Creation on the 6th day, now he ſanctified the 7th day, which is the day after: & the Church Eſter. 9. did likewiſe; for thoſe Iewes, who had deliuerance from *Hamans* conſpiracy, on the 13th day of the moneth, they kept the 14th day of the moneth, the day after, a day of feaſting & ioye v. 17. & thoſe Iewes who had deliuerance on the 14th day of the moneth, they ſolemniſed the 15th day of the moneth, the day after v. 18. wherefore if they would follow the Church of the Iewes, then muſt they thinke, that theſe famouſe actiones, muſt be remembred, not on the day wherein they were done, the Lords day, but the day after it, on

Moonday,

Moonday, & this day muſt be our new Sabbath: or, if they vvill imitate God, and borrovv any light from him, then muſt they thinke that the day after all is done, muſt be the Sabbath; and as God ſet vp the 7th day, in remembrance of his vvorke of Creation on the 6 dayes, ſo they are to thinke that Chriſt (vvho in this pointe imitated God, as they ſay) ſet vp the 9th day of the vveeke, in remembrance of his worke of Redemption, done on the 6th, 7th, & 8th dayes of the vveeke: & ſo all thoſe notable actiones, ſhould betoken vnto vs, that Moonday is our nevv Sabbath day, it being the day after. We vvill be thought to grownd this Lords day vpon Scripture, & yet not follow either the example of God, or of the Church of God, recorded in Scripture; for we will not keepe the day after, but the very day, vpon which thoſe actiones were done.

SECT. XV.

An other of their arguments for the Lords day, to be a Sabbath day, is becauſe *on this day Chriſt roſe from the dead:* & this is in euery mans mouth, ſaying, why ſhould the Lords day be a Sabbath, doe you aske? why did not Chriſt riſe on this day? thus they argue ſo confidently, as if it could not be doubted of, but that the Reſurrection muſt needs raiſe vp a new Sabbath.

But herevnto I anſwer, by the like reaſoning, ſhewing that by as good reaſon as this is; we may haue euery friday & euery thurſday Sabbathes alſo: for friday, may not a man ſay thus, friday muſt be our Sabbath day; becauſe on this day, Chriſt ſuffered for vs on the croſſe, it is Chriſts *Paſsion* day: and can any aske why friday ſhould be Sabbath day, ſince it was Chriſts Paſſion day? for thurſday, may not a man ſay as much for it alſo? Thurſday muſt be our Sabbath day, becauſe on this day, Chriſt aſcended vp into heauen &c. Thus you ſee by like reaſon we may as well haue 3 Sabbathes in a weeke as this one of Lords day. If any ſhall obiect that the Lords day was the greateſt, & therfore moſt fit, that it before the other ij ſhould be the Sabbath; I anſwer, if we may compare them, friday vvas the greateſt; for on it Chriſt bore the vnſupportable vvrath of his father for vs, vvhich made him cry out, *my God, my God, why haſt thou*

forsaken me? but on the Lords day, there was onely Christs soule put into his dead body, & so reuiued againe, now it was agreater matter (as I think euery one will confesse) for the Diety, to support the humanity, on his Passion day, vnder that vnsupportable wrath of God; then to put his soule into his dead body, in his resurrection day.

2dly I answer, how come they by this knowledg, that they can say, that this day must be a Sabbath day, because Christ rose on it? is not this one of their audaciouse & presumptuouse assertiones, who are bold to affirme what they list, in the matters of Gods worship? suer I am the Scriptures say no such thing; nor doe they relate any such matter, when they speake of Christ his Resurrection. I find the Scriptures thus saying, that Christ died for our sinnes; & *rose againe* for our *iustification* Rom. 4. 25. where we heare, what vse we are to make of Christs resurrection, that is, that it vvas to iustifie vs; but vve no vvhere reade, that Christ rose, to make the Lords day a Sabbath day.

As for this action of Christs riseing on this day, can any man thinke, that God vvould raise vp nevv ordinances in his Church as this Lords day Sabbath is, by a bare *action*, vvithout a vvord of *institution* added to it? suppose vve that Christ at his last Supper, had onely brake the Bread; & giuen a morsell to this man, & a morsell to that man, without any words of institution added vnto this action, to declare vnto them what they should doe with the breade, and what vse they should make of it: and suppose he had onely giuen the Cup to this man to drinke, & to that man to drinke, and neuer said any thing vnto them, touching this Cup; tell me now, could the Apostles without a myracle haue knowne what vse they should make of this bread, & of this wine? Why so it is here, Christ rose vpon this Lords day, but neuer added any word of institution vnto it, to signifie vnto vs, that therefore he rose on this day, because his Church should keepe it for a Sabbath; how then I pray can any the patrones of our Lords day Sabbath, gather by their consequences, any thing from this bare action of Christs riseing on this day?

Nay let me come neerer, suppose the Iewes, had read it in the Scripture, that God himselfe Rested on the 7th day: but had

had neuer read it in the 4th com. that they ſhould imitate God, and Reſt on the 7th day alſo; how could they haue gathered, from that bare action of Gods Reſt on the 7th day, that they ought in conſcience to imitate God, & Reſt on the 7th day alſo, when God had added no com. or word of inſtitution vnto his owne Reſt for their direction? what, can men know Gods minde, without his *word* to teach it them? yis doubtleſſe, our nevv Sabbathairans can; a bare action, vvithout any vvord of inſtitution, is enough for them: had theſe but ſene Chriſt breake the bread onely, it had bene enough for them; or heard ſay, that God Reſted on the 7th day, theſe needed no more: it is enough they knovv thus much, that Chriſt roſe vpon the Lords day, they can convert this to their owne vſe well enough, to deceine the ſimple, & cooſine themſelues.

SECT. XVI.

An other argument they haue for the Lords day, and that is this; *If the Iewes kept a Sabbath in memory of the Creation, then much more ought we Chriſtianes to keepe a Sabbath in memory of the Redemption.* The reaſon hereof they ſay is this, becauſe the *worke of Redemption, is greater then the worke of creation.*

I anſwer firſt to their argument: & herein they haue altered the ſtate of the queſtion, by putting in the vvord *keepe* into their argument, in ſteade of the word *inſtitute* or *ordeine*: for our queſtion is not about the keeping of the Lords day, but about the inſtitution & ordination of the Lords day: let them therefore firſt proue that the Lords day vvas inſtituted once, & appointed by God for a Sabbath, & then they may ſaue themſelues the labour of prouing vnto vs, that vve muſt keepe it: for vve are not vnwilling to keepe it, if once it be proued to be a Sabbath: this is but a peece of their Sophiſtry to proue one thing, vvhen they ſhould proue an other.

Behold vvhat difference there is betwixt theſe ij Sabbathes; and the practiſe of the Iewes, & our practiſe: for there vvas an expreſſe commandement to the Iewes to keepe that Sabbath in memory of the Creation; but there can be no commandement ſhowne vs from Chriſt or his Apoſtles, for vs to keepe the Lords

day in remembrance of the redemption: wherefore we are not bound vnto this new Sabbath, as they were vnto the old Sabbath: for there is not the like reaſon: this ſophiſtry euery man may ſee.

I come now to their reaſon, they ſay the Redemption is greater then the vvorke of Creation: Herevnto I anſwer, to know vvhither it be greater or not, vvould coſt more labour then this their reaſon is worth, vvherefore for argument ſake, I ſuppoſe it is greater: but heere I demaund of them to whom it is greater? Whither it be greater vnto all men, or but vnto ſome men? their anſwer vvill be, that the vvorke of Redemption is greater vnto the elect, vnto the redeemed, and to thoſe onely vvhich haue faith: Well then, the Redemption is neither greater, nor great, nor any thing at all, to thoſe vvhich are not elected, not redeemed, and vvhich liue & dye vvithout faith; of theſe ij ſortes of people, the elect are the fewer number; the vnbeleeuers are the greater number: Well then, ſee how theſe things hange together; the thing they muſt proue, is that we Chriſtians, that is all we Chriſtians, euen euery one vvithin the pale of the Church that is baptiſed, all theſe ought to keepe the Lords day, for a Sabbath, in memory of the redemption, vvhen as the one halfe of theſe are not redeemed: and their reaſon to bind all & euery man, thus to keepe a remembrance of this redemption, is becauſe the vvorke of redemption is greater vnto ſome onely of theſe men: How abſurd is this, that euery man ſhould be bound to keep a ioyfull memory, of that thing, which doth belong but vnto ſome of them onely, as not to the one halfe of them! this is as if they would vndertake to perſwade not onely Engliſh men, but alſo Dutch men, & French men, to keepe a yeerly ioyfull remembrance vvith vs, for our deliuerance from the Spanyard in 88: Why, vvhat haue French & Dutch to doe vvith our deliuerance in 88? this concerned not them, it vvas not their deliuerance: ſo, vvhat haue ſuch to doe, to keepe a ioyfull remembrance euery Lords day, for the redemption, vvhen it belongeth not vnto them, they being vnbeleeuers, and ſuch as loue not the Lord Ieſus? Wherefore, they cannot preſſe this their new Sabbath of Lords day, by this their reaſon, vpon any but vpon ſuch

as

as they see by their fruits, doe alredy beleeue: such as doe not yet beleeue, vvhich commonly are the greater number, these are not tyed vnto the keeping of this Lords day: behold vvhat a Sabbath they haue then; to vvit, such a one, as onely the *fewer* number of the Church & Parish are tied to keepe it, as for the *greater* number of our Citties, Townes, & Parishes, these are not bound to keepe it: this their reason therefore doth bewray the idlenesse of the cause; for vve must haue such a Sabbath, as the *reason* of it doth belong vnto all, and to euery man, none excepted, and such is the Saturday Sabbath, vvhich is to be kept in memory of the Creation; now all & euery man hath a benefit by the Creation, and therefore all are bound to it, none excepted: but it is not so with the Sunday Sabbath: for a fewe onely haue reason to keepe it.

Yet further to discouer the vanity of this argument, since they vvill haue vs keepe a Sabbath in remembrance of the *Redemption*, I demaund of them, hovv often they vvould haue vs keepe a Sabbaah in memory of the Repemption, once euery 7th day, ofter, or seldomer? they vvill answer once euery 7th day: vvhy say I, that is *Iewish*, and sauoureth of *Iudaisme*, to obserue a 7th day: this they haue learned from the Iewish Sabbath; vvherefore, since they doe so abhorre Iudaisme & the 7th day Sabbath, vvhy doe they imitate the *Iewes* herein, and the 7th day Sabbath, by choosing a 7th day? the 7th day, is in imitation of Gods rest on the 7th day: and in memory of the Worlds creation, finished at the 7th day: but vve are Christians, and as they say, *all things are become new, old things are passed away*, vvell then, vve must now imitate *Christ* the Redeemer, as the Iewes did *God* the Creatour; and we must fetch light from the vvorke of *Redemption*, to know how often to keepe our new Sabbath, as the Iewes did by Gods direction from the vvorke of *Creation*.

If then we must imitate Christ the Redeemer, as did the Iewes God the Creatour, then must we trauaile too & fro vpon the Lords day, for so did Christ himselfe. 2. If we must fetch light, hovv often to keepe our nevv Sabbath, from the vvorke of redemption, as the Iewes did from the worke of Creation, then must we (since all things are become new) take vp a new ac-

count of time alſo, vve muſt no longer regard a 7th day, but now we muſt regard the third day: for, as God was ſixe dayes in the worke of creation & reſted the 7th: ſo Chriſt vvas three dayes in the worke of redemption, & roſe, & reſted the third day: on good friday; he ſuffred vpon the croſſe; on Saturday, & on a parte of the Lords day, he lay in the graue; ſo you ſee the vvorke of redemption, coſt Chriſt 3 dayes worke; vvherefore, if they vvill imitate Chriſt, they muſt keepe euery third day, for a Lords day, & for a new Sabbath; & ſo they ſhall keepe two Sabbathes in a weeke or thereabouts: & if they doe not thus, they may talke vvhat they vvill, that all things are become new; & that as the Iewes kept a Sabbath in imitation of God at the Creation, ſo vve in imitation of Chriſt in the redemption; but vvhere is their imitation of Chriſt? doe they trauaile too & fro, & follow their callings on the Lords day, as Chriſt did? & doe they keepe euery third day a Lords day, and Sabbath day, as Chriſt roſe vpon the third day? no ſuch matter.

Furthermore, whereas they ſuppoſe, that we haue as greate neede of a Sabbath, to keepe a memory of the Redemption, as the Iewes had of a Sabbath, to keepe in memory the Creation. I deny it: for God had giuen the Jevves, the Sabbath day and it alone, to keepe in memory his Creation, & therfore it vvas neceſſary, becauſe they had no other helpes: but for vs, & for the Redemption, vve haue two *Sacraments*, Baptiſme & the Lords Supper, to keepe in memory the Redemption, & theſe are helps enough, ſo as there is no neceſſity of a Sabbath day alſo, for the ſame end. *Doe this in Remembrance of mee*, ſo hereby then the Redemption ſhall be kept in memory, allthough vve haue no Lords day Sabbath at all. There is neede therfore to haue a Sabbath to keepe memory of the Creation, when there is no neede to haue one to keepe memory of the Redemption.

They haue alſo an other argument, as vaine as this paſt: thus, If God inſtituted a Sabbath in memory of the creation, then ſo did Chriſt inſtitute a Sabbath in memory of the redemption. But they cannot proue this conſequence, it is onely their naked affirmation; wherefore my bare deniall of it, ſhall be ſufficient,

vntill

vntill they proue it: you may ſee this argument further inciſted vpon, in my former booke, Pag. 48. others argue thus: the greater work muſt carry the honour of the day, &c. Anſ: the greater work may haue greater honour, though not of the ſame Kind: for the creation, may haue the *greate* honour of the Sabbath day, to remember it: and the Redemption, may haue the *greater* honour, of not one but two Sacramentes, to Remember it.

SECT. XVII.

An other argument for the Lords day they haue, & it is this; *the Authority of the Magiſtrate hath Commaunded it; and therfore we muſt keepe it, &c.* Let no man thinke I frame this argument of mine owne heade; for as I haue often heard common people vſeing it, ſo I haue bene vrged with it my ſelfe, by a diuine, and none of the meaneſt: neither neede they be aſhamed to heare of this argument in publike, which they doe vſe in priuate: I aſſure them, it is the beſt argument which they haue for the Lords day: none of all theſe paſt are like vnto it: for *euery ſoule muſt be ſubiect vnto the higher powers*, Ro. 13. 1. if therfore the Magiſtrate commaundeth vs to keepe it, we muſt keepe it.

To this argument I anſwer, 1. that our queſtion is not whither vve muſt *keepe* the Lords day, or not keepe it; but whither Chriſt hath inſtituted & *appointed* it for a Sabbath or not; let this be firſt proued, & then vve vvill be redy to keepe it, though this argument of Authority be wanting.

2. I anſwer, if this Lords day hath no higher authority then from the Magiſtrate, then doth it not bind conſcience ſimply & & by it ſelfe, but as all indifferent things doe which are commanded by the Magiſtrate: Yea, the Lords day it ſelfe muſt be ranked amongſt indifferent things, where of the Magiſtrate, may properly make Lawes: Yea whereas the Magiſtrate now commandeth the Lords day to be kept, if it hath no higher Authority then of the Magiſtrate, then hee may alter the ſolemnity of the day, from Sunday, to Moonday, to Tewſday, or to any other day of the weeke: Yea, & not onely alter it, but alſo at his pleſure nullifye it, & vtterly forbide keepeing of it any more.

And

And ſo the Tenour of your new Sabbath will proue but a fickle and inconſtant thing.

3. I anſwer, if our Lords day ſtandeth by virtue of the Magiſtrate, thē is it not kept by virtue of the 4th com. but by virtue of the 5th Com. for it is the 5th Com. that inioyneth obedience to our Superioures: wherefore, then muſt Miniſters no more preſſe the 4th Com. vpon the Lords day, but the 5th Com. they muſt no more ſay, Remember the Sabbath day: But now they muſt ſay, Honour thy Father, & thy Mother: when they would haue men ſanctify the Lords day. And people, they muſt no more ſay they keepe the Lords day in conſcience of the 4th Com. but in conſcience of the 5th Com. and thus alſo, ſhall the 4th Commandement be vtterly aboliſhed and out of all vſe in the Church.

This Lords day Sabbath then may be doubly conſidered of, as it is commaunded by God, or as it is Commaunded by the Magiſtrate; as it is commaunded by the Magiſtrate, ſo I doe no waies oppoſe it, let it ſtand ſo ſuch as it is in that reſpect, ſo long as the Magiſtrate pleaſeth, & as little while as hee pleaſeth: but I oppoſe our Miniſters onely, who ſay this Lords day ſtands by diuine ordination from God, & ſo intangle the peoples conſciences in this reſpect, making more Commandements (as we ſay) then tenn, or making Lawes to bind conſcience, where God maketh none. For by their collections & conſequences, they make, or ſay they finde that there was a *Law* of God for the Lords day, which is moſt falſe.

SECT. XVIII.

Thus vve haue anſwered to all their *Artificiall* arguments; & now we come vnto their *Teſtimonies*: the firſt whereof is *Gods bleſſing of this day*, & Gods *curſeing* of the profaners of it; & firſt of the former; ſay they, Gods bleſſing of this day, to the greate edification of the Church, is a ſigne that God approueth of this day.

Hereunto I anſwer, it is one thing for God to bleſſe *this day* & it is an other for him to bleſſe *his ordinance* in the day: Gods ordinance in the day, is preaching & praying, now God in mercy

mercy doth vſually bleſſe theſe ordinances of his, being conſcionably vſed, vpon any day *Sabbath* day, or *Lecture* day: now we muſt carefully diſtinguiſh betwixt Gods bleſſing of the day: vvherin theſe are performed, & Gods bleſſing of the ordinances them ſelues; they therfore miſtake things, that argue thus, that God bleſſeth the day, when they ſhould ſay, God bleſſeth his ordinances in the day: for it followeth not, that becauſe God bleſſeth his ordinances done in the day, that he therfore bleſſeth alſo the day & time, wherin theſe ordinances are done; no more then God bleſſeth the place wherin theſe ordinances are performed.

Let me ſhew you the vanity of this arguing by the like caſe; Gods bleſſing doth vſually accompany painfull labour; now ſuppoſe ſome profane Tradſman ſhould vvorke all day long vpon the Sabbath day, or Lords day, & finding at night his work to haue increaſed & thriuen in his hands; might he argue thus, God hath bleſſed this day vnto me for a workin g day, & therfore here after I ſhall vſe it for a working day; for Gods bleſſing vpon my laboures this day, is a ſigne that God approueth my action, & alloweth of it for a working day?

The other part of this argument, is that *God hath curſed the profaners of this Lords day*, and this is a ſigne that God approueth of the day. For we reade in *bookes*, ſet forth by ſome Diuins, of many remarkable iudgements of God, which haue befalne the profaners of the Lords day. Herevnto I anſwer, 1. that in controuercies about points of Religion, vve muſt not proue things, by the arguments of proſperity & aduerſity: for theſe are no certaine ſignes of Gods vvill and pleaſure; no man for certaine, *knowes loue or hatred, of all that is before them*, Eccl. 9. 1. vve muſt to the Scriptures in this caſe; for there God hath manifeſted his vvill; but you may perceiue they be almoſt out of breath, in as much as they are inforced to flye the Scriptures, and hale in any thing, that may helpe to make a noiſe, and put ſome culler vpon the matter before the ſimple. By this argument vve may conclude that the *Palatinate* his cauſe vvas naught, and the *Emperour* his cauſe vvas good; becauſe God croſſed the Palatinate.

2. We are to diſtinguiſh of the day, from the dueties in the day: now we may impute thoſe curſes of God, vvhich lighted vpon men on the Lords day, vnto their contempt of Gods ordinances of preaching and prayers performed in that day: it is rather to be thought, that God puniſheth the contempt of his ordinances, then the neglect of the day: for ſuch as profane the Lords day & come not at Church then to ſerue God, vvhen euery body doth ſerue God, it is a ſigne that they be ordenary contemners of Gods worſhip & ſeruice; moſt iuſtly therefore may God plague them for contempt of his ordinances, when they are growne to that height of impiety, that they dare ordenarily neglect Gods worſhip, yea and vpon ſolemne times alſo, appointed by the Church, and vvhen all men meete together to vvorſhip God; then to ſhew a contempt, is a greater ſinne then otherwiſe: ſo it is rather the contempt of Gods ordinances, then the neglect of the day, that God puniſheth.

3. Well nigh all men are perſwaded in their conſciences that the Lords day, is the Sabbath day inioyned by the 4th Comm. (albeit in trueth Saturday is the Sabbath day, & by the 4th Com.) now if men doe neither giue God the right day, through their ignorance, nor yet will giue God a wrong day, whereof they are notvvithſtanding well perſvvaded in their conſciences that it is the right day, then they ſinne againſt conſcience, *whatſoeuer is not of faith, is ſinne*, Rom. 14. 23. now it is iuſt with God to plague men, if they will neither giue him the 7th day for a Sabbath, nor the 8th day neither; for ſo they are guilty of the breach of the 4th Com. in that they giue God no day, no Sabbath; no not that day vvhich their conſciences tell them is Sabbath day; & thus God may puniſh them for a ſinne againſt conſcience, though not for the day ſake: and hereby it appeareth that their arguing is amiſſe, when they ſay that God puniſheth men for breach of the Lords day; for it is rather to be thought, that God puniſheth for other cauſes.

SECT. XIX.

Their ſecond argument fetched from Teſtimony, is from the *practiſe of the primitiue Churches*, after the Apoſtles: for, the Hiſtories

Hiſtories of the Church (ſay they) make mention, that they kept the Lords day conſtantly.

Herevnto I anſwer, 1. that it ſeemeth this practiſe, was not vniuerſall, & in all Churches, but onely in ſome places: or not in all times, but at ſome time onely: for *Mr. Perkins* vpon the 4th Com. affirmeth out of the Hiſtories of the Church, that *the Sabbath (meaning it of the Lords day Sabbath) was neglected of thoſe Churches which ſucceeded the Apoſtles, but afterwards it was renuined & eſtabliſhed by Chriſtian Emperours*: And for confirmation hereof, he alleageth his Author *Leo* and *Anton. Edict. of Holy dayes*. Whereby it appeareth, by the Hiſtory of the Church & alſo by confeſſion of M. Perkins, that this Lords day, vvas not kept in the primitiue Churches conſtantly, as now we keepe it, in our Churches; for it was not kept vntill Chriſtian Emperours eſtabliſhed it, now the firſt Chriſtian Emperour that enacted a Law for the Lords day, as farr as I can find, was *Conſtantine*, & this was about 300 yeeres after Chriſt; ſo that this Lords day, was not onely not kept by the primitiue Churches, but alſo it was not kept in all probability, not of 300 yeeres after Chriſt: ſo that they haue no greate cauſe to alleage the practiſe of the primitiue Church for their Lords day.

2. I anſvver, but admit the primitiue Churches had kept it conſtātly in all places, & at all times alwaies; yet there is a tvvofould keeping or ſolemnizing of a day; the one is the keeping it a *Sabbath day*; the other is the keeping of it for an *Holy day*: now I deny that they kept it for a Sabbath day; for, it is moſt likly that they kept it for an holy day, vvhich is more remiſe and ſlenderly kept then a Sabbath day: and this appeareth 1. by *Ignatius* in his Epiſtle to the *Magneſians* where he exhorteth both to the keeping of the Sabbath day, & alſo to the keeping of the Lords day, & both in one & the ſame page: novv it is not likly that Ignatius did exhorte his people to keepe two Sabbath dayes in a vveeke, the Saturday & Sunday; and therfore it is likely that the Lords day they kept it ſlenderly as an holy day. Againe, hee cales the Lords day there, the *Quene & Princeſſe* of dayes; where you ſee he left an higher roome for the Sabbath day, accounting it as the *King* & prince of dayes; & therfore it is likly

kept not the Lords day, as they did the Sabbath day. Yet further, it is to be noted, that Ignatius exhorting his people, to the keeping of both the Sabbath day, & the Lords day, he refuseth to giue that word vnto the Lords day, vvhich he giueth to the Sabbath day, & vvhich is most proper for a Sabbath day: for, in exhorting to the Sabbath day, he vseth this vvord *Sabbatizet*, but in exhorting to the Lords day, he changeth the vvord and vseth this vvord *celebret* ἑορτάζειν which in liklihood noteth a difference in the vse of these two dayes, the one being kept as a Sabbath, the other as a Festiuall day.

2. It appeareth by a law made by *Constantine*, as any may reade it reported, by M. *Fox* in his booke of Martyres, the new Edition pag. 93. thus; *The Sunday hee commanded to be kept holy of all men, and free from all Iudiciary causes, from markets, Martes, fayers, & all other manuall labours, onely husbandry excepted.* Where you see the workes of husbandry, as plowing & the like excepted, this might be done in those dayes, and in that Church, on the Lords day. Now Constantine was the most famouse defender of the Lords day, of any Emperour; & would he thinke you haue giuen men leaue to goe to plough & carte on the Lords day, if hee had esteemed it as a Sabbath day? no surely; for this is plaine contrary to the very letter of the 4th com. *In it thou shalt doe no manner of worke*: no not in *earing time* nor in *harueſt* Exod. 34. 21. wherefore since Constantine gaue leaue to plough & sowe, & the like workes of husbandry, on the Lords day; it is a manifest thing, that in his time, the Lords day was not kept for a Sabbath day, but rather as a light holy day: hereby it appeareth, that the patrones of the Lords day, haue little cause to glorie so much, in the law that Constantine made for the keeping of the Lords day holy.

3. It appeareth by this, that *Constantine* made a law, for the keeping holy of *Friday*, & of *Sunday*, both: the *Friday*, because of Christ his passion, & the *Sunday* or Lords day, because of Christs resurrection. For this see *Euseb: de vita Constant. lib. 4. Cap. 18.* and see *Sozom. lib. 1. Cap. 8.* these ij dayes were inacted in one & the same law, & in one & the same manner; whereby you see, that the Lords day vvas accounted in the primitiue Churches,

Churches, no more an holy day, then *Friday* was an holy day; now I truſt no man will think, that the primitiue Churches, kept Friday for a Sabbath day: no nor yet that they kept both theſe as Sabbathes, the Friday, & the Lords day; for ſo they ſhould haue kept ij or iij Sabbathes in a weeke. Thus you ſee their argument fetched from the practiſe of the primitiue Churches for the Lords day, will doe them no good.

SECT. XX.

Their third argument from Teſtimony, is the *conſtant practiſe of the Church, for many hundreth of yeeres togeather*: for (ſay they) the Church of God, hath kept this Lords day for a Sabbath, now this Sixtene hundreth yeeres, & vpwards; & can it be thought, that Gods Church ſhould laie in an errour ſo longe? what Sixetene hundreth yeeres?

Herevnto I anſwer, 1. that the Church of God hath not euer & in all places kept the Lords day; for *it was neglected of thos Churches, which ſucceeded the Apoſtles, vntill it was eſtabliſhed by Chriſtian Emperours*, ſo as in all porbability, it was not kept for 300 yeers by ſome Churches, as you haue heard quoted out of Perkins in the laſt Section before this.

2. In thoſe Churches where it was kept, it was not kept for a Sabbath, but as an holy day remiſly, and with workes of huſbandry done in it; & like as they kept their *Friday*, as we haue ſhowne in the former Section.

3. Since thoſe formoſt ages of the Church, it hath bene kept by all Chriſtian Churches being Romiſh, but as an other holy day, vntil *Luther*, and many yeeres ſince: for vntill Luther or thereabouts, our Church hath lyen buried in the Romiſh Church, as wheate in the chaffe; now it is vvell knowne, that the Church of Rome, doe hould & maintaine the Lords day, to be but a *Tradition* of the Church; and that it is to be kept but like an other holy day; & not by the 4th com. (& herein they are neerer the trueth then wee are) thus you ſee how the Church of *Rome* doth jumpe and agree vvith the Ancient Church in *Conſtantins* time; & how both in Conſtantins time, and in the Church of Rome ſince, vntill Luthers time, the Lords day, hath

kept not the Lords day, as they did the Sabbath day. Yet further, it is to be noted, that Ignatius exhorting his people, to the keeping of both the Sabbath day, & the Lords day, he refuseth to giue that word vnto the Lords day, vvhich he giueth to the Sabbath day, & vvhich is moſt proper for a Sabbath day: for, in exhorting to the Sabbath day, he vſeth this vvord *Sabbatizet*, but in exhorting to the Lords day, he changeth the vvord and vſeth this vvord *celebret* ἑορτάζετω which in liklihood noteth a difference in the vſe of theſe two dayes, the one being kept as a Sabbath, the other as a Feſtiuall day.

2. It appeareth by a law made by *Conſtantine*, as any may reade it reported, by M. *Fox* in his booke of Martyres, the new Edition pag. 93. thus; *The Sunday hee commanded to be kept holy of all men, and free from all Iudiciary cauſes, from markets, Martes, fayers, & all other manuall labours, onely huſbandry excepted.* Where you ſee the workes of huſbandry, as plowing & the like excepted, this might be done in thoſe dayes, and in that Church, on the Lords day. Now Conſtantine was the moſt famouſe defender of the Lords day, of any Emperour; & would he thinke you haue giuen men leaue to goe to plough & carte on the Lords day, if hee had eſteemed it as a Sabbath day? no ſurely; for this is plaine contrary to the very letter of the 4th com. *In it thou ſhalt doe no manner of worke*: no not in *earing time* nor in *harueſt* Exod. 34. 21. wherefore ſince Conſtantine gaue leaue to plough & ſowe, & the like workes of husbandry, on the Lords day; it is a manifeſt thing, that in his time, the Lords day was not kept for a Sabbath day, but rather as a light holy day: hereby it appeareth, that the patrones of the Lords day, haue little cauſe to glorie ſo much, in the law that Conſtantine made for the keeping of the Lords day holy.

3. It appeareth by this, that *Conſtantine* made a law, for the keeping holy of *Friday*, & of *Sunday*, both: the *Friday*, becauſe of Chriſt his paſſion, & the *Sunday* or Lords day, becauſe of Chriſts reſurrection. For this ſee *Euſeb: de vita Conſtant. lib. 4. Cap. 18.* and ſee *Sozom. lib. 1. Cap. 8.* theſe ij dayes were inacted in one & the ſame law, & in one & the ſame manner; whereby you ſee, that the Lords day vvas accounted in the primitiue Churches,

Churches, no more an holy day, then *Friday* was an holy day; now I truſt no man will think, that the primitiue Churches, kept Friday for a Sabbath day: no nor yet that they kept both theſe as Sabbathes, the Friday, & the Lords day; for ſo they ſhould haue kept ij or iij Sabbathes in a weeke. Thus you ſee their argument fetched from the practiſe of the primitiue Churches for the Lords day, will doe them no good.

SECT. XX.

Their third argument from Teſtimony, is the *conſtant practiſe of the Church, for many hundreth of yeeres togeather*: for (ſay they) the Church of God, hath kept this Lords day for a Sabbath, now this Sixtene hundreth yeeres, & vpwards; & can it be thought, that Gods Church ſhould laie in an errour ſo longe? what Sixtene hundreth yeeres?

Herevnto I anſwer, 1. that the Church of God hath not euer & in all places kept the Lords day; for *it was neglected of thos Churches, which ſucceeded the Apoſtles, vntill it was eſtabliſhed by Chriſtian Emperours*, ſo as in all porbability, it was not kept for 300 yeers by ſome Churches, as you haue heard quoted out of Perkins in the laſt Section before this.

2. In thoſe Churches where it was kept, it was not kept for a Sabbath, but as an holy day remiſly, and with workes of huſbandry done in it; & like as they kept their *Friday*, as we haue ſhowne in the former Section.

3. Since thoſe formoſt ages of the Church, it hath bene kept by all Chriſtian Churches being Romiſh, but as an other holy day, vntil *Luther*, and many yeeres ſince: for vntill Luther or thereabouts, our Church hath lyen buried in the Romiſh Church, as wheate in the chaffe; now it is vvell knowne, that the Church of Rome, doe hould & maintaine the Lords day, to be but a *Tradition* of the Church; and that it is to be kept but like an other holy day; & not by the 4th com. (& berein they are neerer the trueth then wee are) thus you ſee how the Church of *Rome* doth jumpe and agree vvith the Ancient Church in *Conſtantins* time; & how both in Conſtantins time, and in the Church of Rome ſince, vntill Luthers time, the Lords day, hath

beene accounted but as an holy day; the contrary whereto cannot be ſhowne, thus you ſee what account the Churches haue made of the Lords day, vntill Luthers time, vvhich is a matter of fiften hundreth yeeres.

And now let vs come vnto the times ſince Luther: If we ſhall take a ſuruey of the Reformed Churches in France, & the lovv Countries, it is apparant that they haue kept it remiſly, like an holy day, not like a Sabbath day; ſauing that, in the Low Countries, at this time, it is more ſolemnly kept, much what as ſolemnly as we in England keepe it now; but they haue not kept it ſo ſolemnly, vntill now of late yeeres, as within this 7 or 10 yeeres, or thereaboutes, as is well knowne.

Come we then vnto our owne Church, which is the moſt famouſe Church for keeping of the Lords day of any other: I demaund how long our Church of England, hath kept this day, ſo zealouſly as now it doth? it is well knowne by men of yeeres, that can but remember 40 or 50 yeeres agone, that then the Lords day was not kept, as it is now: I ſpare to make a Catalogue, of the ordenary workes of mens caleings, then done on the Lords day, publikly, & frequently; I cannot remember 40 yeers paſt, and yet in my time, I can remember ſuch ordenary workes done, generally of all ſortes of men, as are no Sabbath day workes I am ſuer; but for the particulars, I referr you to the memory of men of greater age & more yeeres.

Thus I haue briefly giuen you a ſuruey, of the times & ages of the Church, & how the Lords day hath bene in account & in practiſe, from the Apoſtles times, vntill now with in theſe 40 or 50 yeeres, & hitherto it hath not bene kept like a Sabbath day; how then can the patrons of the Lords day, boaſt that it hath bene kept as a Sabbath in the Churches, conſtantly, for Sixetene hundreth yeeres? & whereas they aske by way of admiration, is it poſſible that the Church of God ſhould lye in an errour ſo long! what 1600 yeeres! they bewray their owne errour & ignorance to ſpeake ſo; for I haue ſhowne, that the Church, neuer accounted it, or kept it for a Sabbath day but for an holy day, remiſly, for 1500 or 1600 yeeres together.

But admit that our Church, or ſome in our Church rather, haue

haue accounted the Lords day, for a Sabbath day, by the 4th com. for this 40 yeeres or 50 yeeres, make they such a wonder, that a Church may lye in such an errour, as this is, as if it were vnpossible? what will they then say vnto the Churches, that succeeded the Apostles, that neglected the Lords day all together for a matter of 300 yeeres, vntill it was reuiued by Christian Emperours, as we haue formerly proued? why may not our Church, or some in our Church rather, err in thinking the Lords day, to be a Sabbath, when it is not: as well as those Churches, which succeeded the Apostles, did err (as these men thinke that patronag the Lords day) in thinking the Lords day was not to be kept at all? if they might err for 300 yeeres togeather, may it not be thought possible for our new Sabbatharians to err for 40 or 50 yeeres together? Besids, it is not the Church of God, that hath erred so long; it is the errour only of our nevv Sabbatharians, who haue erred from their cradle, & they thinke therfore that the whole Church of God hath also euer bene in errour with them, from the Apostles dayes, vntill now: indeed, they would faine make the world beleeue, that all Gods Church, hath euer bene of their minde for the Lords day, but you see they are foulely beguiled, thers no such matter, it is but their dreame, when they awake they will see better.

It is to be lamented to see, how by this golding conceipt, that the Church of God hath euer constantly kept this Lords day for a Sabbath, since the Apostles, they haue ledd the world after them; and now they haue bred such a firuent zeale of the Lords day, in the hearts of many men, as that they thinke it no lesse then blasphemy, for a man to say any thing against it, as they hold it.

But since they haue alleaged vnto vs the practise of the Church; I wish they would stand to their owne argument, and that they would subscribe vnto it, that vve are no otherwise bound to the Lords day, then can be proued the primitiue Churches practised it: for then should not all Churches be bound to keepe the Lords day; but some might keepe it, that pleased so to doe; and other Churches might omit the keeping of it, vvho pleased not to keepe it: for so vvas it in the primitiue

Churches;

Churches; ſome kept it, but otherſome kept it not, no not for 300 yeeres together, as vve haue proued in the Section before this: Then alſo, ſhould not thoſe Churches vvhich doe keepe it, keepe it as a Sabbath, but as an holy day, remiſly, ſo as they might make hay, in Hay ſeile; and reape their corne, in harueſt; and plough their Lands, in Wheate ſeile, vpon the Lords day; for ſo did the primitiue Churches in Conſtantins time, they did their vvorkes of husbandry on the Lords day. But ſome in our Church, are growne more ſtrict, then euer the primitiue Churches were, and yet theſe are holden the pureſt Churches, we muſt doe no worke in Hay-ſeile, Barley-ſeile, Harueſt, nor Wheate-ſeile, & all in conſcience of the 4th com. if vve ſhould imitate the primitiue Churches in theſe dayes, either by neglecting the Lords day altogether, as ſome of them did; or by doeing the vvorkes of huſbandry on the Lords day, as otherſome of them did, theſe our Miniſters, who vſe more zeale then knowledge, would damne vs to the pit of hell for it.

To conclud this Section, vvhereas Miniſters haue formerly & frequently, abuſed the Churches of God deceaſed, & ſlaundred them, by fathering this their errour vpon them, as if they had bene of their minds, keeping the Lords day for a Sabbath, vvhich is falſe as you ſee: hereby they haue vvronged the dead, yea, thoſe pure primitiue Churches of God, & made thē ſpeake vvhat they neuer thought, to the boulſtering vp of a late ſprung vp errour; an errour of 40 or 50 yeeres old, by ſome in our Church; & of 7 or 10 yeers old, in ſome other Churches: they muſt conſider alſo hovv many thowſand ſoules they haue ſeduced, partly by this golding tale, of the conſtant practiſe of all Churches; and for time to come let theſe things be reformed, that ſo thoſe primitiue Churches be no more abuſed, nor our Chriſtian auditours deluded.

SECT. XXI.

All this while you haue heard their Teſtimonies alleaged for the Lords day to be a Sabbath; now at laſt, let me haue leaue to alleage ſome Teſtimonies, *againſt* the Lords day, for being a Sabbath: and here in, I will not produce you Diuines of the loweſt

lowest ranke, but such onely as are of the formost ranke, & of the chiefe Diuines, that haue wrote.

I.

My first Testimony, shall be that recorded by *M. Perkines* on the 4th com. in his first volume, in the order of the Causes of Salvation and Damnation pag. 48. which before I touched vpon, where caleing the Lords day by the name of Sabbath, he thus writeth: *The observation of the Sabbath, was neglected of those Churches, which succeeded the Apostles, but after wards was established by Christian Emperours, as a day most apte to celebrate the memorie of the Redemption.* And for this, he quoteth his Author, *Leo and Anton. Edict. of holie daies.*

Here it is to be noted 1. that this Testimony, is not of what some priuate persones did, or thought of the Lords day, but what was done by an wholl Church; yea by Churches, in the plurall number. 2. The thing recorded of these Churches is, that they neglected the observation and sanctification of the Lords day Sabbath. 3. The time is to be noted, how longe they continued, without obseruation of the day; and this is gatherable to be about Three hundreth yeeres: for it is said, it was neglected vntill it was established by Christian Emperours: now it is well knowne, that the first Christian Emperour, that made any Decree for the honourable & Religiouse observation of the Lords day, was *Constantine*, who liued about 300 yeeres after Christ. 4. The last thing remarkable, is to consider what Churches these were which so neglected the Lords day; they were not any of those later Churches, who were corrupted, with the dregges of popery; but they were the most ancient the primitive Churches, and so the most pure Churches. Thus farr of my first Testimony, whereby you haue seene, what opinion these Ancient Churches, held of our Lords day Sabbath, for the first 300 yeeres.

II.

My second Testimony shall be to shew, what esteeme the Church of God had of our Lords day, in the time of *Constantine*, at vvhat time it flouriished most. *Constantinus Imperator concessit Rusticis, ut diebus Dominicis agrorum culturæ, prout ipsi viderint*

fore neceſſarium inſervirent. In Cod. tit. 12. *de Feriis.* Which Decree *M. Foxe* recordeth, in his booke of Martyres, at the end of the firſt booke, in the tene firſt perſecutions pag. 93. in the laſt Edition: and pag. 105. in the old Edition, thus: *Conſtantine commanded the Sunday to be kept holy of all men, and free from all Iudiciary cauſes, from Markets, Martes, Fayers, & all other mannall labours, onely huſbandry excepted.* The which Decree *M. Brerewood* in his Treatiſe of the Sabbath, againſt *M. Byfield* thus reporteth, that *Conſtantine the Great licenced the Country people by his Decree, freely (libere liciteq; are the words of the Conſtitution) to attend their ſowing of graine, ſetting of Vines, & other huſbandry on the Lords day.*

Now, would Conſtantine (thinke you) aſſiſted vvith the advice, no doubt, of his lerned Clergie, haue giuen free licenſe & liberty, vnto his Subiectes, to haue followed their vvorkes of huſbandry, as ploughing, and the like, on the Lords day, if thoſe times had iudged the Lords day, to be a Sabbath day by diuine inſtitution, and to be ſanctified in conſcience of the 4th Commandement? Why, the 4th com. directly forbiddeth all ſeruile labours, ſuch as are ploughing, carteing, ſowing, ſetting and the like; they could not be ſo voide of reaſon therefore, as to giue liberty, yea, and that *freely*, to doe ſeruile vvorkes, and laboriouſe on the Lords day, if the Lords day had in their iudgment, ſtoode by virtue of the 4th Com. as many now a dayes faine it.

We heare now a dayes, much ſownd of that famouſe Decree, of *Conſtantine*, made for the ſanctification of the Lords day: but, behold vvhat it was, hee required none other ſanctification of it, then we now a dayes, make of our common Holy dayes, *S. Mathew*, S. *Johns* day, & the reſt, if ſo much: for, then it was not vnlawfull, to plough on the Lords day. What therefore if I ſhould ſay, that the Lords day is not of Gods ordination; and therefore we may lawfully & ſafely, plough, & ſowe our Lands in Wheate-ſeile, mowe our graſſe, and make haye in haye-ſeile, reape our Corne, & worke in harueſt, euery Lords day? vvhy may I not be as free from cenſure, as Conſtantine, and the Church in his time? vvhat ſay I more, then was then *decreed*, and eſtabliſhed by *law*? yea, and that by Conſtantine, who was the

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moſt holy Emperour, and beſt patron of the Lords day, that euer Prince was.

An other Teſtimony is a Decree of *Conſtantine* recorded by *Euſebius de vita Conſtant.* lib. 4. cap. 18. and alſo by *Sozom.* lib. 1. cap. 8. vvherein hee decreed by one & the ſame law, without any difference making, that all his Empire, ſhould ſanctifie both the *Friday*, and the *Sunday*; the day before the Iewes Sabbath, & the day after it; The Sunday, becauſe of Chriſt his *Reſurrection*; The Friday, becauſe of Chriſt his *Paſſion*. Loe here then were two dayes in a weeke ſanctified, the Friday & the Sunday, and that without difference: Now who that readeth this, can thinke that the Church in Conſtantins time, kept the Sunday or Lords day as a Sabbath, vnleſſe he ſhould abſurdly thinke, that they kept two Sabbaths in a weeke, the Friday & the Sunday? it is more likely, that they kept them both but as we keepe ſome light holy dayes. Nor did the memory of the *Reſurrection* exalte the Lords day any higher, then did the memory of the *Paſſion* exalte the Friday. Thus you ſee in what eſteeme the Church of God had the Lords day, in Conſtantins time.

III.

My third Teſtimony, ſhall be that whereof we reade in *Socrates* his Eccleſiaſticall Hiſtorie lib. 5. cap. 21. vvhere he thus writeth: *The drifte* (ſaith he) *of the Apoſtles, was not to lay downe Canons & Decrees, concerning Feaſtes, & holy daies; but to become paternes vnto vs of piety, of good life, & Godly conuerſation.*

Whereas there is greate contention at this time, to proue the Lords day to be a Sabbath day, inſtituted in the new Teſtament, by Chriſt & his Apoſtles; this Hiſtorian, will determine the controuercy for vs, if we will be guided, by the iudgement of thoſe primitiue Churches: for hee ſaith plainly, that the Apoſtles made no Decrees, concerning Holy dayes; of which number the Lords day is one; and what he ſaith here of the Apoſtles, the ſame alſo in the ſame Chapter, he ſaith of *Chriſt*, namely, that hee made no law, for the Church to celebrate the feaſt of *Eaſter* &c. Thus you ſee, it is the iudgement of *antiquitie*, that neither Chriſt nor his Apoſtles, did euer appoint *Eaſter* day, vvhich is the Lords day, nor any other dayes, to be ſanctified for Sabbaths.

I deny not for all this, that thoſe times gaue any reſpect vntō the Lords day, and other Holy dayes; but this onely I deny, that they ſanctified this Lords day, as Diuinely inſtituted, and appointed by Chriſt or his Apoſtles; but rather, as from the ſame authority, from & by which, they ſanctified other holy dayes of the Saints, to wit, from & by the Tradition of the Church.

IV.

My fowrth Teſtimony, ſhall be the iudgment of *S. Auguſtine*; who in his 118 Epiſtle *de feſtis diebus* thus writeth; *But as for thoſe things which we obſerue, by Tradition, & not by wrighting, we vnderſtand them to be giuen, either by the Apoſtles themſelues, or by approued Councells &c. As the anniuerſary celebration of the Lords Paſſion, the Reſurrection, & the Aſcention &c.*

In vvhich paſſage, vve note theſe particulars. 1. That *S. Auguſtine* accounted the Sanctification of the Lords day, to be a thing receiued by *Tradition*. 2. That its inſtitution, was not to be founde in the Scriptures: for he ſaith, *which we obſerue by Tradition, not by wrighting &c.* 3. That *S. Auguſtine* was doubtfull & vncertaine, vvhither the obſeruation of the Lords day, vvere a Tradition receiued from the Apoſtles, or from Councells. 4. That *S. Auguſtine* rekoneth the Lords day, being the *Feaſt* of the *Reſurrection*, to be of no better, nor higher authority, then are *Good Friday*, & *Hallow Thurſday*, the Feaſts of Chriſts Paſſion & Aſcention. We may as well therefore, by S. Auguſtins iudgement, ſanctify euery Friday, and euery Thurſday for Sabbaths throughout the yeere, as euery Lords day: for they haue all three the ſame originall, & ſelfeſame grownd & Authority: for, they be all Traditions, & vnwritten Traditions, and doubtfull, whither from the Apoſtles or from Councells.

By the way, ſince S. *Auguſtine* knew no Scripture, for the ſanctification of the Lords day for the Sabbath, how cometh it about, I maruaile, that many in our dayes, haue found out ſo many Scriptures for it? vve haue now this text of Scripture Ioh. 20. 19. 26. witneſſing, that Chriſt did often appeare vnto his Diſciples on this day. Another Text we haue for it Act. 20. 7. where S. *Paul* preached a ſermon at *Troas* on this day. An other Text we haue found out 1. Cor. 16. 2. vvhere there was a col-

collection for the poore on this day. And yet an other Text we haue Reuel. 1. 10. where this day is called the *Lords day*. I marvaile S. Auguſtine, and his times, ſhould be ſo ignorant, as not to ſee theſe textes, as warrantable inſtitutions for the Lords day, to become a Sabbath, ſince wee ſee them, and ſay they are ſo cleere to proue the point. Shall I tell you mine opinion? it is this; I ſuppoſe, they that firſt ſet their witts on worke, to finde a Diuine inſtitution for this Lords day, they ſawe nothing but Tradition of the Church for it, as for the reſt of Holy dayes; but miſeliking this, they iudged it better, to haue it ſtand by a Diuine ordinance; and therefore, haue vſed their witts, to wreſt theſe Scriptures thitherwards; ſo now, they haue fathered the matter all vpon God: and made this Lords day a Diuine ordinance, to get the more honour vnto it: this durſt not S. *Auguſtin* doe; but he more ingenuouſly, plainly confeſſed it to be, as indeed & in trueth it is, A Tradition of the Church, & of equall authority, for its ſanctification, with *Good Friday*, *Hallow Thurſday*, & other *Holie daies*.

To conclude, well we may make of the *Lords day*, what eſteme we vvill; but yet you ſee, it is but a Tradition, (a Popiſh Tradition) & as this vvas the Iudgement of S. Auguſtine, ſo you ſhall ſee it confirmed by others alſo by & by. Now if it proue but a Tradition then may vve conclud, that all Romiſh rubiſh, is not as yet cleane ſwept out of the *Reformed* Churches.

An other Teſtimony of *S. Auguſtine*, I finde in his vvorkes *contra Adimant: cap. 16.* vvhere he thus vvriteth; *For we alſo doe celebrate both the Lords day, & the Feaſt of Eaſter, & certaine other feſtiuall daies: but we obſerue not the times, but onelie the things ſignified by or in thoſe times &c.* Loe here, S. Auguſtine ſaith, they kept the Lords day indede in his time, & in that Church: but how? they kept it much like as they kept other Holy dayes, and feſtiualls: for ſaith he, *non tempora obſervamus*, we regard not the times &c. I, but did the Lords day, ſtand by the ordinance of Chriſt, then S. Auguſtine would haue regarded the time: for he muſt haue regarded that very day, if Chriſt had ordained it: & did the Lords day, ſtand by virtue of the 4th Com. then S. Auguſtine muſt haue obſerued the time: for the day & time, to

wit, the Seauenth day, vvas no leſſe inioyned in the 4th Com. then reſt from laboures, & holy excerciſes: how can men that worke on the Lords day Sabbath, be ſaid to rob God of his time, if the time be not to be regarded? it is more then manifeſt therfore, that S. Auguſtine, & the Church of God in his time did not beleeue it, that the Lords day, vvas inſtituted by Chriſt; or that it was to be ſanctified by virtue of the 4th Com. I could alleage other Teſtimonies out of S. Auguſtine, to the ſame effect, but theſe are ſufficient.

V.

Soe much for the iudgement of the Auncients, & the Primitiue Churches, for the firſt 400 yeeres & vpwards: I come now vnto our later times. My 5th Teſtimony then, ſhall be that of *Peter Martyr* cited by *Marlorate* in his Commentaryon, 1 Cor. 16.2. who thus writeth, *Like as the Sabbath day, was celebrated by the Law, in memory of the Creation; ſo is now the Lords day in vſe, in memory of the Reſurrection: but when this chang & alteration was made, we haue it not expreſsed in the Scriptures:* and then againe, a little beneath ſaith he; *Neither are we therefore to be accuſed as obſeruers of dayes & times, as if we placed more holineſſe in one day then in an other: for we aſsemble, rather on the Lords day then on any other day, onely for ciuill reſpectes, & for the order of the Church.* It is plaine then, that this Holy man accounted the Lords day, to be an ordinance of the Church onely, and a *ciuill* thing, & kept onely for order ſake: he knew of no Diuine inſtitutiō for it, nor of any 4th com. belōging vnto it; nor thought he that there was any difference to be made, betvvene the Lords day, & other dayes of the vveeke, in any reſpect vnto Chriſts inſtitution of it: for he ſaieth expreſly, that it is not found in the Scriptures vvhen the Lords day vvas ſet vp: how then vvill men doe to proue, the Lords day, to be of Diuine inſtitution?

VI.

My 6th Teſtimonie, ſhall be that of *Brentius in Leuit.* 23.2. recorded by *Doctour Bownde* in his booke of the Sabbath Pag. 109. thus ſaith he; *The kepeing Holy of the Lords day is not commanded by the Authoritie of the Goſpell, but rather receiued into*

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vſe by the publique conſent of the Church. And a little after, thus againe, *The obſeruation of the Lords day is proffitable, & not to be reiected; but yet it is not to be accounted for a Commandement of the Goſpell, but rather for a Ciuill ordination.* Then this, what can be more plainly ſpokē? *Brentius* ſaith, the Lords day, hath no authority for it in the Goſpell, & that it is but a *Ciuill* ordinance; but many now a dayes, vvould make vs beleeue (if we were ſo credulouſe) that it hath authority from Chriſt & his Apoſtles; and that it is a *Diuine* ordinance. Should I haue called it *a Ciuill ordinance*, albeit I know aſſuredly it is no better, how ſhould I haue bene rated for it, & reuiled by ſome Miniſters! But I am glad I am not the firſt that haue ſo called it, nor am I alone in this opinion.

VII.

My 7th Teſtimony, ſhall be that of *Caluine* on Galat. 4. 10. where he thus writeth, *When wee now a daies obſerue a difference of daies, we doe not put any bonde or tie, of neceſſitie vpon mens conſciences; we make no difference of daies, as if one day were more holie then an other, we place no religion in them; but we onely prouide for order & concorde* &c. I but had *Caluin* held, the Lords day to haue bene of Diuine inſtitution; he vvould haue placed religion in its obſeruation: & there had bene more in it, then to haue kept it onely for *order ſake*, & for *peace* ſake, &c. Yea, had he iudged this day, to ſtand by virtue of the 4th Com. he would, & muſt haue made a difference of dayes, accounting one day, to vvit, the 7th, more holy then the reſt; yea, he muſt haue put a bond, & tye of neceſſity, vpon mens conſciences: for it is neceſſary that the 4th Com. ſhould be obeied.

Againe, ſee *Caluin* on Coloſſ. 2. 16. vvhere he thus writeth: *We obſerue no daies, as if there were any Religion in holy daies, or as if it were vnlawfull to worke in them, but we haue reſpect vnto policie & order, not vnto daies.* Thus ſpeaketh *Caluine*, of all holy dayes in generall, both the Lords day, & others, ioyning them all together. His iudgement is direct for our purpoſe, that this holy day of the Lords day, together with other holy dayes, are ſanctified but for order ſake, & with reſpect vnto gouernment: and further he ſaith plainly, that it is no vnlawfull thing, for a man to

doe

doe the workes of his calling, on the Lords day: how pregnant is hee for our purpose?

VIII.

My 8th Testimony, shall be that of *Zanchie* on the 4th com. Thesis. 1. who there doth plainly affirme it, that *the Apostles left the Lords day, at libertie to the Church; & that we are not tied to sanctifie it, by any tie, or bond of conscience &c.* And for confirmation of this his iudgment, in the same place he giues his reason also: thus *Zanchie.*

IX.

My 9th Testimony, shall be that of *Vrsinus* in his Catech. on the 4th Comm. pag. 637, vvhere he thus vvriteth; *The Sabbath is twofould: one of the old Testament, which was tied to the 7th day, & its obseruation was necessarie, and the worship of God. The other of the new Testament, and this dependeth on the libertie of the Church, who chose the first day of the weeke, for certaine causes; & it is to be obserued for order sake, but without any opinion of necessitie.* Thus you see the iudgment of *Vrsinus* was, that the Lords day, or first day of the weeke, is at the pleasure of the Church for its sanctification: And Moreouer, that there is no *necessitie* to sanctifie it: surely, *Vrsine* did not beleeue, as many with vs doe, that Christ and his Apostles, raised vp the Lords day for a Sabbath; nor yet, that the 4th com. had any thing to doe with it. But it matters not what *Vrsinus* his iudgement was, nor *Caluines*, nor *Zanchies* & the rest, we haue some Ministers, that haue bene zealouse preachers for, and Patrones of the Lords day Sabbath, they haue preacht for it, & they will preach for it; they haue erred, & they will err; they haue misled the people, & they will doe so still; they haue resolued, to liue & to dye in it, they will preach for it (they say) as long as they liue.

X.

My 10th Testimony, shall be that of *Paræus* in his Comment: on the Romanes cap. 14. pag. 1512. vvhere he maketh this his third *Hypothesis*, saying, *The Holie daies of Christianes, remaine free & at libertie, so as they may be altered, and changed from one day vnto an other, by the Church* &c. And by and by he addeth two reasons amongst others; one is this, *because neither Christ nor his*

his Apoſtles, did determine any certaine holy daies to his Church, but left them at libertie. The other is a Teſtimony of *Auguſtine* in his 118. Epiſtle, ſaying, *All theſe things are at libertie, in their obſeruation. Totum hoc genus rerum liberas habet obſeruationes.* Here *Pareus* ſaith plainly, that neither our Sauiour Chriſt, no nor his Apoſtles, did determine of any certaine holy dayes for his Church, but left it to liberty: ſo then, they did not ſet vp the Lords day for a Sabbath, as many hold & beleeue among vs. Yea, he citeth S. Auguſtine to haue bene of the ſame iudgement alſo; ſaying, that the obſeruation of theſe things, are at our liberty.

XI.

My 11th Teſtimony, ſhall be that of *Chemnitius*, in his *Examen Conſ. Triden: de diebus feſtis pag. 151.* who thus writeth; *The Apoſtles aſſembled on the firſt day of the weeke to breake breade & to heare the word Act. 20. 7. & they gaue Almes 1 Cor. 16. 2. becauſe, on the firſt day of the weeke, Chriſt roſe from the deade Mark. 16. becauſe therefore of the reſurrection, that day was iudged the more fit, for Church aſſemblies, in the new Teſtament: yet for all that, did not the Apoſtles ordaine, by any law or precept, the obſervation of that day, with any opinion of neceſſitie, tying mens conſciences, vnder the new Teſtament; but the obſervation thereof was free and at libertie, and for order's ſake.* Here you ſee, *Chemnitius* citeth thoſe very textes, out of which many in our dayes, think to proue the Lords day to be a Sabbath, to wit, Act. 20.7. and 1 Cor. 16.2. yea moreouer, he nameth the *Reſurrection*, as the occation of Church aſſemblies on that day: & yet for all theſe, as things of no moment, to proue the Lords day to be of diuine ordination, he concludeth, that the Apoſtles did neuer ordaine the Lords day to be ſanctified, as a thing neceſſary, and tyeing mens conſciences; but that ſtill, its obſervation remained at liberty, as a thing indifferent to be kept or not kept; were it not for order ſake, to auoide confuſion, leſt men ſhould aſſemble ſome on one day, ſome vpon an other, without regard of the ordinãce of the Magiſtrate &c. You ſee then, how this Authour eſtemeth the ſanctificatiõ of the Lords day, but as a thing *indifferent.*

Againe, *Chemnitius* in his *Loc. Theolog: de Lege Dei, & quarto*

præcepto, pag. 55. thus writeth; *The Apostles tooke the first day of the weeke, Act. 20. 7. 1 Cor. 16. 2. in which Christ rose, but not with this opinion, that like as God at the Creation, sanctified the 7th day &c. So Christ by his resurrection, did sanctifie the first day of the weeke, that it should be observed vpon necessity of Salvation &c.* & by & by againe he thus saith, *that the Apostles might admonish vs, that the Lords day in the N. Testament, is to be kept, not with that necessity as the Sabbath day was in the Law; but at libertie, only for order & decency sake &c.* In which words, besids that he concludeth, that the Lords day is a thing of indifferent nature: he layeth downe an other remarkable thing, to wit, that whereas the patrones of this new Sabbath doe affirme, that like as God at the Creation, did sanctifie the 7th day, in memory of the Creation; so Christ, did sanctify the 8th day, or first day of the weeke, in memory of the Redemption: the quite contrary doth *Chemnitius* affirme here, saying, *but not like as God at the Creation sanctified the 7th day; so Christ at his resurrection sanctified the first day of the weeke:* these two, which they make to agree in similitude, hee plainly saith, are a dissimilitude.

XII.

My 12th Testimony, shall be that of *M. Perkins*, in his Exposition vpon Reuel. 1. 10. his third volume pag. 239. where he thus writeth; *It is commonly thought (saith he) that the Iewes Sabbath, was changed into the Lords day, by Christian Emperours, longe after the ascention of Christ; but it is more consonant to the new Testament, to hold, that Christ himselfe was the Author of this change; & then he brings his iij textes to prove it.* 1. Cor. 16. 2. Act. 20. 7. Ioh. 20. 19. 26. In which passage, *M. Perkins* yeeldeth it, to be the *common opinion* according to the Histories of the Church, to thinke, that the Lords day, was not in vse, for a longe time after Christ, vntill Christian Emperours raised it vp, as elsewhere he speakes out of Leo: and Anton. Edict. of holy dayes: which was a matter of 300 yeeres; the which bewrayes the nouelty and the weakenesse of this new Sabbath: for had it bene any of Christs newv ordinances, as vvere *Baptisme*, & the *Lords Supper*, can vve thinke, it vvould haue bene forgotten so soone? vvhat, that the very next Churches vnto the Apostles, shold so quickly forget it!

To

To mende the matter, happily ſome vvill ſay, that howbeit M. Perkins doth graunt, it was the common opinion, ſo to thinke of the change, yet he addeth, that it is more conſonant to the New Teſtament, to hold, that Chriſt himſelfe changed it, & ſo that Chriſt was the Author of this Lords day. I grant indeed he ſaith ſo, and indeauoreth to proue it to be ſo, & that by iij Textes of Scripture; but then the queſtion ſhall be, whither M. Perkins iudged, that it cold be proued by theſe Textes, to be a neceſſary, & vndoubted trueth, or but a contingent & probable thing: Now that he held & was of opinion, that it was but a probable trueth, and ſomwhat likely onely, himſelfe elſe where ſhall expound himſelfe: for this purpoſe, ſee his *Caſes of Conſcience*, and ſecond Volume pag. 106. vvhere the holy man, ſpeaking to the conſcience, of this new Sabbath, durſt not ſpeake perẽptorily, as of a thing certainly & infalliblie true, but tremblingly as it were, repeating ouer his doubtfull ſpeeches, three or fowre times, in 6 or 8 lines writing: theſe are his words; *The Sabbath day in the new Teſtament (in all likelihood) is tied to that we cale the Lords day; & that (as I take it) by Chriſt himſelfe. The reaſons thereof are theſe, 1. the Sabbath of the new Teſtament is called the Lords day, Reuel. 1. 10. now I ſuppoſe (for in theſe points ſtill wee muſt goe by likelihoods) it is called the Lords day, as Chriſts laſt Supper, is called the Lords Supper* &c. And then his ſecond reaſon is taken out of 1. Cor. 16. 2. and his third out of Ioh. 20. 19. Now in prouing the Lords day, to be the Sabbath; he vttereth theſe doubtfull ſpeeches in theſe fewe lines, 1. in all likelyhood. 2. As I take it. 3. I ſuppoſe. 4. For in theſe points, we muſt ſtill goe by likelyhoods. Surely, had there bene any ſound and prouing arguments, to be fetched out of theſe iij Textes Reuel. 1. 10. 1. Cor. 16. 2. & Ioh. 20. 19. 26. M. Perkins would neuer haue gone ſo doubtfully to worke by *ſuppoſitions, thoughts*, and *likelihods*, as here he doth: So then it is manifeſt, that when M. Perkins ſaid, it is more conſonant to the tenour of Scripture, to hold, that Chriſt altered the Sabbath, & ſo inſtituted the Lords day, that he ſpake theſe vvords not as of a certaine & infallible trueth, but as of a doubtfull & diſputable point. The Lords day Sabbath then, by M. Perkins iudgement,

when he had made the moſt, and beſt of it that he could, is but a probable thing, a mere likelihood, vncertaine whither euer Chriſt inſtituted it or not; now tell me is it meete, that Chriſtian people, ſhold be preſſed in ſermones, to ſanctify this Lords day, & that vpon *certaine* paine of damnation if they faile; when it is *vncertaine* whither it be of Chriſts inſtitution or not? iudge of the matter good reader.

To conclud, how euer, this is plainly yeelded by M. Perkines, that if we will borrow light from the Hiſtories of the Church, it is the *common* opinion of ſuch as are acquainted with them, that the old Sabbath was noe throwne downe, nor the Lords day Sabbath ſet vp, vntill long after Chriſts aſcention, vntill a matter of 300 yeeres after Chriſt. And ſo much concerning the teſtimony of M. Perkins.

XIII.

My 13th Teſtimony, ſhall be that of *Doctour Prideaux*, in his Treatiſe of the Sabbath day, where he thus writeth: *where is there (ſaith he) any the leaſt mention, of ſurrogateing the Lords day, into the roome of the Sabbath day?* pag. 140. and againe, *where (ſaith he) is there amonge the Euangeliſts or Apoſtles, any diſtinct inſtitution of the Lords day? yea, where is the text wherby you can neceſſarilie proue it, if you ſhould deale with an aduerſarie, with whom you muſt deale punctuallie, & not by prayer & intreatie?* pag. 143. and againe, *as for an inſtitution of the Lords day, whither expreſſed, or gathered by conſequence, let him ſhew it that can finde it.* pag. 144.

In which vvords, this learned & great Divine, plainly denieth the Lords day, to be of Chriſts ordination; and affirmeth, that it cannot be ſo much as collected out of the Scriptures.

XIV.

My 14th and laſt Teſtimony, ſhall be that of *M. Brerewod* in a learned Treatiſe of his lately come forth, againſt *M. Byfield* on the Sabbath day, who in pag. 37. thus writeth: *You will ſay* (ſaith hee) *the celebration of the old Sabbath, was tranſlated to*

the

the first day of the weeke: translated? by whom? by any commandement of God? where is it? it is certaine there is none. And therefore the solemnity of the Lords day, was not established iure Diuino, by any commandement of God; and consequently, to worke on the Lords day, is for certaine, no breach of any Diuine commandement.

Hereby we may see, that a man may worke on the Lords day safely, without the danger of sinne: and how ably and sufficiently M. Brerewod hath managed this point against M. Byfield, his worke shall speake for it selfe.

To the like effect, I might here adde the Testimony of *M. Broad*, of *Gomarus de Orig. Sabbat.* and of *Riuetus in Decal.* all late writers, against the Lords day Sabbath also, as is well knowne.

XV.

I thought here to haue surceased, and wrote no more for matter of Testimony; but time, and further serch, haue ministred vnto mee, yet an other cloude of witnesses: for I shall yet further sett before your eyes, the Testimonies, of sondry lerned Diuins; of two Godly Martyrs; and of the Church and state of England, assembled in Parliament; all, with one ioynt consent testifying, that the Lords-day-Sabbath, is not of Diuine institution.

My 15th Testimony then, shall be that of *Zwinglius ad Coloss. cap. 2. pag. 515.* who thus writeth: *The Sabbath, so farr forth; as it is Ceremoniall, is abolished; and therefore, now wee are not tied or bound, vnto any certaine times.* Where you see, the iudgement of *Zwinglius* is, that now, we are not tyed vnto the sanctification of any dayes or times; and consequently, that we are not tied vnto the sanctification of the Lords day. And this is that which elsewhere I haue said, admit this errour, that the old Sabbath day is a Ceremony and abolished, and farewell all Sabbaths: for we can find no other Sabbath then that, neither in the Old, nor yet in the New Testament.

XVI.

XVI.

My 16th Testimony, shall be that of *Melanchthon* in his Loc. Commun. De potestate Ecclesiastica, seu de clavibus: who thus writeth; *The Church, at the begining appointed the Lords day, and certaine other Holy daies, that there might be certaine times for instruction. But these ordinations, ought not to be superstitiously understood: For they are no necessary partes of Gods worship; but they are in verie deede* ἀδιαφόρα *things of an indifferent nature, which out of the case of scandall, may be omitted, without sinne. Therefore, vnto these Traditions, we owe obedience in regard of scandall; but out of the case of scandall, our consciences are free & at libertie.* In which Testimony, you see, *Melanchthon* affirmeth these things of our Lords-day-Sabbath. 1. That it is a *Tradition*: They therfore who preach so for the Lords day Sabbath, they are Patrones of old Traditions: they doe but defend, vphould, & maintaine Traditions: and why may they not aswell preach for other Popish Traditions, as for this? And further, if the Lords day proue but a Tradition, then it appeareth, that all Romish Reliques are not as yet abolished out of the Reformed Churches. 2. That that Church which instituted the other holy dayes, the same Church instituted the Lords day Sabbath: and consequently, the Lords day Sabbath, & other Holy dayes, are all of equall & like authority. 3. Whereas hee saith, that the *Church* appointed the Lords day, thereby it appeareth, that it was not the appointemēt of Christ & his Apostles, but of the Church after them. 4 He affirmeth, that the obseruation of the Lords day, is but an indifferent thing, so as (if authority be not offended) our consciences are free & at liberty, vve neede not sanctify it. 5. For any man to esteeme better of the Lords day, then as of an indifferent thing, he affirmeth it plainly to be *Superstition*. Hovv many thowsands then of superstitiouse people & Ministers, haue we now in this Kingdome?

XVII.

My 17th Testimony, shall be that of *Hemingius* in his *Enchiridion class. 3 cap. 12. pag. 366.* who thus writeth: *Traditions, are rites, which are said to be deliuered without Scripture, either of the Apostles, or of the Holy Fathers after the Apostles: of which kinde*

are the Baptiſme of infants, & the obſeruation of the Lords-day. Here *Hemingius* affirmeth, 1. that the Lords day, is a *Tradition* of the Church. 2. That there is no Scripture, for the obſeruation & ſanctification thereof. The Lords day then is but an vnwritten tradition, A Popiſh Tradition: preach for it as long as they liſt, they doe but preach for Popiſh Traditions.

XVIII.

My 18th Teſtimony, ſhall be that of *Baſtingius* in his Commentary on the Catechiſme, & on the 4th Com. pag. 455. where he thus writeth: *In that the Lords day, & certaine other daies, alloted for the hearing of Sermones, are ſtill retained & obſerued, therein wee differ farr from the Iewes; and we doe nothing againſt the Doctrine of the Apoſtle, forbidding difference of daies. For, the obſeruation of the Lords day, differeth from the Iewiſh Sabbath; in that it was not lawfull for the Iewes, to omit, or to change the Sabbath of the 7th day, by reaſon of the expreſſe Command of God. But the Chriſtian Church, whither it doth allote the firſt day, or any other day, doeth it ſauing their libertie to doe otherwiſe.* In which paſſage, we may learne theſe things from *Baſtingius*. 1. That the *Church* hath alloted the Lords day, or Firſt day. 2. That the Church may either wholly omit the Sanctification of the Lords day; or change it vnto an other day. And that it is at the liberty of the Church, to doe otherwiſe in this pointe, then they now doe, if they pleaſe.

XIX.

My 19th Teſtimony ſhall be that in the *Harmony of Confeſſiones, de feriis* &c. pag. 168. and, in the *Appendix*, at the latter end of the booke. Where it is thus recorded: *But we teach, that Traditions are not to be condemned, which command nothing contrary to the Law of God, and haue ſome politicall end, to wit, which are made for this purpoſe, that things may be done in the Church, in order; of which ſorte are the Traditions of Holy dayes, as of the Lords day, the Natiuity, & the reſt. Theſe things, we willingly retaine in our Churches, as things indifferent, which out of the caſe of ſcandall may be omitted lawfully.* Here we may note theſe particulars. 1. That the Sanctification of the Lords day, is no better then a *Tradition*. 2. That the Lords day, and Chriſtmas day, are both

both of like authority. 3. That the Lords day, is a thing indifferent.

XX.

My 20th Testimony, shall be that of the lerned *Minister*, and Godly *Martyr* of Christ, *M. William Tyndall*, who suffred Martyrdome, in the dayes of King Henry the VIII. as we finde it in his workes, bound with the workes of *M. John Fryth*, & *Doctour Barnes*, all iij in one Volume: *Will. Tyndall*, in his Answer to Sir Thomas Moores Dialogue, pag. 287. where hee thus writeth: *And as for the Sabbath, we be Lords ouer the Sabbath, & may yet change it into the Monday, or into any other day, as we see neede; or may make euery Tenth day Holie day, onelie, if we see a cause why. Neither was there any cause to chang it from the Saturday, but to put a difference betwixt vs & the Jewes: Neither need we any Holie day at all, if the people might be taught without it.* Thus we see *M. Tyndall* was of iudgement, that the Sabbath or Lords day, is of no higher nature, then that the Church may freely alter and chaunge it, hither and thither, at their plesures: And that the Church may aswell keepe Monday for the Sabbath day, as Sunday or the Lords day.

XXI.

My 21th Testimony, shall be that of an other lerned *Minister*, & godly *Martyr* of Christ, *M. Iohn Fryth*, vvho also suffred Martyrdome for the Gospell, in the dayes of King *Henry* the viijth; as vve finde it in his vvorkes, bound together with the vvorkes of M. W. *Tyndall*, & Doctour *Barnes*. Iohn *Fryth*, in his Declaration of Baptisme, pag. 96. vvhere he thus writeth: *Our forefathers, which were in the begining of the Church, did abrogate the Sabbath; to the intente, that men might haue an ensample of Christian libertie &c. How be it, because it was necessarie, that a day should be reserued in the which the people might come together, to heare the word of God, they ordained, in steade of the Sabbath, which was Saturday, the next day following, which is Sunday. And allthough they might haue kept the Saturday, with the Iewes, as a thing indifferent, yet did they much better to ouersett the day, to be a perpetuall memorie, that we are free, & not bound to any day: we are in a manner as superstitiouse in the Sunday, as they*

were

were in the Saturday: yea, and wee are much more madd: for the Iewes haue the word of God, for their Saturday, ſith it is the 7th day, & they were commanded to keepe the 7th day ſolemne: & wee, haue not the word of God, for vs; but rather againſt vs: for wee keepe not the 7th day, as the Iewes doe, but the firſt day, which is not commanded by Gods law. And by & by againe he addeth. *He that thinketh that a man ſinneth, which worketh on the Holy day, if he be weake or ignorant, he ought better to be inſtructed, & ſo to leaue his hould. But if he be obſtinate & perſeuere in his ſentence, hee is not of God, but of the Deuill: for, hee maketh ſinne, in ſuch things, as God leaueth free.*

In which paſſages of Mr. *Iohn Fryth* we may obſerue theſe remarkable things 1. How the Godly Martyr affirmeth, that our forefathers, did ordaine and appoint the Sunday, for an holy day: ſo then, Chriſt & his Apoſtles did not ordaine it. 2. Hee affirmeth, that now (the Sabbath day, to wit, the old Sabbath day being aboliſhed) wee are free, and not bound to ſanctify any day at all: & ſo conſequently, we are not tied to ſanctify the Lords day. 3. He affirmeth, that ſuch as ſo zealouſly doe ſanctify the Sunday, or Lords day, they are in ſo doeing, no better then *Superſtitious*. 4. He affirmeth, that they who ſo zealouſly ſanctify the Lords day, they are beſides theire right wittes, or become frantick and *madd*: & his reaſon thereof is this; becauſe they practiſe that, for which they haue no ſcripture, or word of God, but rather the word of God is againſt them. We haue ſome Miniſters, not aſhamed to tell their people, they will giue their liues for the Lords day Sabbath; but heere you ſee, two worthy, lerned, & Godly *Miniſters*, and *Martyres*, to wit, Mr. *Tyndall*, and Mr. *Fryth*, who did not ſay only they would, but did alſo giue their liues for Gods trueth; theſe men you ſee, would neuer haue giuen their liues, for the Sunday Sabbath: for they would not ſo much as ſpend their breathes for it, or ſpeake a good word of it, but altogether againſt it. 5. Saith Mr. *Fryth*, hee that thinketh, that a man ſinneth, by working on this Holy day, or Lords day, if he obſtinatly perſeuereth in the ſame opinion, he is not of *God*, but of the *Deuill*: & that becauſe, he maketh a ſinne, where God maketh none.

If this be ſo, how many in this Land, who profeſſe themſelues the Miniſters of God, are notwithſtanding of the Deuill. For, they make the people beleeue, that they ſinne, fearefully, and damnably, if they doe any ſeruill worke on this holy day, the Lords day: let this ſpeech, of the lerned and Godly Miniſter and Martyr, be well obſerued.

XXII.

My 22th Teſtimony, ſhall be the iudgement, of the Lords *Spirituall, & Temporall*, with the *Commons*, aſſembled in Parliament, in the fifth yeere of *Edward* the Sixte; In an Acte intituled, *An Act for the keeping of holy daies &c.* In which Statute, it is thus inacted. *It is not to be thought, that there is any certaine time or definite number of daies, preſcribed in holy Scripture; but that the apointment, both of the time, & alſo of the number of daies, is lefte by the Authoritie of Gods word, to the liberty of Chriſts Church, to be determined & aſſigned, orderlie in euery Country, by the diſcretion of the Rulers & Miniſters thereof, as they ſhall iudge moſt expedient. Be it therefore enacted, by the King our Soueraigne Lord, with the aſſent of the Lords Spirituall, & Temporall, & the Commons, in this preſent Parliament aſſembled, that all the daies hereafter mentioned, ſhall be kept holie daies &c. That is to ſay, all Sundaies in the yeere, &c. S. Mathew, S. Mark, S. Iohn Baptiſt, S. Peter, S. Iames &c.* Then a prouiſo is added. *Prouided alwaies, & it is enacted by the Authoritie aforeſaid, that it ſhall be lawfull to euery Huſbandman, labourer, fiſher man; & to all & euery other perſon or perſones, vpon the holie daies aforeſaid in Harueſt, or at any other times in the yeere, when neceſſitie ſhall require, to labour, ride, fiſh, or work any kind of work, at their free wills & pleſures; any thing in this Act to the contrarie in any wiſe notwithſtanding.*

Theſe things are remarkable in this Statute, 1. That our Sunday or Lords day, was by theſe Law-makers, rekoned to be of no higher, nor other authority, then are the other holy dayes of the Apoſtles, as *S. Mathews, S. Marks, S. Iohns* dayes, and the reſt. 2. That the Sunday or Lords day, is ordained by the *Church* and *State*, for a Sabbath day, or holy day: & that it is at their liberty, to doe in this matter, as they ſhall iudg moſt conuenient. 3. A moſt remarkable thing in this Statute for our

purpoſe,

purpoſe, is that the Lords *Spiritnall*, and *Temporall*, with the *Commons*, and ſo conſequently the Church of England, were cleere of iudgment, & openly in this Act profeſſed it, that our Sunday, or Lords-day-Sabbath is not of Diuine inſtitution: for they declared it, whilſt they ſaid, *it is not to be thought, that there is any certaine time, or definit number of daies, preſcribed in the holy Scriptures*: ſo then, there is no Scripture for the Lords day. Againe, *But that the apointment, both of the time, and alſo of the number of daies, is left by the Authoritie of Gods word, to the libertie of Chriſts Church, & to the Rulers thereof to be determined*: ſo then, thers no Diuine inſtitution for the Lords day.

SECT. XXII.

Hauing finiſhed my anſwer touching the Lords day Sabbath; for a concluſion of this Chapter, I purpoſe to ſpend a few words in this Section, by way of Admonition, & dehortation, from Superſtition, voluntary religion, & will-worſhip: the which, as I direct it vnto all men, whome it may concerne, ſo in a ſpeciall ſorte, I apply it vnto ſuch patrones of the Lords day Sabbath, as haue alredy made head againſt my former booke, & with greate zeale haue ſcandalized it among the people, & ſo occationed this booke: by name Mr. *Hutchinſon*, Mr. *Benton*, Mr. *Furnace*, Mr. *Gallard*, Mr. *Yates*, Mr. *Chappell*, Mr. *Grenewod*, Mr. *Stinnet*, Mr. *Iohnſon*, & Mr. *Ward*. Theſe men obſtinatly perſiſting in their erroniouſe & falſe doctrine, after ſufficient meanes of conviction, ought to take theſe things into conſideration.

Firſt touching the *Admonition*; by the whole diſcourſe touching the Lords day, alredy finiſhed, thou maieſt ſee Chriſtian reader, that there is no footeing or grownd in the word of God, to make the Lords day a Sabbath: wherefore I doe hereby admoniſh, both Miniſters and people, and deſire them to take knowledge of it henceforth, that this their zealouſe ſanctifying of the Lords day, in conſcience of the 4th com. & of Chriſt his inſtitution, it is no better before God, & with wiſemen then *Superſtition*, and *needleſſe* religion: for when men will doe that in Gods ſeruice, & in obedience vnto God, the which hee hath no where commanded them, what is this but a needleſſe religion

and ſuperſtition? when men cannot ſhew Gods will for that they doe, then it muſt follow that it is of their owne *willes*, & ſo their religion in that point is a voluntary-religion, and a *will-worſhip*. Let me not be miſtaken, the Lords day may be conſidered as an ordinance of God, or as an ordinance of man: as it is ignorantly conceiued to be an ordinance of God, in this ſenſe only I ſpeake againſt it; but as it is an ordinance of man, that is, as it is commanded by the Magiſtrate, & ſo at his will and pleſure, to continue it or diſcontinue it, in this regard I haue nothing againſt it: ſo much for the Admonition.

I come now vnto the *Dehortation*: my firſt reaſon diſſwaſiue, is becauſe we hate Superſtition & will-worſhip in others: how doe we beare againſt our aduerſaries the Papiſtes, becauſe of their ſuperſtitiouſe Traditiones, and Religion of will-worſhip! and can we ſee an errour in them, and cannot we ſee the ſame errour in our ſelues! had we bene wiſe for our ſelues, we might haue ſeene this errour long agone; for they haue often admoniſhed vs in their writings againſt vs, telling vs, that our Lords day is but a *Tradition* from the fathers, and a Tradition of the Church; & herein (giue the deuill his right, as they ſay) they haue ſpoken moſt truly, albeit we haue giuen deafe eare vnto them, & laboured to ſhifte it of: and will we condemne them for will-worſhip, & ſuperſtition, & practiſe the ſame our ſelues? well, heare what S. Paul ſaith, *therefore thou art inexcuſable, O man, whoſoeuer thou art that condemneſt: for in that that thou condemneſt an other, thou condemneſt thy ſelfe: for thou that condemneſt, doeſt the ſame thinges* Rom. 2. 1. Many Miniſters, thinke them ſelues farr enough of, from ſuperſtition & *will-worſhip*, whilſt in the pulpit, they can cry out againſt the ſuperſtition of Papiſts, when as indeed and in trueth, themſelues are euen then, very Papiſtes in this point, & greate patrones and maintainers of ſuperſtition & will worſhip: wherefore, let them reforme themſelues or elſe let them be ſilent touching Papiſtes, you haue ſeene it proued by good Authority, that the Lords day is but a Tradition of the Church, & ſhall we retaine Popiſh Traditiones? will theſe Miniſters be ſtill patrones, and ſupporters, of vnwritten Traditiones? I would hope better of them.

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My ſecond reaſon diſſwaſiue, is becauſe we ſhall all *leeſe our labour*, in the Sanctification of the Lords day; vve ſhall labour in vaine: For, if we like ſeruants, will be doeing of ſuch vvorkes, as our Maiſter neuer appointed vs, doe vve thinke our Maiſter vvill thanke vs, yea & reward vs for them? you haue heard, that *God* neuer commanded vs, to ſanctify the Lords day, by the 4th Com. & that Chriſt neuer appointed it, in the New Teſtament, if therefore we will be hallowing of the Lords day, thinke you that *God* will reward you for it, or that *Chriſt* vvill thanke you for it? many men that are honeſtly diſpoſed, & of ingenuouſe minds, being miſled by ſome Miniſters, they leeſe ſome yeeres their Hay in the field; ſome yeers their corne in the field, & all of conſcience, thinking it a duety for them ſo to doe, rather then to labour on the Lords day: & many others, keepe the Lords day very ſtrictly, both priuatly & publikly, erroniouſly miſperſwaded, that that text, Iſa. 58.13. inioyneth thē ſo to doe: but is not all this Labour in vaine? God neuer commanded it, Chriſt neuer appointed it, neither will God, or Chriſt euer reward it: nay, God may anſwer them thus, *who required this at your hands?* Iſai. 1.12.

My third reaſon diſſwaſiue, is becauſe God hath manifeſted his diſlike of ſuperſtitiō, in many paſſages of his Holy word: ſee Deut. 12.32. *Whatſoeuer I command you, take heede you doe it: thou ſhalt put nothing thereto, nor take ought therefrom.* Here you ſee, that God will haue nothing added to his worſhip & ſeruice: *Thou ſhalt put nothing thereto*; ſaith the Text: but now the Patrones of this Lords day, haue put ſome thing thereto: for they haue *put* the Lords day, vnto the 4th Com. of God: a moſt dangerouſe & preſumptuouſe attempt, & ſuch as they can neuer anſwer before God; nay they cannot iuſtifie it before men, by good argument; how then ſhall they be able to ſtand before God? think they to *add* an other day, to Gods Com. and iuſtifie it before God, by ſuch their friuolouſe conſequences, as they vainly pretend to be neceſſary conſequences? let Miniſters thinke of this & that ſeriouſly too, & let thē doe it in time alſo.

In the New Teſtament God hath reuealed himſelfe this way alſo, *If any man ſhall adde vnto theſe things, God ſhall adde vnto*

him the plagues that are written in this booke, Reuel. 22.18. If Christ vvas so carefull, that nothing be added to this parte of his will wrote by S.Iohn in his Reuelation, no doubt he hath the same care, of all partes of his will in the New Testament; wherfore, let our Ministers that are Patrones of our new Sabbath, thinke of this Text also; for when they say & teach the people, that Christ instituted & appointed the Lords day (which is false; for Christ neuer instituted it, as appeareth by my answer vnto all their arguments) in so teaching the people, they doe add vnto the New Testament & they add vnto Christ his institutiones, a day which Christ neuer instituted: thus they haue added vnto Christ his ordinances of *Baptisme*, & the *Lords Supper*, they hau added vnto these I say an other ordinance, that is none of Christs, which is the *Lords day*: now let them heare their doome without repentance; *God shall add vnto them the plagues that are written in this booke*, of the Reuelation: and one plague I finde there written, which is a plague of plagues, it is hell fyer, *to haue a parte in the lake, that burneth with fyer & brimstone, which is the second death*, Reuel. 21.8. I know they sleite & contemne mee, & think if they can so carry it with the people, as they may but saue their credits with them a while, they hope to quench mee for euer, I being but one, and such a vile one in their eyes: wherefore I haue taken vnto me more helpe, now I haue God on my side & Christ on my side, & they shall defend me against these men; and these men must know it now, or shall will they nill they hereafter, that they dispised not me, but God & Christ; and that now they haue mett with their Master, God will deale with them, & if they will be adding vnto God, God will adde vnto them.

You haue an other Text also Numb. 15. 39. *that ye may Remember all the Commandements of the Lord, & doe them: & that yee seeke not after your owne heart, nor after your owne eyes, after the which ye goe a whoring*. Where we see, how God detesteth to haue mens deuices, brought into his worship; he calleth it a *whorish tricke*: to hould the Lords day, to be commanded by God, or instituted by Christ, when it cannot be proued, it is to goe a *whoring* after their owne heart, & after their owne eyes.

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An other Text you haue Mark. 7. 7. 8. *But they worſhip me in vaine, teaching for doctrines the commandements of men: for ye lay the commandement of God a parte, & obſerue the Tradition of men*: a like Text you haue Iſa. 29. 13. 14. 15. where a *woe* is denounced vpon the people, whoſe feare towards God, was taught by the precepts of men. *And their feare towards mee was taught by the precepts of men.* Whereas the former Text ſaith, yee lay the commandement of God aparte: how true this is of theſe 10 Miniſters forenamed, who reiect as Iewiſh & Ceremoniall, the Lords Sabbath, expreſly commanded in the Morall Law; let all men iudge: for doe they not lay this *Commandement* of God a parte, which inioyneth moſt directly the 7th day Sabbath? this by the way; but the words that belong vnto our purpoſe are theſe, *teaching for doctrines the commandements of men.* The Lords day Sabbath, it is a doctrine taught frequently and bouldly; but it is no commandement of Gods; and therfore it muſt be onely a Commandement of men. The next words for our preſent occation, are theſe; *and obſerue the Tradition of men.* That the Lords day is a *Tradition* of the Church, not onely Papiſts auowch it: but alſo diuerſe of thoſe Authores which I haue cited againſt the Lords day, doe expreſly affirme it, that the Lords day is but a Tradition: and all of them ſay, that it is but an ordinance of *men*, and a Commandement of *man*, yea ſo much the wholl *Church* confeſſed in the dayes of *K. Edward.* ſo then in kepeing it, & in preaching for it, you keepe the *Tradition* of men, & preach for A Tradition of man: And ſo alſo, they that are afraide to tranſgreſſe the Lords day, & to worke in it, this their *feare* toward God; it is *taught by the precepts of men*; for God hath left no precept for the Lords day, the breach whereof we neede be afraide of. Heare then the doome, that belongeth vnto ſuch needleſſe religion, all this their worſhip it is a vaine thing, *In vaine doe they worſhip mee &c.* Yea, there belongeth a woe vnto ſuch worſhip, & this is the reward of it, *woe vnto them &c.* Iſa. 29. 15.

The laſt Text that I will mention, is Colo. 2. 23. *which things haue indeed a ſhewe of wiſedome, in voluntary Religion; or in will-worſhip.* Iudge now good reader, if I doe them any wronge, to

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rekone the Lords day, as a limme of this voluntary Religion, & as a branch of will-worſhip: for if they cannot ſhew vs where God hath commaunded it, then it is a voluntary thing, and of mans owne will; and therfore may be called a voluntary Religion, & a will-worſhip: happely there may be, in the eyes of ſuch as haue bene nuſled vp from the cradle, in this ſuperſtitiouſe practiſe, *a ſhewe of wiſedome* in it, as the Text ſpeaketh: But if S. Paul may be iudge, *they are things of no value* as he ſpeaketh in the ſame Text. Wherefore ſince God hath in all theſe Textes of Scripture, manifeſted his diſlike of Superſtition, let this be enough, to diſſwad euery man from the practiſe of it: And that ſo much the rather, becauſe the vphoulding of this day, is the iuſling & ſhouldering out, of the Lords *Sabbath day*, mentioned in the 4th Com. ſo as the words of our bleſſed Sauiour, are true againſt them, ſaying, *well ye reiect the commandement of God, that ye may obſerue your owne Tradition*, Mark. 7. 9. For, they trample downe the Lords *Sabbath day*, that they may keepe their owne *Lords day*.

My 4th reaſon diſſwaſiue, is becauſe by the vphoulding of this Lords day Sabbath, the ſacred Scriptures, & vvord of God is profaned: I make that appeare thus; Miniſters doe daily vrge the 4th Com. vpon the Lords day; & doe preſſe mens conſciences to the Sanctifying of the Lords day, by the 4th Comm. now the 4th Com. doth ſpeake (as he that hath but halfe an eye may ſee) of the day called Sabbath day, but this, is a day called Lords day: the 4th Com. was made for a ſanctified & hallowed day: for God himſelfe bleſſed it, & *ſanctified* it, Geneſ. 2. 3. but this Lords day, is a profane day, a common day, neuer *ſanctified* by God; but on the contrary appointed for labour, it being one of the ſixe working dayes, mentioned in the 4th Com. & Chriſt himſelfe trauailing on it &c. Now for Miniſters, to apply this ſacred word of Gods 4th Com. vnto a profane, common, and vnſanctified day & time; this, or nothing, is to profane the Sacred word of God. Secondly, many portions of Scripture in the New Teſtament; with ſome alſo out of the old, are hereby alſo wreſted, abuſed, & profaned: the Spirit of God, is made to ſpeake for that, which neuer came into his minde to thinke; a

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moſt horrible & vnſufferable thing in a Chriſtian Church: as for example theſe Texts, Pſal.118.24. Iob.20.1.19.26. Act.1.2.3. Act.2.1.14 &c. Act.20.7. 1 Cor.16 2. 2.Cor.5.17. and Reuel.1.10. theſe eight Textes at leaſt, beſids the 4th Com. are abuſed for the maintenance of a forged, new coined, and counterfait Sabbath day: who that hath any zeale of Gods glory, or loue vnto his Holy word, can endure it, that Gods word and trueth ſhould be thus profanly vſed, profaned,& abuſed? wherfore, if you beare any reuerence vnto the ſacred word of God, let a reformation be made.

Looke vpon the third Com. *Thou ſhalt not take the name of the Lord thy God in vaine:* now Gods word, is a parte of his name, wherby he is knowne Act.9.15. therfore for men to abuſe & profane Gods word, it is to abuſe & profane Gods name, & ſo a ſinne againſt the third Com. now the reward of ſuch profanation, is this, that *God will not hold him guiltleſſe, that taketh his name in vaine*: hee ſhall ſurely therfore be puniſhed, vvithout repentance & amendement. But vvhat doe I ſpeaking to deafe Adders, men will not be charmed; what they haue holden they will hold; as for me, I am but one & meane, they are many & mighty: ſo that I almoſt deſpaire of remedy: howeuer I haue diſcouered their ſinne vnto them, at their perill be it, whither they will amend it or not. I abhorre to thinke of it, yet this I am ſure of, that that is true amongſt vs, which the Lord once complained of by his Prophet *Ieremiah*, that is, *that an horrible & filthy thing is committed in the land: the Prophets prophecy lies; & people delight therein*, Ierem. 5.30.31. that the Prophets prophecy lyes, this is apparent as hath bene ſhowne: and the people delight therein: this is manifeſt, in aſmuch as many that are both religiouſe & alſo counted wiſe, are not aſhamed to ſpeake it, that they wiſh from their hearts, that I had neuer medled in this point; ſo we haue for the moſt parte, like Prieſt, like people, both delighting in this counterfait Sabbath; & both like vnto Nadab & Abihu, who *offered ſtraung fier before the Lord, which hee had not commaunded them*, Leuit. 10.1.

My 5th and last reason dissuasiue is, because it is a *sinne* for Ministers to preach for the Lords day. This I proue, because they cannot speake for it in faith: now *whatsoeuer is not of faith is sinne*, saith the Apostle Rom. 14. 23. now that they cannot preach for it in faith, is plaine by this, that they haue no word of God, for the grownd of their faith: & we haue alredy showne, that they haue no word of God for this Lords day Sabbath: for they can not shew vs, where Christ, or any of his Apostles, left any commandement for it: no, nor yet haue they any necessary consequences for it; so often therefore, as A Minister presseth the people to sanctify the Lords day Sabbath, so often he sinneth. And so much touching this Lords day Sabbath.

CHAP. IIII.

An answer vnto all those textes of Scripture, reasones & arguments, which are vsually & profanly, brought against the Sabbath day, mentioned in the 4th com. to wit, the 7th day Sabbath.

I Haue now finished the 3 first partes of my booke: the first whereof was in defence of the morall law: the second was an exposition of the 4th com. with a discouery of the corrupt expositiones thereof: the third was an answer to those Scriptures & reasones, that are brought for the Lords day: and now I am by order, come vnto the fourth parte of my booke; & herein I am to answer to the Scriptures, and reasons, whereby the enemies of the Lords Sabbathes, goe about, most wickedly & vngodlily, to throw them downe: and here my purpose is, not onely to make answer, vnto those textes & reasones, which these 10 Ministers, or any of them, in the name & roome of the rest, haue impiously obiected against the Lords Sabbathes; but also, I purpose to answer, vnto all obiectiones generally, what soeuer I can heare or reade of.

Gods

Gods Ancient Sabbaths, are not abolished: or, The Lords ancient 7th day Saturday Sabbath, is not abolished.

SECT. I.

IN the first place, let me discouer an high point of folly in these Antisabbatharians: for a seruant to forsake his old Master, before he knows where to haue a new; or for any man to pull downe his old house, before he had found for certaine, that he was able to build vp a new house, is a greate folly: into this folly are falne, not onely those other 9 Ministers, by caling the Lords Sabbaths Ceremonies, Iewish, & Iudaisme, to bring them into reproch; but especially M. Chappel, by preaching against them openly: now what an egregiouse folly is this in them, to throw downe the old Sabbath, before they knew where to find a new Sabbath? to abolish the 7th day, before they were able to raise vp the 8th day? me thinke, a smale portion of discretion, should haue taught them, to haue made sure worke, that they were well able to defend the Lords day, before they had aduentured to debase and abolish the Sabbath day. I wish all men to learne wisedome by their folly, that is, neuer to debase & striue to abolish the old Sabbath, vntill they know how to proue the Lords day to be a Sabbath, & so to set vp a new Sabbath.

That with the more culler and shew of trueth, men might abolish Gods Sabbathes, besides their loading of them with reprochfull termes, of *Iudaisme*, and abolished *Shaddowes*, and *Ceremonies*, and the like, they haue also taken in hand to make one of Gods Tenn commandements, namly the 4th com. to be *partly* Morall & *partly* Ceremoniall: a thing at the first hearing, very straung, and most absurd: the absurdnesse whereof, in the first place I will indeauour to set before your eyes, & then come to shew you their reasones, & answer them one by one.

It is said by Moses that *God spake all these words* Exod. 20. 1. and this is equally præfixed to all the 10 commandements: and God wrote *them all* in Tables of stone together: now can it be thought, that of all these 10. onely one should so farr differ

from all its fellowes, as when they are intirly Morall, hauing no title of Ceremony in them; this one ſhould be *halfe* Morall, *halfe* Ceremoniall; or partly morall, partly Ceremoniall? did not God write as well, *all* the whole 4th com. in Tables of ſtone, as ſome parte of it? and did not God as well ſpeake *all* the 4th com. euen that parte of it which they would haue a ceremony, as all the other commandements? why then ſhould men make a difference, where God made none?

It can neuer be ſhowne, that God wrote any *ſhaddow*, or *ceremonie* in his Tables of ſtone: for, no ceremonies euer came with in the compaſſe of that pale or hedge: nor can it be ſhowne, that *God* did ſo farr honour any ceremony, as to deliuer it & ſpeake it, from his owne mouth: *God* ſpake all theſe words; that is, all theſe 10 Moralles, but God ſpake none of the ceremonies; for *Moſes* ſpake theſe; God appointed Moſes to deliuer the ceremoniall lawes; this difference you may reade of, made by God Exod. 20.1.22.24. Exod. 21.1. Deut. 5.2.4.6.22.31. and is not this abſurd, that men ſhould fanſy a ceremony to be in the 4th com. when they cannot ſhew the like, in any of the other nine commandements? nor that euer God ſo farr honoured any ceremony, as to deliuer it by his owne voice, and write it with his owne finger in Tables of ſtone?

An other abſurdety: who could imagine, that of Tenn commandements, all purly morall, all to laſt *perpetuallie* to the worlds end, & all appertaining vnto *all Nations* Iewes & Gentiles, ſaue onely one of the tenn? and this one commandement, muſt needs be of a contrary nature vnto all its fellowes, the other 9 commandements; for this muſt be mixedly morall; a parte of it morall, and an other parte of it ceremoniall: a parte of it to laſt perpetually to the worlds end; and a parte of it to be faded & vaniſhed away ſixtene hundreth yeeres agone; a parte of it to belong vnto all nations Iewes and Gentiles both, and an other part of it to belong vnto the ſole Nation of the Iewes onely: who can thinke that God would yoke & couple ſuch vnequall things together? yea, who could imagine, that there ſhould be a ceremoniall ordinance, in the body of the 4th com.? and in the heart of the Morall law? a man may as well fanſy darkeneſſe, to be in the

the body of the Sunne, as a ſhaddow in the heart of the morall law.

Diuines vſe to reſemble theſe 10 commandements, vnto a goolding chaine, conſiſting of 10 linkes, & of ſuch an vnity and combined nature as he that draweth one, draweth all, which is a very trueth indeed: but theſe now who ſet themſelues againſt the Lords Sabbathes, they faine one of theſe 10 linkes, to be made of a mettall differing from all the reſt; for wheras the chaine of 10 linkes is called a goolding chaine, they neuertheleſſe will haue one of theſe 10 linkes to be partly gold, & partly leade: ſo then to ſpeake properly, they muſt here after count the 10 com. to be a *goolden-leaden* chaine &c: & whereas they vſe to cale theſe 10 com. the morall law, now to ſpeake properly, they muſt cale it the *Morall-Ceremoniall* law; for they make Ceremony in it; this is as if the Snow, which hitherto we haue caled white ſnow, we ſhould hereafter cale it white-blacke ſnowe: thus you ſee by comparing this 4th com. with its fellowes, how abſurd they are, that will attempt to make ſomthing in the 4th com. a Ceremony;

I add herevnto this abſurdety alſo, that theſe men muſt deny the integrity & *perfection* of the law; and hould a lamed, broken, and imperfect law, & ſo ſerue God by halues & by peece-meale; or elſe, they cannot diſpute againſt the 7th day Sabbath, contained in the morall law: for take that away, and the law is not an *intire* & *perfect* law, but a maimed and lamed thing.

An other abſurdety I charge them with, and that is horrible *partiality*: for they can find anſwers & diſtinctions, to preſerue the Morall Law, from being aboliſhed by *Libertines* & *Anabaptiſts*, ſaying, it is aboliſhed for *Juſtification*, but in force ſtill, for *obſeruation*: & yet will neither find, & I doubt, nor receiue any anſwer or diſtinction, that may preſerue the *Sabbath day*, which is a parte of that Law: & is not this partiality, to defend one parte of Gods Law, & not an other? yea, I dare auowch it, that Anabaptiſts, Libertins, and Antinomians, doe bring euery way, as able prouing ſcriptures againſt the wholl Law, as *Anti-Sabbatharians* doe, againſt this parte of Gods Law.

which concerneth his 7th day Sabbath: ſee theſe againſt the whole Law Epheſ. 2. 15. Hebr. 7. 12. Rom. 6. 14. 1. Tim. 1. 9. 2. Cor. 3. 7. 11. ſee theſe againſt this parte of the Law, Exod. 31. 13. Rom. 14 5. and Col. 2. 16. 17. now ſince theſe latter textes, haue no more nor better force againſt this parte of the Law, then thoſe former textes haue againſt the whole Law, what abhominable partiality is here vſed, by admitting theſe textes againſt a parte of the Law, when thoſe are refuſed that be againſt the whole Law? may theſe men be ſaid to loue Gods Law, and to loue it for it ſelfe, & yet to deale thus partially by it?

Yet further, where as *Anabaptiſtes* doe deny all vſe of *Oathes* among Chriſtians, & that not onely in common talke, but alſo before A Magiſtrate, and that from theſe textes Mat. 5. 34. Iam. 5. 12. *Sweare not at all &c.*: Neuertheleſſe, as generall as theſe words of Chriſt are againſt ſwearing, we doe diſtinguiſh of oathes, yeelding Chriſts words to be directed & expounded againſt ſwearing in our common talke vainly, but not againſt an oath before A Magiſtrate: why doe not theſe textes, Mat. 5. 34. Iam. 5. 12. beare as ſtrongly againſt all oathes, & ſo againſt an oath before A Magiſtrate; as doe theſe their textes Exod. 31. 13. Rom. 14 5. Col. 2. 16. againſt all Sabbaths, and ſo againſt the weekly 7th day Sabbath? can you diſtinguiſh to preſerue an oath before A Magiſtrate, & can you not diſtinguiſh to preſerue Gods Sabbath in the Church? will you defend an oath before a Magiſtrate, as inioyned ſtill in the 3th com. which is therin but by cõſequence, & will you not defend Gods ancient Sabbath, as inioyned ſtill in the 4th command. which is therin expreſſed? can ſuch your partiality be excuſed?

Now to conſider of the 4th command. by it ſelfe: in this they will attempt to proue the *time*, to wit, the 7th day, to be a ceremony and aboliſhed; & in the meane time, they will hould the dueties of *Reſt* & *holineſſe*, commanded with the *time*, to be no ceremony but morall & perpetuall: now vndoubtedly, they ſhould hold all the things commanded in the 4th com. to be together morall, or together ceremoniall: either all aboliſhed, or all perpetuall: in any wiſe mans iudgment, ſuch things as God hath ioyned together, no man ſhould put aſunder, retayning

ſome-

ſomething, reiecting other ſomething; but that all muſt be retayned, or all reiected: either they ſhould embrace the whole 4th commandement, or no 4th commandement: this is in common reaſon.

The 4th com. is like vnto a *Bond*; in a bond there is two things where vnto men are bound; the one, is the ſumme of money, the other, is the day and time of payment; now in common reaſon, he that ſtands bound to pay the ſumme of money, that ſame man ſtands bound to the day and time alſo, that is, to *pay* this money at the time mentioned in the bond: ſo in the 4th com. men are bound vnto 2. things, the one, is the dueties of Reſt and holy exerciſes, the other, is vnto the day & time wherein theſe dueties are to be performed, namly the 7th day. Now theſe men, that are vndertakers againſt Gods Sabbaths; & enemies to the Integritie and perfection of Gods Law; they will not retaine both of theſe, nor reiect both of theſe; but a diuiſion & ſeperation they muſt haue; the duties of reſt and holineſſe they will haue vs bound vnto, as being morall; but the day and time wherein they ſhould be performed, to wit, the 7th day, this they will not haue vs bound vnto, but it muſt be a ceremony: now was it euer heard before now, or euer ſeene in any caſe but this, that a mā ſhould be bound vnto the ſumme of money, in the bond, but not vnto the day of payment? wy theſe men will moſt abſurdly ſuppoſe, that vve are tyed vnto the dueties of reſt and holineſſe in the com. but not vnto the duety of the time & day, mentioned in the command. in vvhich the dueties are to be done: & is not this abſurd to any heareing? and are not thoſe textes, vvhich they vſe for this abſurd purpoſe, vvreſted think you? as theſe Exod. 31.13. Rom.14.5. & Col.2.17. it vvere to be vviſhed, that they vvould not halue it, & peece it, on this faſhion, that is, to ſerue God by halues in his 4th com. but that they vvould obſerue the vvhole 4th commandement or no 4th command. all or none.

God hath giuen many ſeuerall commandements in the old Teſtament, as concerning the true God; cōcerning his worſhip; concerning his Name; concerning ſondry dueties vnto our neighbour; concerning the Paſſeouer, Pentecoſt, & ſondry other

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Feſtiuall dayes; new moones, & Sabbaths; concerning meates & drinkes; concerning Sacrifices, Tythes, Prieſts, the Temple and place of worſhip; with many more; now amongſt all theſe Lawes, can they find from the begining of the booke of *Geneſis*, vnto the end of the Prophecy of *Malachie*, ſuch a mingle mangled hotch potch as they will make of this 4th comm. that parte of thoſe lawes ſhould be morall, & parte ceremoniall; one parte belonging to all Nations, the other parte onely vnto the Iewes? the like was neuer heard on, I dare ſay it, in any lawes of *God*, or *Man*, Diuïne or humane: are they not aſhamed, to make ſuch A *Monſter* of the 4th com. as the like hath not bene ſeene in the world? and are not theſe textes Rom. 14. 5. Exod. 31. 13. and Coloſ. 2. 16. 17. monſtrouſty abuſed think you, which they vſe for this monſtrouſe end?

In the 5th com. we are inioyned ij things, to honour our *father*; & to honour our *mother*: & in the 10th com. we are inioyned many things, as 7 in number: & in the 4th com. we are inioyned ij things, an holy reſt, & the day and time wherein to kepe this holy reſt: now they that take one of theſe ij things in the 4th com. & reiect the other; they are as abſurd, as if one ſhould take one of thoſe ij things inioyned in the 5th com. and reiect the other; holding it *morall* to honour our fathers, but *ceremoniall*, to honour our mothers: & as abſurd they are, as if they ſhould diuide betwixt thoſe 7 things commanded in the 10th com. holding 4 of them morall, & ſome ſuch 3 of them as diſconceits them moſt, for ceremonies: in a word, for any to ſay the 4th com. is partly morall, partly ceremoniall, it is a poſition partly religiouſe, partly prophane.

It is much like that of Papiſts, touching the 2d. com. about Images, who hold, that this 2d. com. is *ceremoniall*, & forbiddeth onely Iewiſh Images, not the Images of Chriſtians; and why may we not admit of Papiſts abſurdetie in the 2d. com. as well as of Proteſtãts abſurdneſſe in the 4th com. Oh, how is this abuſed Commandement, to be deplored & lamented! & how are the Agents herein, to be loathed and abhorred? for they attempt with that wicked man, prophecied on by *Daniel, to change times & lawes*, Dan. 7. 25. Gods 7th day, into the 8th day: and

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the law of the 4th com. from off the 7th day, vnto the 8th day.

An other absurdety is, that by alleaging Scriptures out of the new Testament, as Rom. 14.5. Gal.4.10. Col.2.16. against the Sabbath in the morall law, & so fathering the abolition of that Sabbath on Christ and on his Paul, hereby we become a stumbling block, scandale, and occation of offence vnto the Iewes; for, when they vrge vs with the 4th com. for keeping of the old Sabbath day, and we answer that *Christ* & *Paul* abolished it, hereat they are scandalized, and say, that hereby they know Christ and Paul to be *impostors* & *deceiuers*: because they durst abolish one of Gods ordinances in the Decalogue, which all men count morall: is not the conversion of the Iewes daily expected, & praied for? & shall we vnnecessarily, hinder their coming vnto Christ, by fathering on Christ a thing both false, & most odiouse vnto the people of the Iewes? let vs beware we be not an occation any longer of the hard-hartednesse of the Iewes.

Furthermore, other absurdeties also these euill Agētes run into: he that can allow of these following arguments, against the 7th day Sabbath, he may with a safe conscience turne *Anabaptist*, & keepe no Sabbath: for the 7th day Sabbath, these men will throw downe, as they say: And for the 8th day Sabbath, thats but an idle fiction, as hath bene showne; so then, throw downe the 7th day Sabbath, and away with all Sabbathes: for my parte, I am cleerly & fully resolued in this, that take away the 7th day Sabbath, & then we are not bound to keepe any Sabbath at all, one or other: Thus these enemies to Gods Sabbaths, they make an high way, and open gappe vnto *Anabaptistry*, that so we should haue no Sabbathes.

An other absurdety is this; The time of the 7th day, it was, and also it may now againe (if men so please) be an helpe and a furtherance, vnto these Morall dueties, of Rest from labours, and the worship of God, commanded in the 4th Comm. for the 7th day, furthereth these dueties, as time and place doe further all dueties: and is it not to be wondered at, that men will reiect and abolish such a thing, or things, as be helpes and furtherances vnto Gods worship, and vnto Morall dueties? Diuines

teach, that not onely the dueties expreſſed in the Decalogue, are to be obſerued, but alſo all *helpes* and *furtherances* vnto thoſe dueties; but behold, here they reiect as Iewiſh and Ceremoniall the 7th day, which was in ancient time, and may be againe, an *helpe* vnto Gods worſhip, and the other Sabbath dueties; Yea ſuch an helpe, as no other day cã be ſo fit: for no day but it, is a ſanctified day, Geneſ. 2. 3. nor a commanded day, Exod. 20. 8. 10. nor that hath Gods preſident, Exod. 20. 10. 11.

I might here alleage the Teſtimony of many, but I will content my ſelfe with iij or iiij, who though no friends to the ancient Sabbath, yet herein iuſtify me: *Doctour Bownde* in his booke of the Sabbath Pag. 40. ſaith; *That the 4th. Com. can no more be partly Morall & partly Ceremoniall; then the ſame liuing creature; can be partly a man, & partly a beaſt: Yea, as well may one ſuppoſe the ſecond Com. alſo, to be partly Morall & partly Ceremoniall.* To the ſame effect, hee in pag. 36. citeth *Wolph. Chron.* lib. 2. ca. 1. ſaying, *but the 7th day, is not to be rekoned among the figures & ceremonies of the Iewes; becauſe it is commanded in the Decalogue, which conteineth in it nothing ceremoniall, nothing typicall, nothing to be abrogated.* M. Richard Byfield, in his *Doctrine of the Sabbath vindicated*, againſt *M. Brerewod* pag. 88. ſaith, *the 4th com. is parte of the law of nature, and ſo parte of the Image of God, and is no more capable of a ceremony to be in it then God is.* For concluſion, you ſhall heare doctour *Ames* ſpeake in the name of all beſt diuines:

In his Theologicall *Theſis* pag. 499. Thus he writeth: *This is a moſt certaine rule, & receiued by all the beſt Diuines, that the morall commandements were thus differenced in their deliuery, from the ceremoniales, that all, & onely the morales, were proclaimed publikly before the people of Iſrael, from Mount Sinay, by the voyce of God himſelfe, & after alſo were written, & the ſecond time written, as it were by the finger of God, & that in Tables of ſtone, to declare their perpetuall and immutiable continuance.* Now, doe you not beare how theſe mẽ affirme it, that the 7th day, is not to be rekoned among the *figures* & *ceremonies* of the Iewes? & that all *beſt* diuines hold, that *all & onely* morales, were wrote in the Tables of ſtone? and, that the 4th com. is no more capable

of

of a ceremony in it, then God is? and, that you may as *absurdly* say, the same liuing creature is partly a man, & partly a beast, as to say the 4th com. is partly morall, partly ceremoniall.

Before I produce their argumēts, I desire to propound iiij things more, both vnto our opponentes, & also vnto my Reader. The formost is this, before they begine their opposition & wicked worke, I desire them to cast their eyes first vpon the vglinesse of it, & to viewe it well; for they fight not *for* God blessed for euer; but *against* God: my warfare is for God, & to defend his Title touching his Sabbaths, but theirs is alltogether to defeate God of his Title and Sabbaths: my strift is to defend Gods law in the Integrity and perfection, vnto a *iot* & *title* of it; but their strife, is with might and maine, to lame Gods law, and to clype it, as traitoures doe the Kings coyne; they will none of the law in its integrity and perfection, that so they may serue God by halues, & by peece-meale.

An other thing I would propound, is this, I desire to know of these, who are such implacable enemies to the Lords Sabbaths, if they haue any *Countermand*, or contrary commandement vnto the 4th com. and that in as plaine & expresse termes as the 4th com: you know, that a law enacted in parliament, cannot be reuoked, but by an other law, enacted for the reuersing of it, in the court of parliament: so it must be in this case; for the 7th day Sabbath, there was a law, to wit, the 4th com. enacted from heauen in the old Testament; & they must therefore shew vs a law from heauen againe countermanding it in the new Testament, against the 7th day Sabbath: or, if in case they cannot shew vs A law, in expresse words against the Sabbath day, the which they cannot doe, then, if they be enforced in stead of a commandement, to flie to reasones & consequences, made out of textes of Scripture, they must make suer, that their reasones, collectiones, and consequences, be so cleere and apparent, so sound and so *necessarily* true, that they may be as *vndoubtedly* true, as a *commandement* it selfe: the reason hereof is, because these consequences, must stand in the roome of a commandement, for the reuoking of that Sabbath day, which was commanded in the 4th com: euery sleity & probable rea-

ſon therefore collected out of a text, is not enough to ouerturne an expreſſe commandement, yea a morall commandement: ſhall a ſleity collection or conſequence, fetched by mans feeble & ſhaliow reaſon, out of theſe & the like textes Exod. 31. 13. Rom. 14. 5. & Coloſ. 2. 16. 17. ouerturne a ſacred *time*, expreſly *commanded* in the morall law Exod. 20. 8? God forbid. We muſt ſhew more loue and honour, vnto thoſe 10 commandements; which God hath honoured aboue all portions of Scripture, by writing them with his owne finger, & deliuering them by his owne voyce, then to ſuffer them, or any parte of them, to be ſnached & wreſted out of our hands, by probabilities, likelihoods, & feeble reaſones.

A man may well doubt of it, whither any man or *Church*, may aboliſh any things expreſly commanded, in the Morall Law, by any collection or conſequence of mans reaſon whatſoeuer, yea albeit it be thought of all men, to be a neceſſary conſequence: for how often doe men take that to be ſound & of neceſſary trueth, which once within a fewe yeeres after, the ſame men find to be faulty: let men know therefore, that they who dare attempt ſo bould an enterpriſe, as to diminiſh any iot or title of the 10. morales by reaſones, fetched out of theſe & the like textes Exod. 31. 13. and Coloſ. 2. 16. 17. they muſt be ſuch reaſons as be as cleere as the Sunne in its brightneſſe; & ſo ſatisfactory, as euery one that heareth them, cannot but applaud & imbrace them, ſaying, God is in theſe reaſones and collectiones: the reaſon hereof is, becauſe theſe reaſones and conſequences, they muſt beare downe, & confront an expreſſe commandement, written by the finger of God himſelfe, ſaying, *Remember the Sabbath day, &c. The 7th day is the Sabbath, in it thou ſhalt not worke.*

The 3d thing which I would propound, ſhall be an Appeale vnto the *conſciences*, of all ſuch, as dare ſharpen their witts, againſt the Lords Sabbaths, which he hath placed in his Morall Law: my deſire vnto them is, that they would ranſake and ſerch their hearts, to ſee if they can find themſelues *compelled*, & *conſtrained* by their conſciences, vpon the reading & ſeriouſe perpending of theſe and the like textes, Exod. 31. 13. Rom. 14. 5. and Coloſ. 2. 16. 17. in the New Teſtament, to aboliſh the 7th day Sabbath or no: let them

them examine their consciences, whither all those textes of Scripture, which they bring against that Sabbath day, placed by God in his Morall Law, be so directly against, & forciblie opposite vnto Gods Sabbath day, as by no honest meanes of a fit sense, or a Lawfull distinction, it can *possibly* be preserued from an vtter ruine, & finall ouerthrow, or no: now the reason, why men must goe thus seriously to worke, is to free themselues of a fearefull *censure*, that they doe wilfully, malitiously, and *vnnecessarily* impugne an *ordinãce* of Gods: because we must not lightly & sleitily, make innouationes and alterationes, in Gods worshipp and seruice: Gods ordinances, once established in his Church (as this Sabbath day was) must not vpon euery vaine conceit and by respect, be remoued out, or holden out of his Church: men must deale with their consciences therfore in these pointes, & be suer to go no further against them, then necessity vrgeth & compelleth them: if in case an errour must be, it is by farr the safer, to erre vpon the right hand, then vpon the left; that is, rather to giue God his Sabbaths still, then to abridge him of them: shall God fixe his 7th day Sabbath, amongst his Morales, and shall we put to our wites, to roote it out thence, and ranke it amongst vanished ceremonies? God forbid.

The 4th thing to be propounded: you know it is a *Maxime*, & a ruled case in diuinity, that one text of Scripture, it must not be so expounded aud vrged, as it should ouerthrow & contradict an other text: now if this rule hath place in any portion of Scripture, it must haue place in the 10. *commandements*, the *Lords prayer*, & in the *Articles* of our *faith*. for these 3. are esteemed to containe, the foundation, life and Soule of all religion, and that plainly; wherfore, no text of Scripture is to be vrged or expounded so, as it should infringe, contradict or ouerturne, any portion of these three *principles* of Christian religion: nay, these three are made as a *Rule* to expound other Scriptures by, & therefore not to be gainsaied & opposed by other scriptures: well then, the *7th day Sabbath* it is one of those ordinances of God, established of old in his Church, & placed amongst his Morall Lawes, and in the first Table also, and there expresly commanded by one of the 10. commandements; wherefore since it is a parte of the 10.

commandements, neither theſe textes, Exod. 31.13. Rom. 14.5. & Col. 2.16. 17. nor any other text of Scripture, muſt be ſo vrged & expounded, as that this commanded 7th day Sabbath, be there by aboliſhed, or accounted as a vaniſhed ceremony: this ſtands firme, by our owne Rule, for the expoſition of Scripture: and therefore, I might well & iuſtifiablie ſpare to giue them any other anſwer to their textes brought againſt the Lords Sabbath, then this, that they abuſe & wreſt the ſenſe of Scripture, making one text to contradict an other, contrary to this aproued rule; for no text may be admitted againſt the 4th com.

One abſurdety more I would add; whoſoeuer goeth about by theiſe & the like textes, Rom. 14. 5. Exod. 31.13. and Col. 2.17. to aboliſh Gods ancient Sabbath, he maketh a *godly* prayer of our *Church* fruſtrate, & mere babling before God: for when the 4th com. is rehearſed in the Church, the people ãſwer to it, ſaying, *Lord haue mercy vpon vs, and incline our heartes to keepe this Law*: now ſince the 4th com. cannot be vnderſtod of any day, or dueties but thoſe done on the ancient Sabbath day, aboliſh that day, & thẽ our prayer is but babling. 2. Doctour *Prideaux* in his booke on the Sabbath pag. 140. affirmeth, that the *Church* following the Apoſtles, kept the Sabbath, and M. *Brerewod* in his book of the Sabbath, pag. 77. affirmeth, that the old Sabbath, was religiouſly obſerued 300. yeeres after Chriſt: & this I ſhall proue towards the latter end of this booke, by ſondry other Teſtimonies: they therefore who by theſe textes, Exod. 31.13. and Col. 2.16. doe attempt to ouerthrow the ancient 7th day Sabbath, they doe thereby not only make fruſtrate an holy prayer of our *Church*, but alſo they do *condemne* the practiſe, of the moſt ancient, pure, and primitiue *Churches*, which liued next vnto the Apoſtles.

Thus you ſee, how many & foule *abſurdeties* they rune into, who cale the Saturday or 7th day Sabbath *Iudaiſme Iewiſh*, & *ceremoniall*, & attempt to roote it out of the *Morall* Law, by theſe texts, Exod. 31. Col. 2.17.

SECT. II.

And now we come vnto their arguments, & textes of Scripture, out of which they collect arguments againſt the Lords Sabbaths: but

but this note in the first place, that of them all, they can not shew vs any expresse *commandement* or prohibition, against the Sabbath day, to countermand it: & therefore it followeth, that what they haue against it, the same is but collectiones, and consequences, framed by mans feeble reason: and this one thing, that they haue no expresse countermand, against the Sabbath day, doth weaken their cause exceedingly, & it is the worse by aboue 50. in the 100. for this wante; and so I proceede.

There are two thinges which they labour to make ceremoniall and so abolished, in the 4th com. the one is the *Rest*; the other is the *time* of the 7th day: & first let vs see what they haue against the Rest: they doe not say the Rest from labour, is simply abolished, least so they should dashe in peeces the whole 4th com. by one word; therfore they haue refined it, and they desire to proue the *rigorouse* strictnesse of the Rest, onely to be a ceremony: and questionlesse this conceipt of the rigorouse strictnesse of the Rest, was therefore invented, least they should seeme onely to deny the question; namly the time of the 7th day: for now thers is a little more culler put vpon the matter, when they can deny ij things as ceremonies, in the 10 commandements: now to this purpose, euery text that may seeme to sauour of any extraordenary strictnesse, about the Iewish rest (as they cale it) those textes are not expounded, (as they say) with a graine of Salte, or any dramme of qualification, but like men that had *sworne* to it, to forsake the golden meane, they are carried all wide vpon the left hand, & these textes, are stretched vpon the Tainter hoocks, vnto the vtmost, tending to a rigorousnesse; & he that can invent how to make this Rest the most rigorouse, he is the best expositer. And hence comes that vaine distinction of the Iewish Rest, as if for sooth, the 4th com. conteined two kinds ef Rest in it, A *Iewish* Rest, & A *Christian* Rest; but the vanity hereof will appeare by & by, when you shall haue seene the vanity of their arguments, to proue this rigorouse & Iewish Rest.

Now let me shewe you their arguments in order; and first I will lay downe 3 arguments, vsed by a worthy Diuine and late writer, to proue this rest rigorouse, whose name I spare for honour

nour ſake: the firſt whereof is this, *that the Iewe might not on the Sabbath, goe forth, or take a iourny any whither, for any buſines of his owne* Exod. 16. 29. this ſaith hee, *was temporary, and doth not concerne theſe times of the newe Teſtament.*

Hereunto I anſwer, that this text Exod. 16. 29. forbad the Iew to trauaile on the Sabbath indeede, but by the context it doth appeare, that here the Lord forbad trauailing *friuolouſlie* when there was no neede to trauaile: for, in as much as on the 6th day, God gaue them *Manna* enough for ij dayes, the 6th & the 7th, & ſo rained downe none on the 7th day; therefore he forbad them, to goe forth on the 7th day or Sabbath day: & this was the iourney which God forbad; namly an vnneceſſary iourny; for why ſhould they goe abroad to ſeeke Manna, on a day, wherein there was none in the field? and why ſhould they ſeeke for it on the 7th day, when God gaue them enough on the 6th day, both for it, and for the 7th day alſo? now I pray ſhew me, where is that rigorouſe ſtrictneſſe of the Iewiſh reſt, for which end this text is brought? is that to be eſteemed a rigorouſe reſt when men are forbidden to trauaile on the Sabbath day, when they haue no neede at all to trauaile, ? & when their iourney is friuolouſe, & to no purpoſe? if this be a *Iewiſh* ſtrictneſſe, we *Chriſtians* vſe it, and vrge it at this day: for, we permit not to trauaile on the Lords day, vpon euery ſleity occation.

And doe they not want matter (thinke you) againſt Gods Sabbathes, when they are forced to racke vp ſuch poore ſtuffe as this is againſt them?

SECT. III.

An other reaſon hee vſeth, taken out of Exod. 35. 3. where the Iew is forbiddē to kindle a fier on the Sabbath day: *yee ſhall kindle no fier throughout your habitationes on the Sabbath day*, and herein (ſaith hee) ſtood the rigorouſneſſe of the Iewiſh reſt.

Herevnto I anſwer, that this text if vnderſtod generally, it is ſet vpon the tainter hoockes, and ſtretched beyond meaſure: yee haue a text to wit, the 4th com. ſaying, *in it thou ſhalt not doe any worke*, this text, the ſame diuines can vnderſtand it & expound it, with a due *limitation*, to wit, of common ordenary and ſeruile workes:

workes: why then by like reaſon, can they not add the ſame limitation, in the ſame caſe, to this text alſo, Exod. 35.3? and ſo vnderſtand it thus, thou ſhalt kindle no fier, that is, to doe ordenary, common, & ſeruile workes withall, like as common *Bakers*, and *Brewares* doe, by making it parte of their trade: thus workes of neceſſity and charity to be done on the Sabbath, ſhall be no more forbidden in this text Exod. 35.3. then they are in the 4th com. Exod: 20.10. to kindle a fier, as Bakers doe, is a ſeruile worke; but otherwiſe it is a worke of mercy, when but to warme one, and the like.

Alſo it might haue a ſpeciall reference vnto the building of the *Tabernacle*, Exod. 35.3.4.5. whereof there was no ſuch neceſſary haſt, as that they ſhould kindle fiers on the Sabbath, to worke about it.

For vs to thinke, that God who allowed a *beaſt* to be led to the water on the Sabbath; and allowed the Iewes to lift a beaſt out of the ditch on the Sabbath; & to plucke and rubb eares of corne on the Sabbath, wold forbid them to kindle a fier on the Sabbath, to dreſſe a morſell of warme meate, for their dinner, and to warme themſelues in cold winters weather, when they came from Church, that ſo they might be the more freſh and liuely to ſerue God againe in the afternone, thers no ſhew of reaſon in it: would God haue mercy ſhewed to a beaſt on the Sabbath, and none of a man, that is made after his Image? what likelihod is there of this?

Further our Sauiour ſaith the *Sabbath was made for man* Mar. 2.27. ſo to expound this text Exod. 35. 3. therefore, as if a man might not, no not in a caſe of neceſſity, kindle a fier, in the time of froſt and ſnow, to warme himſelfe, and the like, is to make the Sabbath not *for* man, but *againſt* man: and to make man for the Sabbath, contrary to the words of our Sauiour.

Againe our Sauiour Chriſt, was preſent at a *ffeaſt*, on the Sabbath day, Luk. 14. 1. 2. 3.4.5.6.7. &c. now at a feaſt, there is commonly a *fier*, to dreſſe meate for the gueſtes; & there is attendance to be giuen by ſeruants, and the like; now Chriſt by his preſence at this feaſt, allowed of fier kindling, & of others as great workes, as the kindling of a fier is: wherby it appeareth,

that this text is wrested, when it is vnderstod so *rigorously*, as if God had forbad his people to kindle a fier in any case: thus you see, that it is but a slaunder brought vp vpon the Iewish Rest, to say it was rigorouse; but such slaunders are frequent, to loath men of Gods Sabbath.

SECT. IV.

A third reason hee fetcheth out of Ierem. 17,21. and Nehem. 13.15. *take heede to your selues, and beare no burden in the Sabbath day*, here saith hee, the Iewes might beare no burdens on the Sabbath.

Herevnto I answer briefly, that these texts, as any man may see by the context, speake onely of burthens bearing, in an ordenary & common case, as a seruile worke: but that all bearing of burdens, was forbidden to the Iewes is false; for Christ him selfe commanded the sicke man to *carry* his bedd, on the Sabbath day, Ioh. 5. 8.9. 10. seeing therefore, that God did not forbid a man to carry a burden on the Sabbath day, in his necessity, where is there any grownd then here, for any man to say, the Iewish Rest was strict and rigorouse? I neuer yet could see, but that God allowed the *Iewes*, as much liberty on the Sabbath day, as he alloweth *Christianes*; and as much liberty, as Ministers grant vnto Christians on the Lords day: & therefore it is but a meere slaunder, to say the Iewish Rest, was rigorouse: & the distinction betwixt the Iewish rest and the Christian Rest is a distinction without a difference: for all workes of mercy, and workes of necessity, might be done by the Iewes on the Sabbath day, as well as by vs Christianes now. Loe, these deuices wise men haue, to defeate God of his Sabbaths.

SECT. V.

A fourth text I will add, which is vsually aleaged to the same purpose: *bake that to day which yee will bake, and seeth that which yee will seeth, and all that which remaineth, lay it vp till the morning for you* &c. Exod. 16. 23. heere (say they) the Iewes were commanded to dresse all their meate on the ffriday, the day before their Sabbath; & so by consequence they might not dresse any meate on their Sabbath.

Here-

Herevnto I anſwer. 1. for aſmuch as we find, that God hath added and expreſſed an exception to ſome Sabbaths, we may therefore thinke, that the ſame exception, is to be vnderſtod, in all Sabbaths; ſee Exod. 12.16. *no worke ſhall be done; ſaue about that which euery man muſt eate: that only may yee doe*, in which words you ſee, that albeit God forbad all manner of worke, yet he gaue an *exception*, allowing men to worke ſo farr forth, as may cõcerne their preſent neceſſity, that is, to dreſſe their meate on that day, which they muſt eate on that day: I confeſſe this was a ceremoniall Sabbath, but for aſmuch as, God put no difference, betwixt the ceremoniall & the Morall Sabbaths, for ſtrictneſſe of reſt (for it was death, to any man, that did any worke on either of them both, as you may ſee, Leuit. 23.30, & Exod. 31.15.) therefore we may thinke, that there is the ſame reaſon of both.

2. I anſwer, that this text is not rightly vnderſtod & applied: for they ſuppoſe that Moſes bad theſe Iewes bake *to day*, that was, on friday, all the Manna which they had gathered that day, to wit, the ij. omers, ſo as none ſhould be to bake on the next day being Sabbath day; but it is to be noted, that Moſes left it to their will, how much to bake that day, & how much to leaue vnbaked; for ſaith the text, bake that which *yee will bake*, and ſeeth that which *yee will ſeeth*; he ſaid not, bake all, & ſeeth all; but bake & ſeeth what ye will: againe, where he ſaith that which remanieth, lay it vp vntill the morning: they vnderſtand theſe words thus, that that which remanieth *baked*, ſhould be laied vp; but ſo much cannot be collected out of this text; but the contrary is rather the trueth, namely, that that which remained vnbaked was laid vp vnbaked vntill the morning: & this the context giueth light vnto; for on other daies if they reſerued any vntill the morning it ſtank, v.20. but on this day, what they reſerued, it ſtank not, v.24. now foraſmuch as Moſes recordeth it, as a wonderfull thing, that it ſtanke not, nor was full of wormes, by reſeruing it; it giueth vs to vnderſtand, that it was laied vp vnbaked; for what wonder had it bene, that it ſtanke not, nor had wormes in it, if it had bene baked? ſeing that baking, doth preſerue things from ſtinking, and wormes breeding: it is more

likly therefore, that as they baked euery other day, ſo much as they did eate on that day, ſo they did on the Sabbath day: So this text proueth not, that the Iewes baked & boiled all their foode, on friday.

One anſwer I heere giue vnto all their 4. texts together; if the Reſt commanded to the Iewes in the 4th com. be a rigorouſe Reſt, & ſo ceremoniall, then is the whole Sabbath & 4th com. vtterly aboliſhed, as rigorouſe & ceremoniall alſo: for there is but one kind of Reſt in the 4th com. take away that, and take away all Reſt; & if that be rigorouſe & *ceremoniall*, take away that, and then may men follow their laboures, in their ſeuerall houſen, and in the fields.

An other anſwer I giue vnto all their 4. textes, which is this, that if it could be proued, that the Reſt which the Iewes kept, was rigorouſe, then might we more ſafely hold, that the rigorouſneſſe of their Reſt was Iewiſh and ceremoniall, then that any thing commanded in the Morall Law, is Iewiſh and ceremoniall: for this Law of kindling a fier on the Sabbath, being not mentioned in the Morall Law, but written elſewhere, it may be queſtioned rather whither it was any branch of the 4th com. or expoſition of it; or whither it was ſome ſpeciall Law peculiar vnto the Nation of the Iewe; becauſe in thoſe hote countries, they might better want a fier then wee in coulder rigiones can, and better feed on cold meates, dreſſed the day before, then wee in theſe colder countries cane: and ſo the Morall Law ſhould be maintained ſtill in its Integrity and perfection: & why may not theſe particular Lawes, not being written in the Morall Law, and Tables of ſtone, be *aduentitiouſe*, and onely added to the 4th com. as peculiar to the Iewes, and thoſe times & Regiones, as was that Reaſon prefixed to all the 10. com. that *God brought thē out of the land of Egypt*, which is alſo added to the 4th com. Deut. 5. 15. and as was that Law, of offering ij. Lambes, on the Sabbath daies Numb. 28. 9. 10.

Thus then you haue ſeene their textes, for the prouing of the Iewes Reſt, to be full of intollerable ſtrictneſſe & rigour; but you ſe how they faile in the matter; wherefore I may ſafely conclud, that it is but a ſlaunder, raiſed vpon the Lords Sab-

baths

baths, to make men afraide of them, and to loath them: for God required no more ſtrictneſſe of a Iew; then he doth of a Chriſtian; nor any leſſe of a Chriſtian, then he did of a Iew; the 4th com. it is one & the ſame, to *Iew* & to *Gentile*, as are all the other 9. commandements.

SECT. V.

Hauing made anſwer vnto their textes, whereby they would proue the *Reſt* of the Sabbath, partly ceremoniall, becauſe rigorouſe: we are now to come vnto their textes, wherby they would proue the *time*, to wit, the 7th day, in the 4th com. to be a ceremony, & ſo aboliſhed: but firſt this would be noted, that ſince they cannot proue the Reſt in the Sabbath, rigorouſe and ceremoniall, now there is nothing commanded in all the 10 commandements, which they can except againſt, but onely the queſtion it ſelfe betwixt vs, to wit, the time, & 7th day: now how they will diſproue this you ſhall ſee.

Their firſt texte which I will produce is that Mat. 12. 8. *for the ſone of man is Lord of the Sabbath*: hence ſome argue thus, that becauſe Chriſt is called the Lord of the Sabbath day, therefore he did alter & chang the Sabbath day.

Herevnto I anſwer, that admit, the Heire of a Mannour houſe, becauſe he is Lord of that houſe, he may deſtroy it, and pull it downe; yet it doth not therefore follow, that he will, or hath deſtroyed it, & pulled it downe; ſo, be it, that Chriſts as Lord of the Sabbath might deſtroy it, yet it followeth not that he did deſtroy it: no, the contrary rather followeth, that becauſe Chriſt was Lord of the Sabbath, therefore he did and for euer will, maintaine & vphold the Sabbath; for it is the property of Lords, to vphold their mannour howſen; & to defend thoſe things whereof they are Lords, to the vtmoſt of their power.

Chriſt is the Lord, both of the *dead* & of the *quicke* Rom. 14. 9. will it follow, becauſe he is Lord of the quicke, that therefore, he will deſtroy the quicke? no, all that will follow out of this text, is no more but this, that Chriſt ſheweth vs, how we may in a caſe of neceſſity vſe ſome labour, to plucke eares of corne & the like, to ſatiſfy preſent hunger: thus the Lord of

a corne field, will in a caſe of neceſſity, permit his ſeruants, to make a *pathway*, thorough the mideſt of the corne; but yet wold be exceedingly wroth with them, if they ſhould trample all the field ouer, no neceſſity compelling them thereto; and ſo dealt Chriſt the Lord of the Sabbath, with his ſeruantes, he gaue them leaue to make a path thorrow it, as it were.

Laſtly it cannot be, that Chriſt did here at this time deſtroy the Sabbath day; for it was not yet time for it; for Chriſt deſtroyed & aboliſhed no ceremonies, vntill his *death* vpon the Croſſe Col. 2. 14. if therfore the Sabbath day, had bene a ceremony, we cannot thinke that Chriſt would aboliſh it, now whilſt he liued, & ſo long before his death: & thus much for this text.

SECT. VI.

A ſecond text, is ij Cor. 5. 17. *old things are paſſed away, behold all things are become new.*

Hereunto I anſwer, but briefly, becauſe I haue touched this text before: wheras the text ſaith, *old* things are paſſed away, therfore they thinke the *old* Sabbath is paſſed away too; if this be a good reaſon, then may we further reaſon thus, that becauſe old things are aboliſhed, therefore all the 10 commandements are aboliſhed too, for they are *old* things: but the Apoſtles of Chriſt haue taught vs better diuinity; for they in the new Teſtament, doe ſend vs to thoſe old things, in the old Teſtament, ſaying, *whatſoeuer things were written aforetime, were written for our lerning* Rom. 15. 4. and S. Iohn ſaith, *I write no new commandement vnto you, but an old commandement &c.* 1 Ioh. 2. 7.

2. I anſwer, this text is wreſted, becauſe it is not vnderſtod; for the Apoſtle ſpeaketh not here of old ordinances in the Church, as of Sabbaths and the like, but of old Adam, the old man, & of old vngodly practiſes; if any man be in Chriſt, ſuch *old* things are paſſed away from him, & aboliſhed &c. ſo here is nothing yet againſt the 7th day Sabbath,

SECT. VII.

A third text againſt the time of the 7th day Sabbath, is Ioſh: 10. 13. wher it is ſaid, that *the Sune abode in the midſt of heauē, & haſted not to goe down of a whole day*: ſome Miniſters make a great deale of title tatleing about this ſtanding ſtill of the Sune, in Ioſhua his time

time; & hereby they thinke that time is ſo confounded, as now no man knowes preciſely which is the 7th day: & becauſe the 7th day cannot be knowne, hence is plea enough for them, to ouerthrow the Sabbath day, becauſe it cannot be knowne: this argument is much preſſed againſt me by *M. Stinnet* for one.

Hereunto I anſwer 1. by this reaſon then it ſeemeth, that neither the Prophets, nor the Church of God, that liued after the ſtanding ſtill of the Sunne in Ioſhua his time, vntill Chriſt time, did euer keepe, or were bound to keepe, the Sabbath day; or to yeeld any obedience vnto the 4th com. & by this reaſon the Iewes, neuer after the ſtanding ſtill of the Sunne, kept, or were bound to keep the *paſſouer*, on the 14th day of the moneth; nor their other *feaſt* dayes; & all forſooth becauſe the ſtanding ſtill of the Sunne, had made ſuch an alteration of time, that they knew not *Saturday* from *Sunday* any longer, nor the 14th day of the moneth from the 13th or 15th dayes of the moneth: are not theſe men worthily counted enemies to Gods Sabbaths, and are they not very deſirouſe to ouerthrow them, when they ſtudy for ſuch ſimple ſtuffe as this is, againſt them? is not this to make a needleſſe, voluntary, and vnneceſſary oppoſition to Gods ordinance? for what neceſſity is here in this text; to moue a man, to oppoſe God in his Sabbathes?

2. I proue their grownd falſe, whereon they build; they ſuppoſe the 7th day cannot be knowne, becauſe of the ſtanding ſtill of the Sunne: but I proue, that long after the Sunns ſtanding ſtill, the 7th day, was knowne; for after Chriſt his reſurrection, all the iiij Euangeliſts doe cale our Sunday, the *firſt day* of the weeke: if then Sunday be the firſt day in their account, rekone onwards, & Saturday after it muſt be the 7th day; ſo thē the ſtanding ſtill of the Sunne hindreth not from the knowledge which day is the 7th, and which day is the firſt &c. other anſwers I giue alſo in my former booke, but theſe are enough, & too many for ſuch idle arguments.

An other argument of like nature they vſe, and this is a fit place to anſwer it, if it deſerued anſwer; it is this, if all nations be bound to keepe the 7th day Sabbath, as well as the Iew, then in ſome countries, they muſt keepe a Sabbath day, halfe a yeere together: for in ſome countrie, there is halfe a yeere light or day together,

Here-

Herevnto I anſwer 1. if this argument be good againſt the *Sabbath* day, then is it good alſo againſt the *Lords* day: for how ſhall all nationes be bound to keepe the Lords day; ſeing that then in ſome countrie, they ſhall be bound to keep a Lords day, halfe a yeere long &c? 2. I anſwer, by like reaſon a man may thus conclud, that the 5th com. belongeth not vnto all men; becauſe ſome men are not bound vnto it, as a *King*, whoſe father & mother is dead: but what & if the King who hath no ſuperiour liuing, be not bound to the 5th com. ſhall none of his ſubiects therefore, who haue parentes and ſuperiours liuing, be bound vnto the 5th com? & ſo, what if ſome one country, ſhould not be bound to the Sabbath day, becauſe of the exceeding length and diſcommodiouſneſſe of their dayes, ſhall not we & other nations therefore, be bound to the Sabbath day, and 4th com. who haue dayes of convenient length, much like as the Iewes had in Canaan, and no ſuch incommodiouſeneſſe? In the 10th com. it is ſaid thou ſhall not couet thy *neighbors aſſe*: now thowſands in our country haue no Aſſes, will they therefore conclud, that ſuch men amongſt vs, whoſe neighbors haue Aſſes, are not forbidden, to Couet their neighbors Aſſe, becauſe this branch of the 10th com. doth not reach vnto euery man?

Others obiect, that we cannot keepe the Sabbath day, becauſe our Saturday begineth not iuſt at the ſome point of time, when the Iewes Sabbath day began in *Canaan*; but by the like reaſon we may now ſay, that we cannot celebrate the *Lords Supper* neither: for, we drink not iuſt the ſelfe ſame kind of *wine*, which Chriſt drank at *Ieruſalem*; nor is it likly that we eate the ſelfe ſame kind of bread: for we eate whitebread, but in regard of Chriſts pouerty, it is not vnlikly that he vſed browne or corſe bread. 2. By the like, the Iewes might haue thus abſurdly reaſoned alſo; whereas the Sabbath day was commanded on Mount Sinay, Exod. 20. yea, one moneths iourney before they came to Mount Sinay, in the wilderneſſe of Sin Exod. 16. 1. 23. yea, and in an other remote place, as in that parte of the world where about Paradiſe was, ſince the Sabbath was from the Creation; hence the Iewes might thus peruerſly haue argued, ſaying, wee are now in Canaan, or in Captiuity in a country that is farr

remote

remote from Mount Sinay, where the Sabbath was commanded, or from the wilderneſſe of Sin, or that parte of the world where Paradiſe was, and where the Patriarkes kept the Sabbath, and therfore we here cannot keepe the Sabbath: for our Sabbath in this country, begineth not at that point of time, iuſt, when the Sabbath begineth at Mount Sinay, the wilderneſſe of Sin, or about Paradiſe: loe their folly! God requireth not a people to begine his 7th day Sabbath, when other remote Nations begine theirs, but onely thē, when by the light of the Sunne, which rules the day, God begineth to that people his Seauenth day.

This point is further proſecuted in my former booke, but enough & too much hath bene here ſaid to this idle argument: men haue ſo little reuerence of God, and of his lawes, and of his ancient ordinance the Sabbath, that they thinke any thing is good enough, how idle and ridiculouſe ſoeuer to throw againſt the ſame; euery frothie conception of an idle braine, is matter found enough, to buze and make a noiſe in peoples eares, againſt that *ſacred time*, which God himſelfe hath *hallowed* & *ſanctified*; & honoured amongſt his morales.

SECT. VIII.

A 4th text is that Iſa. 66. 23. *From moneth to moneth or from new Moone to new Moone, & from Sabbath to Sabbath, ſhall all fleſh come to worſhip before me, ſaith the Lord.* Whence ſome collect, that the Sabbath here was made a Signe, of the euerlaſting Sabbath in heauen: others would haue it a Signe of the Church vnder the new Teſtament, and of the Church triumphant in heauen both: & ſo it being a ſigne, it is aboliſhed.

Herevnto I anſwer 1. it is doubtfull what may be the proper ſenſe of this text, it being a Prophecy, & deliuered in *Metaphoricall* and *Allegoricall* ſpeeches, for inſtance, what ſhall be meant by theſe words, *from new Moone to new Moone*? it is doubtfull: wherefore this text being difficult, it is not fit to haue a controuercy decided by it; much leſſe to haue it vſed, to the aboliſhing of any thing commanded in a morall law: it is not meete that the 4th com. being vttered in plaine & proper ſpeeches, ſhould be contradicted, & countermanded, by a Prophecy which is vttered in difficult & improper ſpeeches. what is this but *petitio principij*?

2. I anſwer, by the word Sabbath here may be vnderſtod, not the weekly 7th day & morall Sabbath, inioyned in the morall law, but ſome of the anniuerſary ceremoniall Sabbathes, which neuer came into the morall law; as that Sabbath of the Seauenth *yeere*, or of the fiftith *yeere*, Leuit. 25. 10. 4. for ſince the text ſpeaketh of a *continuall* worſhiping of God, vnder the new Teſtament, therefore the Sabbath of a *yeere* is more fit to be a type of it, then the Sabbath of a *day*, the 7th day.

3. I anſwer, the Sabbath day here mentioned, is not made a *Signe*, but rather the other 6 dayes which goe betwence Sabbath and Sabbath: for ſo the text ſaith, from Sabbath to Sabbath, that is, all the dayes *betwene* the Sabbaths, ſhall all fleſh come to worſhip &c. ſo then, it is not the Sabbath day that was made a Signe, but thoſe Six dayes which went betwene the Sabbathes.

SECT. IX.

A 5th text of theirs is Heb. 4. 10. 11. where there is mention of a *Reſt*; and in v. 9. *there remaineth therefore a Reſt vnto the people of God*. Here (ſay they) the Sabbath or Reſt, is made a type of the Reſt in the Kingdome of heauen: now all types are aboliſhed as ceremonies.

Herevnto I anſwer 1. many thinke indeed that here is ſome greate matter in this text for their purpoſe, but it will proue vpon better examination, nothing ſo: for, if this *Reſt* here mentioned be a type of heauen, it is ſo farr off from making any thing againſt the Sabbath day, as that it rather maketh for it: for, the nature of types is, to laſt in the Church, vntill the thing typed out by them be come; thus all ſacrifices laſted vntill Chriſt our paſcall Lamb was comne, & ſacrificed for vs: wherefore by like reaſon, if this Reſt or Sabbath heere, be a type of the kingdome of heauens reſt, then may this Reſt and Sabbath laſt in the Church, vntill we all come to a reſt in the kingdome of heauen: ſo then all the time we liue on earth this Sabbath may be kept.

2. I anſwer, if the aduerſaries to this ordinance of Gods Sabbath, could tell how to proue the Reſt in the 4th com. a ceremony by this text, then hereby they muſt wholly ouerthrow the 4th com: for, take away *reſt* from laboures, as an aboliſhed ceremony,

remony, and then may men labour in their caleings, euery man in his seuerall family, & in his seuerall *field*; and how then can there be any publike assemblies, of the people together in the Church, to keepe a Sabbath?

3. I answer, suppose we that there was a type in the word *Rest*, yet since it speaketh not of a *dayes* rest, but of an *euerlasting* rest, therfore may the yeere of Iubile the 50th yeere, be made a type here, rather thē the 7th day: for there is greater similitude betwene the 50th *yeere* Leuit. 25. 10. 11. 4. 1. and the euerlasting rest, then betwene the 7th *day* Exod: 20. 8. and the euerlasting rest.

SECT. X.

A 6th text they vse, which is Numb. 28. 9. 10. where it was commanded vnto the Iewes, to offer ij lambes for a Sacrifice on the Sabbath day: whence they would collect, that if the *Sacrifices* being a duety of the Sabbath, be abolished, then is the Sabbath it selfe aboiished.

Herevnto I answer 1. if the Sabbath day be abolished, together with the sacrificing of the ij lambes, then must for the same reason also be abolished, *rest* from laboures, and the morall *worship* of God, in the Sabbath: for, the sacrificing of the lambes on the Sabbath day, hath as much respect vnto rest from labour, & Gods worship, to declare them also to be ceremonies, as vnto the time, to declare it to be a ceremony & abolished.

2. I answer, that this law of offering ij lambes on the Sabbath day, it was *aduentitiouse*, & onely *added* to the 4th com. & to the Sabbath for a time; and therefore no parte of the 4th com. nor essentiall Sabbath duety: for it was neuer wrote by God, in Tables of stone, but wrote by Moses, as were other ceremonies, & all after the writing of the moral law was finished, and therefore no parte of the morall law, or law of the Sabbath.

3. I answer by deniall of the consequence: for since the dueties in the Sabbath day were many, it followeth not, that if some one of those dueties be abolished, the day must also be abolished, wherin it was done: for since the other dueties of *Rest* and Gods *worship* remaine still, the time and day may remaine still for these dueties sake.

SECT. XI.

7. They argue out of ij textes together, Ioh. 7. 22. 23. and Mat. 12. 5. in which textes it is written, that on the Sabbath day, they did *circumcise* a man: and on the Sabbath day, they did slay the Sacrifices: now these were both ceremonies, and the Sabbath day gaue way vnto them, wherefore the Sabbath day, must be inferiour to ceremonies, and so abolished with them.

I answer, by the like absurd reasoning, they may say, the 6th com. *thou shalt not kill*, is abolished also: for it gaue way vnto *Abraham* to slay his sonne *Isack*, the like may be said of the 7th com. which gaue way vnto *polygamie* & a diuorce &c. when *Christ* gaue way to be circumcised of a *Priest*, & to be baptized of *Iohn*, doth it hence follow, that Christ was inferiour to the priest, or to Iohn? or, that the *strong* are inferiour to the *weake*; because they giue way vnto the weake? Rom. 15. 1. or, that the Morall Law, is absolutly abolished, because in some sense, it gaue way vnto the gospell?

2. I answer, that not onely the day & time, to wit, the 7th day, gaue way vnto circumcision & vnto Sacrifice, but also the Rest and cessation from labour, and the worship of God in the holy exercises of the Sabbath, both these gaue way as well as the time: wherefore, if this their argument be good for the prouing of the time to be a ceremony and abolished, then must it be as good also, for the prouing those duties of rest and holy exercises, to be ceremonies & abolished: and then what is become of the 4th com? and where is the *morallity* of *Rest*, and the performance of *holy exercises*, inioyned in the 4th com? thus still you see, lik men of a maleuolent spirit, they hunte all the Scriptures ouer, to find out somthing or other against Gods ordinance: & what will be the issue of all their paines? why, euen this; they will at last make the *morall* law hereby, to be a *morall-ceremoniall* law: the 10 *goolden* linkes of Gods law, shall haue one linke become partly *goold* partly *lead*: there shall be now, a *shaddow* & *ceremony* fansied to be in the heart of a *morall* law: in a word, the issue will be, that now they may be partiall in Gods Law, & serue him by halues.

SECT.

SECT. XII.

8thly, they argue from Ioh.4.21. *The hower cometh, when yee shall neither in this mountaine, nor at Ierusalem worship the father.* In which words, Christ foreteld of the destructiō, & abolishing of the Temple, as the place of Gods worship: now if the *Temple* which was the place of Gods worship be abolished, so is also the Sabbath day, which was the time of Gods worship.

Herevnto I answer, there is not the like reason; for whilst the Curch of God, was confined to the narrow limites, of the land of *Canaan*, all people might possiblie goe vp to Ierusalem, to worship in the Temple there 3 times a yeere, Exo.23.17. but when at Christ his death, the partition wale being brokē downe, & the Church enlarged to Iew & Gentile, all the world ouer; thē all people could not possibly come vp to the Temple at Ierusalem, to worship, 3. times a yeere there; for their dwellings would be too fart distant from Ierusalem; & therefore it was necessary that the Temple should be no longer the peculiar place, for Gods worship; but that now we might worship God, in *Spirit & trueth* euery where: but thers not the same reason for the Sabbath day, the time of Gods worship; for the Sabbath day, and 7th day from the creation, is euery where all a like, amongst Iewes & Gentiles, all the world ouer: the same 7th day any nation had at the creation, the same 7th day it hath still to this day; so as the 7th day, this time of Gods worship, it is not too narrow for the bounds of the Church, as the Temple was; for it is as large as the Church of God is or can be; & therefore thers no necessity that it should be altered.

SECT. XIII.

9thly, they argue from all those textes of Scripture, whereby they vse to proue the Lords day, to be a Sabbath day, instituted by Christ: & thus they argue thence, that the old Sabbath, is altered & changed, by the coming in of the new Sabbath: & this is that which is so common in many mens mouthes, saying, why Christ abolished the old Sabbath, the Iewish Sabbath, by bringing in of the Lords day.

Herevnto I answer, 1. by deniall that Christ hath set vp any new Sabbath, as hath bene showne; 2 admit that Christ had set vp

the Lords day on the 8th day for a new Sabbath; yet this doth not hinder, but that the old Sabbath, on the 7th day, may ſtand ſtill: for example, the Lord ſet vp the morall weekly Sabbath, on the 7th day, Exod.20.8.9.10. afterwards, he ſet vp other ceremoniall yeerly Sabbaths alſo Leuit.23,32.38.39. now the coming in of theſe other *yeerly* Sabbaths, did not alter change, or aboliſh the *weekly* Sabbath, no, here was an *addition* of Sabbaths, no *alteration* of Sabbaths. Iuſt ſo it may be here, ſuppoſe that Chriſt had ſet vp a new Sabbath on the Lords day, then haue we ij. Sabbaths to keepe weekly, the old Sabbath on the 7th day, & the new Sabbath on the 8th day; ſo that the ſetting vp of this Lords day Sabbath, is but an *addition* of a new Sabbath vnto the old Sabbath; like as when a man buildes a new houſe by the ſide of an old houſe, this is but an additiō of houſe, to houſe; it is no alteration, or change; for the raiſeing vp of a new houſe, by the ſide of an old houſe, is not the demoliſhing & throwing downe of the old houſe.

SECT. XIV.

10. they argue from all the new Teſtament, *negatiuly*; ſaying, of all the 10. commandements, the 4th com. is no where *mentioned*, in all the new Teſtament; neither is the keeping of the Sabbath day *vrged* any where, wherefore the Sabbath day is not of vſe to vs vnder the goſpell.

To this Anabaptiſticall obiection I anſwer, firſt ſee whither it tendeth: namly vnto *Anabaptiſtry* & *prophanneſſe*: for, if the old Sabbath be aboliſhed we ſhall haue no Sabbath at all; for the Lords day can neuer beproued a Sabbath. 2. It tendeth to the ruine of the *Integrity* and *perfection* of Gods Law, ſo as we ſhall haue but a lamed and vnperfect Law. 3. It tendeth to make Gods morall Law, to be a *Morall ceremoniall* Law.

Further I anſwer, and will you acknowledge no more of the *Old Teſtament*, then what is particularly mentioned, & repeated in the new Teſtament; then what doe we with the old Teſtament? it ſeemeth then, that not onely the old Sabbath is aboliſhed, but alſo, the whole old Teſtament is aboliſhed alſo, & now it ſtandeth for a cipher, if this arguing be good, why did S. Paul ſend vs to the old Teſtament, ſaying, whatſoeuer is written

written *a fore time*, is written for our lerning? Rom. 15. 4.

2. If you will acknowledge no more of the morall Law, then what is particularly repeated in the new Testamēt, then what will become of the 10th com. where is it repeated in euery branch thereof particularly, in all the new Testament? I know, it is found writtē, *Thou shalt not lust*: but to come to particulars, where is it written, thou shalt not lust after, or couet thy neighbours *house*, thy neigbours *wife*, his man *seruant*, *maide oxe*, *asse*, or any thing that is thy neigbours? you may as well therfore conclude againſt ſondry things cōmanded in the 10th com. as againſt the Sabbath commanded in the 4th com. for neither of them are repeated, in the new Testament *particularly* in an expreſſe commandement.

3. I will ſhew you how the 4th com. is repeated in the new Testament *generally*, & conſequently the Sabbath is there vrged alſo, in a generall manner: ſee Mat. 5. 18. where Chriſt prophecieth of the laſting of the Morall Law, and of euery iot & title of it to the worlds end, now in theſe words is the 4th com. and the 10th com. & euery commandement, yea euery *iot* & *title* of euery commandement conteined: the like may be proued by Rom. 3. 31. Iam. 2. 10.

It is to be obſerued, that of all the 10. commandements, there was the leaſt need, nay there was no neede to repeate the 4th cō. nor to vrge the obſeruation of the Sabbath day in particular: for in the daies of Chriſt, & his Apoſtles, both *Iewes* & *Gentiles* were very zealouſe for the obſeruation of the Sabbath day: for the *Iewes*, they were more ſtrict for the keeping of the Sabbath, if I may ſo ſay, then Chriſt him ſelfe was; for Chriſt would allow the plucking and rubbing eares of corne on the Sabbath day; & to carry a bedd, and the like; but the Iewes could not endure it; what hote contentions did the Iewes moue againſt Chriſt, & his Diſciples, for doeing ſome petty workes on the Sabbath day? yea, vpon a time, they would haue *ſlaine* our Sauiour, for healing of a ſicke man, vpon the Sabbath day, Ioh. 5. 16. what neede then was there, that *Chriſt* or his *Apoſtles*, ſhould repeate the 4th com. to the *Iewes*? or vrge them to keepe the Sabbath day? ſince they were ſo hote for it alredy: it was enough that the

4th

4th com.& the obseruation of the Sabbath day should be spoken of onely in some *generall* termes, as you haue it, Mat.5.18.Ia.2: 10. And for the *Gentiles*, there was no need to presse them neither; for, they coming into the Inheritance of the Iewes, & ioyning in communion with the beleeuing Iewes, did redely imbrace the very ceremonies of the Iewes, as *circumcision* & the like; how much more then did they imbrace the *Morals* with the Iewes, as the *Sabbath day*? as you may see, Act.13.42.44. Act.16.13. looke therfore wherin the Iewes were very zealouse, it is to be thought, that the beleeuing Gentiles were zealouse also, therefore was it needlesse, that the Sabbath day, or 4th com. of all the commandements, should be vrged, & pressed in the new Testament.

Neuertheless, somthing we find touching the Sabbath in particular, in the new Testament, as Mat. 24.20. *Pray (saith our Sauiour) that your flight be not in the winter, nor on the Sabbath day*: In which words, *Christ* alloweth a conscience to be made of the *Sabbath day*, for abone 40. yeers after his death. 2. we find, that it was the *constant* practise of the *Apostles*, after Christ his ascention, to obserue and keepe the Sabbath day: see for this purpose, Act.13.14.42.44.Act.16.13.Act.17.2. & Act.18.4. that the Apostles, did here keepe the Sabbath with the Iewes, to beare with their *weakenesse*, is a *weakenesse* in any to thinke so; they cā neuer proue it I am suer: when the Apostles yeelded obbedience vnto Magistrates, which was commanded in the 5th com.& worshiped God, which was cōmāded in the first Table, may any absurdly & growndlesly say, they did these things to beare with the weakenesse of the Iewes? and why then should any say, when the Apostles performed the things commanded in the 4th com. that they did this for the weakenesse of the Iewes? & where as some say, the Apostles kept not the Sabbath in *cōscience* of the 4th com. they hauing no grownd for what they say, may as well say, when they worshiped the true *God*, & obeyed the *Magistrate*, that they did not these in *conscience* of the first, & 5th cōmandements. 3 In the *new Testament*, and after the death of Christ, and abolition of ceremonies, we find the Sabbath day kept, & in cōscience of the 4th com. & the Holy Ghost *commending*

ding it, by rekoning it among, & ranking it with other commendable actiones, saying, *they rested the Sabbath day, according to the commandement*, Luk.23.56.

SECT. XV.

11. They fetch an argument from Deut.5.15, where the 4th com. is repeated, and at the end of it there is added, as a reason, these words; *For, remember that thou wast a seruant in the Land of Egypt, & that the Lord thy God brought the out thence by a mightie hand: Therefore the Lord thy God commanded thee to obserue the Sabbath day.* Hence they argue to this effect, that because the Sabbath, doth depend vpon the deliuerance out of Egypt; therefore since the deliuerance out of Egypt belongeth not vnto vs, no more doth the Sabbath day: this text *M. Chappell* vrged.

Herevnto I answer, it is true indede, that therfore God commanded the Iewes in this place, to obserue the Sabbath day, because he brought them out of the Land of bondage: but if hence men may gather, that we *Christians* are not bound vnto the Sabbath day, as M. Chappell did; then 1. it followeth, that we now haue no Sabbath day by the 4th com, and so the 4th com. is vseleſſe as a cipher, or aboliſhed: for, this reason of Gods deliuerance of the Iewes out of Egypt, it is added not to any parte of the 4th com. onely, but vnto *all* the 4th com. *wholly*: now in the 4th com. the aduersaries of Gods trueth, doe distinguish betwixt the time of the 7th day, and the dueties of holineſſe and Reſt: now the time is that which they would faine trample downe, as for the duetie of an holy Reſt, this they would haue ſtill morall: but if this their argument be good, then haue they hereby at once ouerthrowne, not onely the *time*, but also the dueties of holineſſe & Reſt, in the time; and so quite nullified the 4th com. the reason hereof is plaine: for, that argumēt of Gods deliuerance of Iſrael out of Egypt, which they bring to aboliſh one parte of the com. to wit, the *time*, it doth also aboliſh the other parte of the com. to wit, the *holy reſt*: for this *reason* brought by God, doth equally appertaine to the whole 4th com. & to all the partes there of, to the time, and to the Reſt in the time, as euery eye may ſee, that but reades the text.

Nay the reaſon which M. Chappel vrgeth, hath ſpeciall refe-

rence vnto the duety of rest; for the rest is plainly mentioned in these words. *That thy man seruant &, thy maid may Rest as well as thou.* Deut. 5. 14. what a case is M. Chappell in now? for in attempting to abolish Gods sacred time, he hath also abolished the duety of Rest in and with the time. He hath not onely made the time a ceremony, but also he hath made, the duety of Rest a ceremony: whats become of your *Rest* M. Chappel, which you cale *morall*? haue not your selfe made it a *Ceremony*?

2. If this their argument be good, then haue they not alone raised the time in the 4th com. and defaced also the 4th com. it selfe, but also which is more absurd, they haue defaced the whole *morall law*, euen all the 10 com. so then, now we are not bound by the first com. to haue the true God to be our God; because this com. & so all the rest, doe depend vpon that *reason* which the 4th com. dependeth on, to wit, that *God brought the Iewes out of Egypt*: for this very reason, is by Moses, prefixed to the first com. & so hath influence vpon all the rest; saying, *I am the Lord thy God, which brought thee out of the Land of Egypt, out of the house of bondage.* Exod. 20. 2. wherefore if they abolish one iote or title of the law by this reason, they must abolish the whole law.

3. We must distinguish betwixt the Sabbaths *obseruation*, & its *institution*: the reasons of the Sabbaths institution are these 1. because God himselfe rested on it, at the Creation. Genes. 2. 3. Exod. 20. 11. 2dly, that it might be for the benefite & commodety of man, both in body and in soule, Deut. 5. 14. Mark. 2. 27. *The Sabbath day was made for man* saith the text. Now the reasons of the Sabbaths obseruation, may be many, euen *all* the *mercies* of God, these should moue to obedience Deut. 28. 47. 48. & so this particular deliuerance out of Egypt, might be a speciall motiue to keepe the Sabbath day Deut. 6. 21. 24? so then, albeit the Sabbaths *obseruation*, depended in parte, vpon this mercy of Gods deliuerance of them out of Egypt; yet its *institution* depended not theron.

Finally, the passeouer was instituted, vpon occation of Gods *spareing* the first borne of the *Isralites* Exod. 12 now this reason and occation, could not concerne the *gentile proselites*, and yet were

were the Proselites obseruers thereof; Exod. 12. 48. and why then may not we obserue the Sabbath, allthough this reason concerneth not vs?

Behold then by these answers, and the weakenesse of this, & the foregoing arguments, if these Patrones of the Lords day; & aduersaries to Gods Sabbathes, doe not voluntarily & wilfully set themselues against Gods Sacred, and Sanctified Sabbaths; it appeareth manifestly, so as they cannot deny it: for what force of reason, or consequence, doth inforce them to raise an argument out of this text against the Lords Sabbaths? if no force moueth them herevnto, then it must be meerly of their owne wills and corrupted mindes, which desire to trample on Gods ordinance.

SECT. XVI.

12. They argue from Mat. 12. where Christ defending his Disciples, for plucking the eares of corne on the Sabbath day, doth rekone vp, compare, and ioyne the Sabbath day, with ceremonies, as with the *Shewbreade*, & *Sacrifices*, and the like; which comparisons and arguments (saith *Walæus* on the 4th com. p. 21.) were of no force, if the Sabbath day, were not to be rekoned of as a ceremony in some sorte.

Herevnto I answer 1. why should not Christs argument haue force, albeit the Sabbath day were rekoned of as a morall? for at that time when Christ made that argument, the ceremonies were all in force, as well as morales; and all bound men to obedience, as well as morales; and the breach of a ceremoniall was a sinne, as well as the breach of a morall: wherfore Christ might very well fetch an argument from a ceremoniall vnto a morall; shewing that if it were no sinne to violate a ceremoniall law, in a case of necessity, no more was it a sinne to breake the morall Sabbath, by rubbing eares of corne on the Sabbath day, in a case of necessity: the argument could not howsoeuer but be good vnto the Iewes, for they put no difference betwixt morals & ceremoniales, as we doe; they tyethed *minte*, & *annyse*, & left the weightie matters of the law: and therefore Christ his argument might haue, and had force enough.

2. I answer, Christ doth not onely rekone the Sabbath with

ceremonies, and fetch arguments vnto it from ceremonies, but alſo from morales: for example ſee Mat. 12.6. *I will haue mercy and not Sacrifice*: where you ſee our Sauiour, fetching an argument to the Sabbath day, from the worke of *mercy*, ſhewing that ſome worke may be done on the Sabbath day, in caſe of neceſſity, becauſe God will haue mercy exerciſed towards men; now mercy is no ceremony, but a morall: the like you haue Mat. 12.11,12. where Chriſt fetcheth an argument to the Sabbath, from the helpeing of a beaſt out of a pit: now to ſaue the life of a beaſt is no ceremony, but morall. Thus it appeareth, that Chriſt fetched arguments to the Sabbath, from ceremonials and morals both, making no difference in this reſpect; wherefore it cannot be concluded, that the Sabbath is either morall, or ceremoniall from this argument

3. Whereas hee ſaith the Sabbath is to be rekoned among the ceremonies (in ſome ſorte) all this may be, and yet the morallity of the Sabbath nothing infringed: for in this *ſorte* it may be like them, that as *Sacrifice* & ceremonies were to giue place, in a caſe of neceſſity, ſo muſt the *Sabbath* day doe: thus then the Sabbath may be like vnto ceremonies, & yet farre *vnlike* to them in *duration*, & ceremoniall typicalneſſe; ſee ſtill, how witty and willing men are, to invent ſomthing againſt Gods ordinances ſure I am, men ſhold imploy their Talents, rather to defend Gods Title, then to defeate him of it.

SECT. XVII.

13. They fetch an argument from Rom. 14.5. *This man eſteemeth one day aboue an other day, and an other man counteth euery day alike:* And from Gal: 4.10. *yee obſerue dayes, & moneths, & times, & yeeres &c.* In the former text the Apoſtle approueth of them that eſteeme euery day alike: and here the 7th day Sabbath, is aboliſhed: In the latter text, the Apoſtle ſharply reproueth the Galatianes, for obſerueing of dayes, & times: and heere againe the 7th day Sabbath is aboliſhed: and in both textes, all difference of dayes, appointed in the law, is taken away.

To theſe textes I anſwer, firſt by ſhewing them whither this obiection tendeth: namly to *Anabaptiſtry*: for they hold from theſe textes, that there is now no difference of dayes a mong

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Christianes: and take away the old Sabbath day, & it must be so indeed. 2. Such as manage these textes against Gods Sabbaths, they are guilty of horrible *partiality*: for they can find distinctiones, to saue the other 9 commandementes, and *halfe* of the 4th com. from such as would abolish the law, saying, the law is abolished for *justification* but not for *obseruation*; and yet the same men, will neither finde, nor receiue any distinction, that so the *other* parte of the 4th com. may be also preserued viz: the Sabbath day. These textes, Mat. 5. 34. Iam. 5. 12. beare as strongly against an oath before a Magistrate, as doth this text Rom. 14. 5. against the 7th day Sabbath, and yet you can find wayes to preserue an oath still in the Common wealth, and can you not finde a way to preserue the Sabbath day still in the Church? see your partiallity, and be ashamed.

3. A third absurdety they fale into, is this, that they so expound one text of holy Scripture, as it contradicteth an other? yea so as it contradicteth a parte of the 10 commandements: now this is against the common receiued rule: for no text must be expounded, contrary vnto the Analogie of faith, the Lords prayer, and the 10 commandements: but here they expound thes ij textes Rom. 14. 5. and Gal. 4. 10. quite contrary vnto one of the tenn commandementes: for the 4th com. maketh the 7th day *differ* from all others, but they so expound these textes, as that the 7th day must *not differ* from the rest of the working dayes: wherefore this their exposition, directed against the 7th day Sabbath, it is erroniouse, & to be reiected: for these absurdeties, with others that might be added, an other sense of these ij textes, is to be sought.

First therefore (that we may *reconcile* Scripture with Scripture, that is, the seeming contradictiō betwixt these textes in the new Testament Rom. 14. 5. Galat. 4. 10. & this text in the morall law of the old Testament Exod. 20. 8. 10.) we may expound these textes, of such dayes, as were in vse amonge these *Romanes*, and *Galatianes*, whilst they were Idolaters, before their conuersion to the faith: for as they had *meate* sacrificed vnto Idoles 1 Cor. 8. 4. so no doubt had they *dayes* dedicated vnto Idoles: now as some of the beleeuing Gentiles would eate of those meates

ſacrificed vnto Idoles, and others refuſed & would not eate; ſo ſome might keepe thoſe dayes, thinking it fit to ſerue God on thoſe dedicated dayes, wherein they were wont to ſerue their Idoles; but others thought it vnfit &c: This the context giueth ſome light vnto, ſee Gal. 4. 8. 9. 10. where the Apoſtle putteth the Galatians in minde of the time when *they knew not God, and did ſeruice vnto them which are not Gods*, and then he telleth them, that now they *knew God* v. 9. and then he addeth his reproofe ſaying, *how turne yee againe vnto beggerly rudiments &c. ye obſerue daies &c:* by which orderly placing of theſe things, and by his minding them of the time wherein they were Idolaters, and herevpon ſpeaketh of their *turning againe*, this giueth vs to vnderſtand, that he ſpeaketh of their turning againe vnto ſomthing they vſed in the time of their Idolatry, when they knew not God: and ſo the dayes and times which he reproued them for obſeruing, might be the dayes dedicated vnto Idoles: this ſenſe *M. Perkines* fauoureth, in his Caſes of conſcience, Chapt. 16. Sect. 3. pag. 108. and thus *Walæus* on the 4th com. pag. 93. anſwereth to theſe textes, as ſpoken of the Gentiles *white* and *blacke*, dayes *cleane* and vncleane meates. The like may be ſaid of the dayes ſpoken of in Rom. 14. 5. for, it is like that the dayes here mentioned, were of the ſame kind, with the meates, ſpoken of in the ſame chapter v. 2. 3. 14. now it is like that theſe meates here ſpoken of were meates ſacrificed vnto Idoles, as 1. Cor. 10. 27. of which, ſome beleeuers would eate, others being weake would not eate: & I doe the rather thinke theſe might be meates ſacrificed vnto Idoles, then meates vncleane by the Leuiticall law, becauſe the Apoſtle ſpeaketh of *eating of herbes* Rom. 14. 2. Now I remember no law, about eating or not eating of herbes: it is therfore more probable, that this eating of herbes by the weake, was an heatheniſh ſuperſtition, and of an indifferent nature, as they vſed it: and ſo, as the meates were meates ſacrificed to Idoles, ſo theſe dayes were dayes dedicated to Idoles.

Secondly, if this ſenſe pleaſeth not, but it will be rather, judged that theſe meates & daies, were ſuch as were inioyned by the Law to Gods people the Iewes; why then, I diſtinguiſh of daies: there were *daies Morall*, & *daies ceremoniall*: or daies which

God

God ranked among his Morales, or daies that were excluded the hedge & pale of the Morals, & neuer came into the Tables of ſtone: the Morall daies, were the weekly Sabbaths on the 7th day; the ceremoniall daies, were the yeerly Sabbaths, their new Moones, & other feſtiuall daies: now the Apoſtle in both theſe textes, may be vnderſtod to ſpeake againſt theſe ceremoniall yeerly Sabbath daies, new moones, and feſtiuall daies: thus the Apoſtle, may be vnderſtod, & yet no wrong or violēce at all offered vnto theſe textes; & by this meanes theſe texts are ſo expoũded, as they doe not contradict nor ouerthrow any other text of Scripture, or portion of the 10. commandements, nor doe we rune into thoſe abſurdeties, which they of the contrary opinion doe ruſh vpon.

Behold how eaſy a matter it is, to *reconſile* ſcripture with ſcripture, the 4th com. with other textes ſeeming to contradict it, to ſuch as haue eyes in their heads, and affectiones in their hartes to doe it: but when they, theſe aduerſaries to Gods trueth, come to touch theſe & the like textes, with their polluted hãds, & impure minds, by way of expoſition & argumentation, they are ſo farre off from *reconciling* of the holy ſcriptures, as they will make no worke of it, but to ſet Scripture by the eares, as they ſay; text againſt text, making one text as fier, the other as water; the one iuſſeing & ſhouldering out of place the other; the one text commandeth the 7th day, the other they make to forbidde the 7th day: & yet all this hurly burley, & oppoſition of text againſt text, is made needleſſy, & cauſeleſſy; no thing mouing therevnto, but the corrupt minds of ſuch as are enemies to this ancient ordinance of Gods Sabbath: for ſuer I am, thers nothing in the textes themſelues, to moue them & compell them herevnto: it ſeemeth therefore, that theſe men had rather be againſt God, then for God; & rather throw downe his ordinance, then vphold and maintaine it, thus you ſee, none of theſe textes hitherto alleaged, will proue, that the time, & 7th day commanded in the 4th com. is aboliſhed.

SECT. XVIII.

14. They fetch an argumēt againſt the 7th day, out of Ex. 31. 13. *Keepe yee my Sabbaths; for it is a ſigne betwene me & you in your gene-*

generationes, that ye may know that I the Lord doe sanctifie you. This text *M. Chappell* vrgeth, & so doth euery man: now because they put no smale confidence in this text, for the abolishing of the Lords Sabbaths, I must therefore take the more paines in answering it: for they haue no more but this text & an other, & if they faile in these two textes, as they haue done in all the former, then haue they no cusler or cloke left them, for maintaining the abolishing of this ancient ordinance of Gods Sabbaths; & then this fearefull sinne of a weekely transgression of the 4th com. & violation of the Lords Sabbaths, will lay heauy vpon the consciences of the patrones of the Lords day: for these are they, who doe teach stifly that the 7th day Sabbath is abolished, and doe *warrant* the people, that they may with a safe conscience, violate the Saturday Sabbath: and behold, these are their grownds for it which we haue alredy answered, and are in answering: But before I come to lay downe their argunents out of this text, and my answers; I will in the first place shew how they are cõdemned by their owne *Authores*, who doe apply this text, to the Sabbath in the 4th com. and would make it a signe & so abolished: & then I will shew also, how *absurd* they are to make attempt, to proue any thing out of this text, against the Lords Sabbaths.

It is well knowne, I might here alleage the Testimonies of many, both godly & lerned, who writing on the doctrine of the *Sabbath day* in the 4th com. haue defended it, against this texte of Exod. 31.13. shewing that it is not so a *signe*, as it can be therefore a *ceremony*, & *abolished*: of which number is *M. Greenham* on the Sabbath, & M. Richard *Byfield*, pag. 88. 99. of late come forth: Doctour *Bownde*, & Doctour *Ames*, & others cited in the first Section of this Chapter: with *diuerse others*, whose words & names I spare, as well knowne vnto such as are seene into this controuercy: for nothing seemed more absurd vnto them, then to thinke God should put a ceremoniall *signe* and shaddow, into the body of the 4th com, and heart of the Morall Law: all which writers doe condemne those who would make the Sabbath day, a *signe*, & so abolished by this texte Exod. 31.13.

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For matter of abſurdety. 1. it appeareth in this, that by bringing this text Exod. 31. againſt the morall and weekly Sabbath, commanded in the morall Law, hereby they *picke quarrels* with God, & his ordinances: for, this text doth not *ſay*, that becauſe the Sabbath is a ſigne, therby you ſhall know it for certaine, that it ſhall be aboliſhed: no, but becauſe the Sabbath is here caled a ſigne, therefore hence they will needs *collect*, that it muſt be aboliſhed: & for furtherance of this wicked collection, all their wites & invention are ſet on worke, partly ſo to expound this text, as it may not be vnderſtod of the yeerly Sabbaths by no meanes, leaſt ſo the morall & weekly Sabbath ſhould be preſerued from ruine and deſtruction; & therfore they will expound it of this morall and weekly Sabbath, that ſo it may be aboliſhed, & its light extinguiſhed: partly how to proue all ſignes to be aboliſhed, & the like: and this is done to this euill end alſo, that ſo they may bring the Sabbath of the Lord, within the compaſſe of an aboliſhed ſigne, and ſo quite raſe it out of the morall Law, and roote it out of the Church: thus you ſee, how they ſeeke out for, and ſtudy to find matter againſt Gods ordinance; and all this needleſly and cauſleſly, ſaue that they beare a grudge againſt the Lords Sabbaths, and would haue them prophaned: for what other reaſon can they render of this their fact? ſuer I am, this text Exod. 31. doth not compell them to ſay any thing againſt the 7th day Sabbaths: for they are faint to vſe their beſt witts, to inuent ſomething in it, that may make againſt Gods Sabbath, and is not this then to picke a quarrell with Gods ordinance?

S. Paul ſaith, *Loue thinketh no euill* 1. Cor. 13. 5. & ſuer I am, theſe men thinke no good: for did they loue Gods Sabbaths, and Gods commandements for themſelues, vnleſſe, ſome ſpirit of ſlumber for the preſent hath poſſeſſed them, they could not but ſhew their loue to Gods 4th com. as well as to the reſt of the commandements, & manifeſt their loue alſo in time of *triall*, by thinking good, and that which might make for the preſeruation of Gods Sabbaths, & 4th com. intirly, rather then by thinking euill of them, to doe ſome act againſt them: how can men think worſe of any thing, then to labour its abolition, ruine, and deſtruction? yea, & that too, when they need not ſo doe, hauing

no cauſe mouing them therevnto, ſaue a corrupted mind: this is a malitiouſe & wicked ſpirit, that will ſtudy the ouerthrow of an ancient ordinance of God, yea an ordinance as ancient as any in the Church of God what ſoeuer, and labour to vndermine it cauſlelly: I wiſh M. Chappel, & his other 9. confederate Miniſters would thinke of this point: at the latter end, after I had handled the 4th com. I gaue ſondry effectuall reaſones to moue vs to the loue of Gods Law; & is this the loue that men beare to it, to ſeeke out how & which way they may ouerthrow for euer ſome parte of it?

And what will be the iſſue of all this? why euen this: hereby Gods *Morall* Law, ſhall become a *morall-ceremoniall* Law: Gods *Law* ſhall be *maimed*, & denied its integrity & perfection: yea a godly *prayer* of our Church, ſhall become a *babling* before God: & thoſe moſt ancient *Churches*, which liued next the Apoſtles, & are therfore accounted the moſt pure Churches, ſhall be *condemned*, in that they religiouſly obſerued this Sabbath day.

A ſecond abſurdety, that theſe men who are partiall in Gods Law, doe fale into, by ſharpening their wites, to fetch an argument out of this text, Exod. 31.13. againſt the 7th day Sabbath, is this; that hereby they doe *contradict* them ſelues moſt foulely; for, they teach & maintaine, that the *Reſt* in the 4th com. is morall & perpetuall: & yet for all that, they will bring an argument, out of this text, which doth plainly ouethrow this *Reſt*, as well as any thing elſe: for, the Hebrew word *Sabbath*, ſignifieth *Reſt*: now then, if the *Sabbath* here mentioned, Exod. 31.13. be a ſigne, and ſo aboliſhed, ſo muſt alſo the *Reſt* ſignified by the word Sabbath, be a ſigne alſo, & aboliſhed too: and yet for all this, will they haue this Reſt morall & perpetual? will they haue this Sabbath or Reſt, both morall and ceremoniall? what a groſſe contradiction is this?

Yet further, it is to be noted, that whereas the cõtrouercy betwixt vs, is about the time & day onely; for they would aboliſh the 7th day, this text which they bring doth not ſo much as mẽtion the word *day* in Exod. 31.13.14. for it mentioneth onely the word *Sabbaths*: whenc I gather, that though the word day be implied, yet becauſe it is not mentioned, therefore if any

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thing be made a ſigne of Chriſt, it is rather the Sabbaths, then the day: wherefore, if the *Sabbaths* be a ſigne of Chriſt, which ſignify *Reſtes*, then are the Reſtes, ceremonies, and aboliſhed ſignes of Chriſt: & ſo the *Reſt* in the 4th com. which they hold to be morall, by this text they make to be ceremoniall: ſo we haue a morall ceremoniall Reſt, a contraicted Reſt.

A third abſurdety that theſe mē fale into, who will haue God ſerued by halues and by peecemeale, is this; that whilſt they make a glorioufe ſhew to the people, that they ſtand for the 4th com. as well as for the reſt of the commandements, they doe notwithſtanding ſo gelde it, & picke out the life & ſoule of it, as they leaue it but like a *deade corpſe*; for, by their conſequences, (ſuch as they are) they would out of this text, Exod. 31.13. make the *Sabbath day*, a ſigne, & ſo a ceremony, and ſo then aboliſhed: well then, be it ſo; hence then I argue, *If that Sabbath day, commanded in the 4th com. be an aboliſhed ſigne & ceremony, thē is the 4th com. nullified, & like a dead corpſe*; for, it ſtandeth for a cipher, and commandeth iuſt nothing: for the cleering of this point, let vs ſee the 4th com. thus it is written, *Remember the (Sabbath day) to ſanctifi it*, Exod. 20.8. let any man now take out of theſe words, in this commandement, theſe ij. words (Sabbath day) & then let him tell me, what it is which the 4th com. commandeth: you may as well take away theſe ij. words (Sabbath day) which they ſay are a *ſigne*, and ceremony, and aboliſhed; & in ſtead of them, put ſo many ciphers in the commandement, as there be letters in theſe ij. words, that is tenn, & then we may write this commande. thus, *Remember the* (0000000000) *to ſanctifie it*, Exod. 20.8.

I remember our Sauiour Chriſt hath a ſimilitude, wherin he likeneth ſuch hearers as heare, bnt doe not, vnto a fooliſh man, who builded his howſe vpon the ſande, Mat. 7.26. but I now tell you of builders, & builders in Gods houſe too, who are more fooliſh then this fooliſh man, for he built, though not vpon a rocke, yet he built vpon the *Sande*, ſo as his houſe might ſtand vntill the floodes came & the winds blewe; but theſe mē, would build Gods 4th com. vpon worſe then ſand, for they build it vpon nothing (0000000000) and make it to command

nothing oooooooooo. all this muſt needs be true againſt them vnleſſe they can ſhew vs, that there were two Sabbath daies ſpoken of in the 4th com. one vpon the 7th day, & an other vpon the 8th day; and this they cannot doe, ſeing the Lord ſpake in the *ſingular* number, in his 4th com. ſaying, Remember the Sabbath *day*, and not in the *plurall* number, Remember the Sabbaths, or Remember the Sabbath *daies*: now foraſmuch as they haue robbed the 4th com. of one Sabbath day, there muſt now be no Sabbath day in the 4th com. vnleſſe they cane by helpe of their magnified reaſon & conſequences proue vnto vs, that God commanded ij; Sabbaths in his 4th com.

A fourth abſurdety that theſe men fale into (who are aduerſaries to the Integrity & perfection of Gods Law, by reiecting his Sabbaths) is this; that they ſet Scriptures togeather by the eares, text againſt text, and God againſt himſelfe: for whereas it is a *rule*, that no expoſition, & by like reaſon, no conſequẽce or collectiõ, is to be giuen of and from any text, which is contrary vnto other plaine texts of Scripture, as for example, the 10. *commandements*, & the *analogie of faith*, &c. yet theſe aduerſaries of Gods trueth, haue giuen ſuch expoſitiones of, & conſequẽnces from this one text, Exod. 31.13. as whereby they doe vtterly nullify ſomething, plainly & expreſly commanded in the 10 commandements, as for example the 7th day Sabbaths.

Firſt then their abſurdety appeareth, in ſweruing from the common receiued & approued *rule*: & ſecondly in making one portion of holy write, to contradict an other; yea to contradict an *ordinance*, commanded in the *Morall Law*: &, which is yet worſt of all, they make their owne idle brained conſequences, fetched out of this text, which neuer were in it, to contradict an expreſſe commandement of the *greate* Gods: ſo that now, mans ſawcy reaſon, & friuolouſe collections ſhall confront a plaine commandement of his Gods: yea, it ſhall ſit in equall throne with God: I, & which is worſe, it ſhall take the right hand of God alſo: for their conſequences doe more auaile with men, then Gods expreſſe commandement; & their *collections*, ſhall be a *Counter mand*, to Gods *commandement*: yea, they ſhall take the vpper hand of it, & ſhoulder it quite out of place, as we ſee to our hearts aſtoniſhment it doth, when we looke vpon the ruined 7th

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day Sabbath: oh times! oh manners! oh wicked manners of these sinefull times! some men doe so pride themselues in their wit, & beare themselues so strongly vpon their lerning, as by these they dare make an assault vpon *God*, and Syllogistically crush to nothing, what God once establisht in his Church, with terrible thunder and lightening: were this done by some profane person, it were not so much to be thought on; but the Authores & stife Agents in this most horrible fact, are such as drawe nere vnto God, and called puritane Ministers: oh that they shewed more *purity* then this comes to: it grieueth me, thus to blow vp the Skirtes of my bethren, but I haue none other way left vnto me now but onely this one, to discouer them vnto the world, that they may be ashamed of their folly; & to preuent men in following them; else they will leade the world after them, so mad they are in their dotages, & so vnmouable: the Prophet Dauid hath a passage which will beare me out in this, *fill their faces with shame, that they may seeke thy name, o Lord.* Psal. 83. 16.

I might for these reasons & absurdeties of theirs, reiect their arguments, as vnworthy any answer at all; for they deserue none: yet as Salomon saith, *Least they be wise in their owne conceit* Pro. 26. 5 and thinke there is worth and excellency in their arguments, I will misespend some time, and waste some paper and inke, to shew them their vanity: & so I come to their arguments. I conceiue they may argue out of this text Exod. 31. 13. these wayes; the first whereof is this, *All Signes are abolished: But the 7th day Sabbath, is a Signe,* Exod. 31. 13. *Therefore the 7th day Sabbath is abolished.*

To this argument I answer, as for the minor, it shall be answered, in the after passages: but as for their Major, I deny it; for, they can not proue it: & I giue instances to the contrary, shewing that all Signes are not abolished: for example, the Raine bow, God made it a Signe that he would neuer more destroy the world by a floode of waters Genes. 9. 12. 13. neuertheless the Raine bow is not abolished; for wee see it still in the cloudes, in rainey weather. For other signes still remayning see the proofe of the next Major, & see these Scriptures Ro. 3. 25. Phil.

25. Phil. 1.28. 2. Thes. 1. 5. and thus much for answer to this argument.

An other way whereby they may argue out of this text is this, *All Signes of Christ are abolished. But the 7th day Sabbath, is a Signe of Christ: Therefore the 7th day Sabbath is abolished.* But I deny this wholl argument, both Major and Minor.

For the Major, I deny that all signes of Christ are abolished: For, they can not proue it: and because there are sondry signes of Christ remayning still: for example, the Bridgroome, was made a type or signe of Christ Ioh. 3. 29. Reuel. 29. 9. and as we reade euery where in the booke of the *Canticles*: so the Shepheard Ioh. 10. 11. was made a signe of Christ; and yet these relationes remaine still: we haue *Bridgroomes* still, and *Shepheards* still. 2. certaine meates legally vncleane, as the *Hare*, the *Conie*, and the *Swine* Leuit. 11. 5. 6. 7. they were made a signe of Christ Act. 10. 14. 15. Col. 2. 16. and, yet for all that, all Hares, Conies, and Swine, are not abolished, no nor as touching abstenence from them, as in a fast. 3. The *Rocke* in the wilderness, was made a signe of Christ, 1 Cor. 10. 4. and yet the Rocke is not vanished out of its place, because it was once a signe of Christ, nor is it become vseless, but that men may wash and cattell drink at it to this day. 4. I might add, that *circumcision*, being a Sacrament, it was a signe of Christ Rom. 4. 11. & yet those infats, circumcised a little before Christ his death, their circumcision was not *gathered* as the Apostle speaketh, or nullified and abolished, immediatly after Christs death, nor in all the time of their liues after, see 1. Cor. 7. 18. by all which instances, it is manifest that all signes of Christ, are not abolished.

I come now to the Minor; and here I deny, that the 7th day Sabbath, was at any time a Signe of Christ considered as *incarnate*: their text Exod. 31. 13. saith indeed; that the Sabbath was a signe; but it doth not say, that the Sabbath was a Signe of Christ: indeed the text speaketh of Iehouah, God the father vnder this word *Lord*, but it is altogether silent of God the Sonne, Christ Iesus, considered as mediator & incarnate: where-

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fore this text maketh nothing for their purpose; and thus is this second argument answered.

Neuertheleſſe, ſome reply and vrge this text further for the prouing of this Minor, ſaying, that God ſanctifyeth vs, by Chriſt conſidered as incarnate, as is plaine Eph. 1. 3. Herevnto I anſwer behold! what ſhufling is heere, is this the way to proue by neceſſary conſequence, when they are forced from one text, to flie vnto an other text? were there that neceſſary conſequence (where of they talke) in their argument out of this text, they ſhould not neede to flie vnto an other; is not this to picke a quarrell againſt Gods ordinance; & voluntarily without any neceſſity, to *ſeeke* out for matter againſt God? but all this will nothing auaile them: For, 1. I haue ſome exceptiones againſt the text in my former booke p. 138. 2dly, admit that God doth ſanctify by Chriſt, yet it followeth not, that what ſouer is made a ſigne of God the Father, and of God the Sonne conſidered as God, it muſt alſo be a ſigne, of God the Sonne conſidered as redeemer and incarnate: ſo greate is the difference betwixt Chriſt conſidered as God coequall with the father, and conſidered as God-man incarnate, as that which being a ſigne of God the father, though it muſt alſo be a ſigne of God the Sonne conſidered as God coequall to the father, yet it is not neceſſary that it ſhould be a ſigne alſo of God the Sonne conſidered as God-man and incarnate.

Further more, I will giue three anſwers more vnto this argument: the firſt is by diſtinguiſhing of *Signes*; if the Sabbath here be a ſigne of Chriſt, then there are ſome ſignes of Chriſt, which are euer *preſent* with the thing *ſignified*, as in this text Exod. 31. 13. where the text ſpeaketh in the preſent tenſe, *doe*, it is a Signe, that I the Lord *doe* ſanctify you: where you ſee, this is a *Signe* of ſomthing as *preſent*: & there be ſome Signes of Chriſt, which are farre diſtant from the thing ſignified, where the ſigne was *preſent*, but the thing ſignified was *future*; of this kind was *circumciſion, ſacrifices, meates and drinkes, new Moones, and yeerly Sabbathes*: now the former ſenſe is it which they muſt imbrace, by this text Exod. 31. 13. and in this ſenſe, I deny, that ſuch ſignes of Chriſt are aboliſhed: for albeit it were ſo, that of the

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latter kind of signes, where the signe and the thing signified were farre asunder in time, that at the presence of the thing signified the signe vanished; yet is there not like reason in the former kind of signes; for then the *Sabbath day*, which was made a signe of Christ (as they say) *then presently sanctifying the Isralites*, should haue vanished and haue bene abolished, euen in those dayes wherein Moses wrote this text Exod. 31. 13. for then at that time, was the *Signe* and the thing *Signified* present together. It is a signe that I the Lord *doe* sanctify you, saith the text.

My second answer is this, whereas they build so strongly vpon it, that the Sabbath day, was here made a signe of Gods, and so also of Christs sanctification, as if *sanctification* were a maine thing signified, and typed out, by the Sabbath, this I deny: the Sabbath was not made a signe of Sanctification: but onely a signe of *God the Lord*. For the word Sanctifie in this text, is vsed as a *description* of God, not as the *antitype* or thing signified: the antitype or thing signified is onely the *Lord*: as if the text were thus read, *My Sabbath is a signe, that yee may know, that I am the Lord*: or, *that I am the Lord, who doe sanctifie you*: For confirmation of this see Ezek. 20. 20. 12. where the same matter is repeated thus, *Sanctify my Sabbathes, & they shall be a signe betwene me and you, that ye may know that I am the Lord your God.*

Hereby you may see; that the thing signified by the Sabbath, was the *Lord our God*; for God would giue his people a signe, whereby they might know *him*, that sanctifieth them, from all false Gods: now if the word *sanctify* had bene the thing signified and typed, then that word would not haue bene omitted here, as being the chiefe thing intended: Thus you see, the Sabbath was no signe of *Sanctification*; and yet vpon this supposition, they build all this their argument.

My third answer, is by distinguishing of the word *sanctify*: it may be taken 1. For that inherent grace of *holinesse* which is wrought in the hearts of the Elect, by the holy Ghost; or 2. For an *externall priuilege*, whereby a Nation or people are seuered from other Nations and people, to participate of the outward ordinances of God, as the word and Sacraments &c. Rom. 3.

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1.2. Rom.9.4. Deut.4.8.34. Exod.19.10. now admit the Sabbath was made a ſigne of Sanctification, then may the word Sanctifie in the text, be vnderſtode of this latter kind of Sanctification onely: now this Sanctification cannot haue reference vnto Chriſt, conſidered as incarnate; for if it hath, then the text muſt rune thus: *keepe yee my Sabbaths; for they are a Signe, that I the Lord (Chriſt) doe ſanctifie you:* Now the Lord Chriſt conſidered as incarnate, could not be ſayed to ſanctifie thoſe Iſralites in Moſes his time: that is, to take the people of the Iewes then from other Nationes, and beſtow vpon them thoſe holy Priviledges of his *Oracles, circumciſion*, and the reſt: for, hee was not incarnate of 2000 yeeres after that.

A third way whereby I ſuppoſe they may argue out of this text Exod.31.13. is this: *All ſignes, whoſe things ſignified or antitypes be come weare forthwith aboliſhed: But the 7th day Sabbath, was a ſigne, whoſe antitype is long ſince come: Therefore, the 7th day Sabbath, was forthwith (at the death of Chriſt) aboliſhed.* For the trueth of the Major, this they thinke to proue, partly by that text Col. 2. 16. 17. and partly from that common receiued *axiome*, that *when the body is come, the ſhaddow or ſigne vaniſheth.*

Herevnto I anſwer, 1. for the text Col. 2. 16. 17. that this text will not helpe them; for our queſtion now is aboute *ſignes*: But this text ſaith nothing of Signes, for it ſpeaketh onely of *Shaddowes*: now there may be greate difference made betwixt a ſigne and a Shaddow; For, euery Shaddow may be a ſigne, but euery Signe is not a Shaddow: we haue the word Shaddow vſed but thrice in the new Teſtament, as in Col.2.17. and in Heb. 8. 5. and in Heb. 10.1. and it is euer vſed to ſignifie a thing to come *futurlie*, as the Apoſtle ſpeaketh plainly, *Which are a ſhaddow, of things, to come* Col.2.17. And againe, *The law hauing a ſhaddow of good things to come.* Heb.10. 1. But now, Signes are vſed to ſignify things *paſt* Exod. 31. 17. Rom. 4.11. and ſomtimes things to *come*, Geneſ. 17. 8. 11. and ſomtime to ſignify a thing *preſent* as Exod. 31. 13. wherefore ſeeing there is ſo greate a difference, betwixt a ſigne and a Shaddow, we muſt not confound them; the Apoſtle would aboliſh no more but ſuch *ſignes* onely, as did ſignify things to *come*: and the Sabbath

in Exod. 31. 13. is made onely a ſigne of a thing *preſent*.

Haue theſe men an indifferent reſpect with *Dauid* vnto *all* Gods commandements Pſal. 119. 6. (think you) when they belabour it ſo ſtudiouſly, to ouerthrow a parte of them? and may not theſe men be ſaid to *loue* Gods law from the *heart*, and to be true friends vnto it, when they vſe all their wit and lerning, to ouerthrow an ordinance of Gods, commanded expreſly in that law? and what will be the iſſue of this their thankleſſe worke? why this, the *bright* ſhining *law* of God, which is a light vnto our feete Pſal. 119. 105. it ſhall by this their greate ſtudy haue a *darke* ſhaddow, or ceremony, placed in the very *heart* of it: yea, it ſhall be made a very *monſtre* among Gods lawes: For of all Gods lawes from *Geneſis* to *Malachie* there is not one like it: ſuch a hotch potch they haue made it: it ſhall be partly fiſh parly fleſh, partly white partly blake, partly morall partly ceremoniall, partly *aboliſhed* partly *remaining*: may they not be in loue with this their worke, to behold the vgineſſe of it?

2. I anſwer to their *axiome*, and ſo alſo to their Major, by deniall that all ſignes muſt forthwith vaniſh, when the antitype and thing ſignified is come; and I giue theſe inſtances to the contrary. 1. The *Paſſeouer Lamb*, it was a Signe that God would ſpare the Iſraelites at midnight, when he came to deſtroy the firſtborne of the Egyptians; now this Paſſeouer, it was eaten in the *Euening* before this *midnight*, ſo that it was a ſigne of a deliuerance to *come*, as namly in the night after: now midnight being come, and the Angel hauing Paſſed-ouer, & ſpared the firſtborne of the Iſraelites, here then the antitype or thing ſignified by the Paſſeouer, was come: and yet for all that, this Signe of the Paſſeouer, it was not forthwith aboliſhed; for it laſted many hundreth of yeeres after, euen till the laſt Supper of Chriſt: ſee Exod. 12. 6. 13. 29. 25. Luk. 22. 15. yea, it remained ſtill as a ſigne of their deliuerance which was paſt, come and gone long before, as you may ſee Exod. 12. 26. 27. loe here, the ſigne remained, long after the thing ſignified was come and gone: for, the fathers were to inſtruct their Children, when they were in *Canaan*, that this Paſſeouer was kept in remembrance of Gods deliuerance from the deſtroying Angell, whilſt they were in *Egypt*, which *deliuerance*

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was long before this *Passeouer*, and this Passeouer long after the deliuerance signified by it: And vvhy may not the *Sabbath* last also in the Church (if it were a *signe*) long after Christs coming in the flesh, euen till his last coming vnto iudgment? I can see nothing to the contrary, but that it pleaseth not our Ministers to haue it so: indeede they talke much that the Sabbath it was a signe, the Sabbath it was a signe, and now the body Christ being come, the signe must of necessity be gone, but here they see the contrary, the *signe* of the Passeouer it lasted in the Church, many hundreth of yeers after the thing *signified* by it was come.

2. Circumcision, it was a signe, that God would giue the Land of Canaan, to the Israelites Genes. 17. 4. 8. 10. well then, *Canaan* was the thing signified by the signe of *circumcision*: now when the Israelites were come into the Land of Canaan, then they had receiued the thing signified; but did not this signe of circumcision, last in the Church, many hundreth yeers after that? yis, euen to the coming of Christ; for he was circumcised: and why may not the Sabbath (if a signe) remaine still in the Church after Christs death? if they say, that circumcision was a signe of something else besids the Land of Canaan; so say I was the Sabbath; for it was a signe also of the *creation*, or of Gods rest then Exod. 31. 17.

A 3d instance: The Lord gaue *Moses* a signe or token, that hee had sent him to deliuer the Israelites; now the signe was this, that after he had brought the Israelites out of *Egypt*, both hee & they should serue God vpon the Mount *Horeb*, Exod. 3. 1. 12. where you see, that the signe, was a good while after that the thing signified was come: for the thing signified was this, that Moses should goe vnto Pharaoh and also bring the children of Israel out of Egypt, Exod. 3. 11. now after hee had bene with Pharaoh, & after he had carried the Israelites out of Egypt, then was the signe not abolished, but to be vsed: An other instance of like kind, we find in Isa. 7. 14. you may see it at your leisure: by all which instances this one thing appeareth, that a signe may remaine, lõg after the thing signified by it be come, & thus is their 3d argument answered.

Oh, how doe these men loue the *Law* of God? who thus dispute against it? and what would be the issue, if they could

obtaine their desires? why this, Gods *Law* should become A *Monstre*: & we *Protestantes* should become *Anabaptistes*, & prosane persones, kepeing no Sabbaths at all, for besides this Sabbath, they shall neuer be able to shew vs any other.

Hauing answered to all that they can say out of this text, & to euery argument seuerally, now I come to giue iij. answers more, which may serue to euery of their 3. arguments: but first I desire my aduersaries, either to imbrace these my *answers*, and *distinctiones*, whereby I would *preserue* Gods Sabbaths, or else to study such others, as may please them better; or else they bewray abhominable *partiallity* to Gods Law & trueth: for they cane preserue nyne commandements, & halfe of the 4th, & why not the other halfe, & so all the tenn intirely?

First, whereas they take it for granted, that the Sabbath here mentioned, Exo. 31.13. which they say is made a signe of sanctification, that it is the 7th day Sabbath, mentioned in the 4th com. this I deny: there are ii. sortes of Sabbaths, the weekly 7th day Sabbath; & the yeerly Sabbaths: now this their text, may be vnderstod of the Annuall and yeerly Sabbaths, which neuer came into the Morall Law: if therefore I shall make it appeare, that this text of theirs, may be vnderstod of the Annuall and *ceremoniall* Sabbathes, and not of the *morall*, weekly Sabbath; then is all their labour lost, and all their 3 arguments friuolouse; for all their arguments haue argued onely against the yeerly *ceremoniall* Sabbaths, the which no man will defend; for this purpose therefore, note these things:

1. It is very improbable, that all those verses v. 13.14.15. 16.17. which are 5 in number, should treate but of one kind of Sabbath, to wit, the 7th day Sabbath, as may appeare by the very reading of them ouer, vnlesse you would say here were a Tautologie, ouer and ouer againe with the same thinge. Wherefore it is more probable, that in this long and large discourse of Sabbaths, Moses speaketh of ij sortes of Sabbaths, of the yeerly Sabbaths in Exod. 31.13.14. and of the weekly Sabbath in Exod. 31.15. 16. 17. some light is added herevnto, if we doe but obserue Moses; for he vseth often in speaking of the Sabbath, to mention both kinds before he hath done, that

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is, both the anniuerſary Sabbaths, and the weekly Sabbath, as you may ſee in Exod. 23. 12. 14. 15. 16. and in Exod. 34. 21. 22. 23. and in Leuit. 23. 3. 4. 24. 32. 38. 39.

A 2d reaſon may be this; the Lord had giuen Moſes in charge to build the *Tabernacle*, Exod. 25. 8. 9. the making whereof, would coſt greate & longe labour; now leaſt the people ſhould thinke, that becauſe the worke about this Tabernacle, was an holy worke, perteyning vnto God, for his ſeruice and worſhip, that therefore they might put no difference of dayes, whilſt they were in this worke, but that they might worke vpon the Sabbaths alſo, whither weekly Sabbaths, or yeerly Sabbaths, as well as on the 6 working dayes; to preuent this, *Notwithſtanding (ſaith the Lord) my Sabbaths yee ſhall keepe &c.* Exod. 31. 13. &c. as if the Lord had ſaid, albeit I will that you make me A Tabernacle &c. Yet I will not, that you worke about it on my Sabbath dayes; now becauſe the people, were as prone, vpon this occation of building the *Tabernacle*, to worke vpon the yeerly Sabbaths when their turne came, as vpon the weekly Sabbath, on the 7th day, therfore it is meete for vs to thinke, that God would as well make *prouiſion* heere, for his yeerly Sabbaths, as for the weekly Sabbath: and that therefore in this text Exod. 31. Moſes ſpake of the yeerly Sabbaths, as in v. 13. 14. and of the weekly Sabbath, as in v. 15. 16. 17. that ſo the people appointed to worke about the Tabernacle, as Bezaleel and Aholiab and the reſt, they might not worke, either vpon the yeerly or weekly Sabbath: but were all theſe 5 verſes ſpent onely about one kind of Sabbath, as the weekly Sabbath onely, then had not God made *proviſion* heere for his yeerly Sabbaths, which cannot be likly.

A third reaſon may be this, that in theſe fewe verſes v. 13. 14. 15. 16. 17. there is threatened the puniſhment of *death*, to thoſe that doe any worke on the Sabbath, two ſeuerall times, & in two ſeuerall verſes, as in v. 14. whoſoeuer worketh therein, *the ſame perſon ſhall be cut of from his people*: and in v. 15. whoſoeuer doth any worke in the Sabbath day, *ſhall dye the death*. Now it is not likly, that one and the ſame puniſhmen; ſhould be repeated, and twiſe together threatened, for the breach of

one kinde of Sabbath day: and therefore to auoid a Tautologie and needleſſe repetition, it is moſt likly that here Moſes ſpake of two kinds of Sabbaths, of the yeerly Sabbath in v. 13. and ſo threatened death to the tranſgreſſoures of them in v. 14. and of the weekly Sabbath in v. 15. and ſo threatened death alſo to the tranſgreſſours of it, in the latter end of the ſame v. 15.

A 4th reaſon may be this, that the Sabbaths in v. 13. 14. are made a ſigne of Sanctification or Redemption by Chriſt, as they ſay; but the Sabbath in v. 15. 16. 17. is kept in memory of the Creation, and is a ſigne of Creation, to remember, that in 6 dayes the Lord made heauen and earth, and reſted on the 7th day, as you haue it in v. 17. now theſe diuerſe ſignes doe intimate, that here may be diuerſe Sabbaths ſpoken of in theſe verſes: for, Sanctification and Redemption may be applied to the one kind, and Creation to the other kind of Sabbaths: for, it is nothing probable, that Redemption and Creation, ſhould be both applied vnto one kind onely.

Thus you ſee what liklihod there is, that the Sabbaths mentioned in v. 13. vpon which they grownd all their arguments, are not the 7th day Sabbath, which is our queſtion; but that they are the yeerly Sabbaths, which neuer came into the morall law, and about which we make no queſtion at all: wherefore, vnleſſe they cane take away theſe anſwers, and proue vnto v. that by the word *Sabbathes* in v. 13. is meante the *weekly* 7. day Sabbath, they are beſids the queſtion; all their labour hath bene in vaine, and all being granted them which this text cane afford them, it will make onely for the aboliſhing of the yeerly Sabbaths, but nothing for the aboliſhing of the 7th day Sabbath: for, ſuppoſe it granted, that the yeerly Sabbaths, in v. 13. 14. were ſignes of Sanctification, and Redemption by Chriſt, and therefore aboliſhed; yet it will not follow, that the weekly Sabbath in v. 15. 16. 17. which was kept in memory of the Creation, and was a ſigne, that God created the world v. 17. muſt alſo be aboliſhed, and ſo much for the formoſt of my generall anſwers.

My other generall anſwer to this text, Exod. 31. 13 and to all their arguments hence deduced is this; ſuppoſe we that be

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the word Sabbathes in v.13. is meante the 7th day Sabbath, yet it followeth not that becauſe it is made a ſigne, or a ſigne of Chriſt, that therefore the Sabbath day muſt be abolished: for, we muſt know, that the *ſigne* of the Sabbath may vaniſh, & yet the *Sabbath* may remaine ſtill: for the cleering of this, conſider with me, that the Sabbath may be conſidered *abſolutly* or *relatiuly*: abſolutly without any ſigne, or relatiuly with its ſigne: like as an Iuey buſh or the like ſigne hung vp at a Vineteners houſe; you may conſider its abſolute nature, as it is no ſigne, but as it is an Iuey buſh onely; & you may conſider it relatiuely, as it it is a ſigne that wyne is to be ſould at that houſe; & theſe two may be parted; for take downe the Iuey buſh, & then it is no longer a ſigne, it hath loſt its relatiue nature, but yet it is a buſh ſtill, ſo it retaineth its abſolute nature: & thus the Sabbath, it hath an abſolute nature, & it hath a relatiue & ſignificatiue nature, now theſe two may be parted; for it may leeſe its relatiue nature as a *ſigne*, & yet retaine its abſolute nature as a *Sabbath*, iuſt as in the ſimilitude of the Iuey buſh.

But here happily ſome may aske of me, what it is which I cale the abſolute nature of the Sabbath, & what the relatiue nature: To whome I anſwer, I count that to be the abſolute nature of the Sabbath, which is not conſidered typically relatiuly, & ſignificatiuly, euen all, that is to be conſidered *in* the Sabbath, ouer & beſids its typicall & ſignificatiue nature, that is its abſolute nature: more particularly, the abſolute nature of the Sabbath, t is an holy reſt, vpon the 7th day, becauſe God reſted vpon the 7th day, and all this, as commanded by God: in which abſolute nature, are compriſed theſe particulars, 1. a reſt from labours, 2. a performance of ſacred and holy actiones. 3. that both theſe be done on the 7th day: 4. that theſe three be done in imitation of God, becauſe God reſted on the ſame day, & bleſſed it, and ſanctified it, Exod.20.11. fiftly, that all theſe be ſo done, becauſe God commanded them, Exod.20.8.10. theſe 5. things are the abſolute nature of the Sabbath: now for the relatiue nature of the Sabbath, it is whatſoeuer is added vnto theſe 5. things ſignificatiuly, to ſigne & ſignifie any thing; thus the Sabbath

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was made a *signe* of the *Creation* & of Gods Reſt on the 7th day, at the worlds creation, Exod. 31. 17. & thus was the Sabbath made a *signe* alſo of the *Redemption*, or of Chriſts ſanctification of vs, as they would haue it out, of Exod. 31. 13. which being ſuppoſed, the Sabbath had a double relatiue nature, the one to ſignify the Creation as paſt; the other to ſignify the ſanctification of Chriſt as to come: (which double ſigne being conſidered, my inſueing inſtances, might be a litle more diſtinctly carried, but as they are, it may ſuffice to giue you a taſte) and thus you haue the abſolute nature of the Sabbath declared, and alſo its relatiue or typicall nature.

I come now to ſhew, that the Sabbath may leeſe its *typicall* nature, & yet it may retaine its *abſolute* nature: & firſt I ſhall giue you inſtances, where things had a double type or ſigne, & the one of them vaniſ heing, neuertheleſſe the thing was obſerued ſtill, with a reſpect vnto the other ſigne that remained.

The firſt inſtance for this purpoſe, ſhall be that Sacrament of *Circumciſion*, cõſidered as vſed, after the children of Iſrael were come into the land of *Canaan*: & here we are to note, that circumciſion typed out two things; the one was, that God would giue vnto the Iſraelites the land of Canaan, Geneſ. 17. 8. the other was, that God would make Abraham a father of many nationes, Gen. 17. 7. 4. & that God would be God vnto Abraham & to his ſeede after him, Geneſ. 17. 7. now after that the *Iſralits* the poſterity of Abrahã were come into the land of *Canaan*, & did inherit it, then was one of theſe things typed out by circumciſion fulfilled, & then was circumciſion to looſe its relatiue & ſignificatiue nature, as typing out Canaan to come, for it was come, & they were in it; & yet this *ſigne* of circumciſion remained ſtill in the Church, for many hundreth yeers, & that as hauing reference vnto the other thing typed out by it, to wit, that God would be God vnto the ſeede of Abraham, & that hee ſhould be a father of many nationes: thus you ſee, the action of *circumciſion* remained in the Church ſtill, when one of the antitypes was come: & why then may not the duty of the Sabbath day, remaine ſtill in the Church, after one of its antitypes be come; ſo long as an other of its antitypes is ſtill in force? admit,

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the Sabbath was a ſigne of Chriſt to come, and ſo therefore it be no more kept as a type of Chriſt to come; yet may it ſtill be kept in the Church, and ſo for euer, as a type or *ſigne* of the *Creation*: for our ages, and ſo all poſterity vnto the worlds end, may as well keepe the Sabbath as a ſigne of the Creation, as the Iewes and people of God did at any time: Why may not the *Sabbath* be retained, for one of its antitypes ſake, as well as *circumciſion* was retained for one of its antitypes ſake?

A ſecond inſtance for this purpoſe, ſhall be that other Sacrament, the *Paſſeouer*, conſidered as it was vſed after the Angel had ſmitten dead the firſt borne of the Egyptians, and paſſed by the houſen of the Iſralites: and here we are to note as before, that the Paſſeouer was a type or ſigne of two things, the one was, that God would paſſe ouer the houſen of the children of Iſraels, & ſpare them, when at midnight he would deſtroy others. Exod. 12. 11. 12. 13. The other was, that it was a ſigne of Chriſt our Paſſeouer. 1. Cor. 5. 7. Now after that the Angell had deſtroyed the firſt borne of the Egyptians, & ſpared the Iſralites, then one of the *types* of the Paſſeouer was fulfilled; neuertheleſſe, the Paſſeouer was retained in the Church for many hundreth yeeres after; and this was becauſe of the other *type* which was not then fulfilled:

2. The Paſſeouer cold not be a ſigne, vnto thoſe *Proſelytes* who ioyned to the Iewiſh religion, when they were in *Canaan*, of their deliuerance from the deſtroying Angell, who ſmote all the firſt borne of *Egypt*; and yet it remained as a ſigne to them, of *Chriſt* their Paſſeouer to come: theſe Proſelite Gentiles left the Iewes, in that which was proper and *peculiar* vnto the Iew, that is, to vſe the Paſſeouer as it was a ſigne of deliuerance obtained by the Iewes onely in Egypt, and ioyned with them in the vſe of the Paſſeouer as it was a ſigne of Chriſt the *common* Paſſeouer for Iew & Gentile both; ſee Exod. 12. 25. 26. 27. Now ſuppoſe the Sabbath was a ſigne of Chriſt, and therefore aboliſhed in that reſpect, when Chriſt came; yet why may it not remaine ſtill, in that other reſpect, as it is a *ſigne* of the *Creation*? if it was ſo with the *Paſſeouer*, it may be ſo with the *Sabbath day*: and, if thoſe Proſelites who were Gentiles, did obſerue the Paſſeouer, neglecting ſuch

things therein as were *peculiar* vnto the Iewes, imbracing ſuch things onely as were *common* to the Iewes and Gentiles both, why may not wee *Gentiles*, lay aſide the typicall quality of the Sabbath, wherein it was *peculiar* vnto the Iewes, & imbrace the Sabbath in other reſpectes; and as a ſigne of the Creation, vvherein it vvas *common* both to Iew and to Gentile?

I come now to giue you inſtances of ſignes, vvhere *all* the typicall & relatiue nature is aboliſhed, and the abſolute nature remayning ſtill. 1. The *Rocke* in the vvilderneſſe, its abſolute nature was to be of a ſtony ſubſtance &c. And its vſe, for men to vvaſh and beaſtes to drink at: Now this Rocke vvas made a ſigne of Chriſt: For, *they dranke of the ſpirituall Rocke that followed them, and the Rocke was Chriſt.* 1. Cor. 10. 4. ſo this Rocke vvas a Sacramentall ſigne: now vvhen Chriſt vvas come (if not longe before) this Rocke ceaſed to be a ſigne of Chriſt any longer, and ſo it loſt its relatiue and ſignificatiue nature; but yet it ceaſed not to be a Rocke ſtill, and of a ſtonie ſubſtance &c. And to be vſefull for men to vvaſh and beaſts to drink at, it kept its abſolute nature: and ſo, if the Sabbath be no longer *a ſigne*, yet it may be a *Sabbath* ſtill, and all thoſe 5 dueties which are the abſolute nature, forementioned, they may remaine ſtill: ſuppoſe therefore that they could proue, that all ſignes are aboliſhed, or that all ſignes of Chriſt are aboliſhed, yet it vvould neuer follow, that the Sabbath is aboliſhed, any further forth then as it vvas a ſigne; it could leeſe but its relatiue and typicall quality, like as the Iuey buſh doth, vvhen it is pulled downe; then it is no longer a ſigne, but a buſh it is ſtill; and ſo a Sabbath it is ſtill; for its abſolute nature may remaine ſtill, to vvit, 1. Its reſt 2. its holy performāces, 3. On the 7thday 4. Becauſe God did theſe things, on the ſame day. 5. Becauſe God commāded them.

A 2d inſtance may be this, the *Bridgroome* vvas made a type of Chriſt, as vve reade euery vvhere in the booke of the *Canticles*, & Ioh. 3. 29. Reuel. 19. 7. ſo the *Shepheard* vvas made a ſigne of Chriſt Ioh. 10. 11. and yet the death of Chriſt, hath not aboliſhed theſe relationes; for vve haue Bridgroomes and Shepheards ſtill.

A 3d inſtance may be that of *forbidden meates*: vve reade of certaine meates forbidden to be eaten by the law, as vncleane Leuit. 11. 5. 6. 7. as the *Cony*, the *Hare*, and the *Swine*: now theſe

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were made ſignes and Shaddowes of Chriſt, Col.2.16,17. But Chriſt being come, theſe beaſtes ceaſed to be vncleane, and to be ſignes of Chriſt any longer Act. 10.14.15.12.13. Col.2.16. 17. ſo,then they loſt their ſignificatiue nature, but yet the ſame beaſtes loſt not their abſolute nature ſo ſoone as Chriſt was come; for theſe beaſtes were the ſame in nature and kind the which they were before, the Hare was an Hare ſtill, the Cony a Cony ſtill &c. And why may it not be ſo with the Sabbath day alſo? it may be a Sabbath,though not a typicall Sabbath: or, the fleſh of the Hare,Cony,and Swine,may ſtill be reſtrained,in a *politicall* reſpect,as in *Lent* time; or in a *Religiouſe* reſpect,as in a *faſting day*: and why then may not the Sabbath day be aboliſhed as a ſigne? and yet remaine ſtill, as a ſacred time for Gods worſhip? for the *forbearance* of theſe meates,was as much a type, as euer was the Sabbath day,& yet we may and doe forbeare them ſtill: why then I ſay may we not ſtill retaine the Sabbath, albeit it was a type? may we not aſwell *obſerue* the Sabbath now, which was a type, as *forbeare* thoſe meates now, which forbearance was a type?

Here I muſt craue leaue of my reader,to make a ſhort digreſſion, by way of defence of this laſt inſtance; you ſee I cale the *Swine* a ſhaddow of Chriſt: this phraſe is exceedingly diſtaſted of ſome: by name *M. Chappel*, vndertaking to confute ſome things in my former booke publikly, tooke hold of this for one, and in reprochfull manner ſaid, this *Author* makes the *Swine* a ſigne of Chriſt, *a Swineiſh argument*, quoth hee: which check was receiued by his auditory with greate applauſe, inſomuch as it hath bene runge in myne eares, & caſt in my teeth ſondry times, by diuerſe men, what a ſwineiſh argument, I vſed: now for the cleering of my ſelfe, ſee my former booke on the Sabbath,at pag.146.where I did affirme the ſwine to be *a Shaddow of Chriſt*,& I proued it there by Leuit.11.5.6.7. Col.2.16.17. now that it is ſo,this text of S.Pauls will beare me out; for hee ſaith that *meate* was a *ſhaddow* of things to come, but the body is of Chriſt: where S. Paul maketh meates to be ſhaddowes of Chriſt, as well as holy daies, new moones, & Sabbaths, as you may ſee in the text: now what meates, were ſhaddowes, but

the prohibited meates, forbidden to be eaten vnder the Law? & what meates find you in the Law forbidden to be eaten, but these the *Hare*, the *Cony*, & the *Swine*, as you may read Leuit. 11.5.6,7. so then, these forbidden meates, the Hare, the Cony, & the Swine, were these which Paul counteth to be shaddowes of Christ: why then M. Chappell, may not I haue leaue to say, the Swine was a shadow of Christ, as well as S. Paul? & why should you make me a scorne, and a bye word, vnto your auditory, & disdained in the minds of honest and well minded people? for ought I can see you might aswell haue said the same words reprochfully of S. Paul, as of me, taxing him to haue vsed a *Swinish argument*: This your errour M. Chappell is by so much the greater, in that when you vttered these words, you preached out of this very text, the which I vsed in my booke, to proue that the Swine amongst the rest, was a Shaddow of Christ, to wit, Col.2.16.17. now had you but well & rightly vnderstod your owne text out of which you then preached, you would neuer haue accused me for vseing of a Swinish argumēt. for it is your very text, that beareth me out in caling the Hare, Cony, & Swine shaddowes of Christ: and so I returne whence I came.

A 4th instance shall be that which my aduersaries will assent vnto: for they say the Rest in the Sabbath day, is a *type* of the rest in the Kingdome of Heauen, Heb.4. & a *signe* of Christ, Exod.31.13. Col. 2.16. & yet they hold the same *Rest* to be *morall* & still in force: & why then may not the 7th day, be abolished as a type, and yet remaine as a sacred time for Gods worship, & as a time to exercise mercy in towards poore seruants, by releasing them from their labours wherein they haue bene spent the 6. daies before? why I say may not the time remaine still, as it is an helpe and a furtherance vnto those morall dueties of rest, & the worship of God? it is to be wondered at, to see men goe about to reiect & abolish such things as were, are in themselues, and may be helpes & furtherances of Morall dueties.

A 5th instance shall be the feast of *Pentecost* or *Whit-Sunday*, which was a Iewish feast day or Sabbath day, as you may read

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in Leuit. 23. 15. 16. 21. & it was also a signe, or *Shadow* of Christ to come, as you may see, Col. 2. 16. 17. & so it was abolished: neuertheless, we *Christians* doe keepe this feast day, & sanctify it as a Sabbath day once euery yeere; for as Peter did preach vpon the day of Pentecost, Act. 2. 1. 14. so doeth our Church vpon *Whit-sunday*; onely we haue cast of that shaddowish respect which it had amongst the Iewes, of being a *signe* of Christ to come: wherefore, by the constant practise of our Church, it appeareth, that a Iewish *ceremoniall* day, may be retained in our Church, so be the ceremonies of it be reiected: if then pentecost, a ceremoniall feast or Sabbath day, may be retained in a Christiã Church, why may not the 7th day Sabbath also be retained amongst vs? yea if it could be proued a signe of Christ to come: thus by this instance you see, that a *Sabbath day* may remaine, after its *significatiue* nature or quality be vanished.

Thus I haue finished my two generall answers, the former, shewing that the 7th day Sabbath, is not spoken of in their text, Exod. 31. 13. but onely the yeerly Sabbaths: the latter, shewing that if the 7th day Sabbath were spokẽ of in their text, Ex. 31. 13 yet no more is abolished of this Sabbath, but its significatiue & typicall quality; but the absolute nature of the Sabbath, consisting of those 5 things forementioned, may still remaine, to wit, 1. rest, 2. holy dueties, 3. on the 7th day, 4. because God rested on this 7th day, & sanctified it. 5. because God commanded these thinges.

My third generall answer (that I may defẽd the morall Law, with euery thing therin commanded vnto a *iot* and *title*; and shune those foule and many absurdeties, which my aduersaries rune into) is this: the Sabbath may be considered *naturally* & *orginally*, & so I deny it was any *signe*: for the signe was not put into the 4th com. much lesse to its first institution, Gen. 2. 3. or it may be considered *accidentally* & *aduentitiously*, and so it became a *signe* after its institution, as in Exod. 31. 13. so as the signe, was but *accidentall* and *extrinsecall* to the Sabbath; it being added to it many hundreth yeeres after its prime *institution*; and I know not how long after its *promulgation* on Mount *Sinay*: in this latter sense I yeeld it abolished, but in the

former, I deny it: for as the *Rocke* after it loſt its typicalneſſe, it ſtill remained a Rocke; ſo may the Sabbath; after Chriſt had aboliſhed its typicalneſſe, which was *affixed* to it, it may ſtill remaine a Sabbath, as it was *originally* at its prime inſtitution; it may remaine ſtill, as a Sacred time for Gods worſhip, & as a fit time to refreſh mā & beaſt in, ſpent with former 6 daies labour.

Thus much for anſwer vnto this their text, Exod. 31.13. wherein we haue bene the larger, becauſe they ſtand ſo much vpon it, as one of their ſtrongeſt fortes and ſuereſt houldes, but how weake you ſee: there remaineth now but one text more of theirs to anſwer, and it is a maine and chiefe one alſo, it followeth in this next ſection.

SECT. XIX.

15thly, they fetch an other & a maine argumētagainſt Gods 7th day Sabbath, out of this text, Col. 2.16.17. *Let no man therefore cōdemne you in meate & drinke, or in reſpect of an Holy day, or of the new Moone, or of the Sabbath daies: which are a ſhaddow of things to come: but the body is of Chriſt.* But before I come to ſhew you their arguments out of this text, againſt the Sabbath, let me firſt ſhew you how abſurdly they behaue thēſelues, who would fetch arguments out of this text, againſt Gods Sabbath.

The firſt abſurdety is this, that they doe voluntarily & wilfully, without any conſtraint, ſet themſelues in oppoſition, to an *ancient ordinance* of Gods in his Church: for this purpoſe, it is to be obſerued, not onely that the Saturday, or 7th day Sabbath, was an ordinance of Gods, and in high honour in his Church; but alſo that it was one of the moſt ancient ordinances, that euer God eſtabliſhed in his Church: for this Sabbath day, it did not onely obtaine like priuiledges, and honour equally, with the reſidue of the Morales, deliuered vpon Mount Sinay; but alſo, it pleaſed God to Sanctify this day at the very Creation of the world, as we reade Geneſ. 2.3. *So God bleſſed the 7th day & ſanctified it:* God did ſanctifie this day, & reſted in it, making him ſelfe our preſidēt, *begining* this holy Sabbath in his owne perſon: now for any man to oppoſe any of Gods ordinances, wilfully &

not

not compelled therevnto is an euill, but to oppoſe ſo ancient an ordinance as is this Sabbath, is a farre greater euill: *Baptiſme*, and the *Lords ſupper*, are ancient ordinances in the Church, yet are they nothing ſo ancient, as be the *Lords Sabbaths*: whereby you ſee, that theſe patrones of *nouelty* are enemies to *antiquity*; I meane, thoſe who defend the Lords day for a Sabbath, which is a nouill thing, they are enemies to the Sabbath day, which is a moſt ancient thing: were it ſome nouelty, or new vpſtart point in religion, which I ſpeake for, it were tollerable that they ſhould oppoſe it; but being ſo ancient an ordinance, in Gods Church, as that it is backed with the greateſt antiquity; here to oppoſe, & that cauſleſly, is moſt abſurd.

Were they compelled herevnto or conſtrained, by the vrgeing neceſſity of *ſome* portion of Scripture in the new Teſtament; or more ſpecially, were they compelled herevnto by this one text of Scripture Col. 2. 16. 17. or by any thing therein conteined, they might be excuſed: but ſeing this text, as well as all others, may be ſo expounded, as it ſhall not any whit oppoſe this ancient Sabbath and ordinance of God; and ſeing there is no collection or conſequence, that is thence deduced againſt this ordinance of Gods, which neceſſarily muſt follow from this text, therefore they are altogether vnexcuſable that oppoſe it, & make it ſo odiouſe before the people of God.

Wherefore their abſurdety appeareth, partly in this, that they will oppoſe an ordinance of Gods; yea one of his moſt ancient ordinances eſtabliſhed in his Church: and partly in this, that they will ſet themſelues againſt the ſame, voluntarily and wilfully, for no cauſe at all, but becauſe they will doe ſo.

The 2 d abſurdety that theſe doe fale into, by forceing this text Col. 2. 16. 17. & (ſo any other text alſo) againſt the Sabbath day, commanded in the morall law, is this, that hereby they are *manifeſt enemies* to the *Law of God*, I ſay, to the morall law of God Exod. 20. written by the finger of God Exod. 31. 18. they bewray their enmity in this, that they are enemies to the *Integrity* and *perfection* thereof: they feare they ſhould rune into *Iudaiſme* if they ſhould yeeld obedience to all the tenn commandements: for whereas the text ſaith, *God ſpak all theſe words*, Exo. 20. 1.

20.1. yet these men will reiect *some* of *these words*, namly, all those words which concerne the 7th day Sabbath: thus they will not haue as the Prophet *Dauid* speaketh Psalm. 119. 6. *a respect vnto all Gods commandements*. But they will serue God by halues, and by peeces; they will take and leaue where and what they list in Gods law: for they will not imbrace and maintaine the whole law of God, as God deliuered it; but some peeces of it, they acknowledg, other peeces they renownce; and thus they deliuer to the people but a parte of Gods will, and but a broken, partiall, and imperfect law: if one parte of Gods law be good for vs Christians, is not an other parte of it good also? if the greateste parte of Gods law be good for vs, is not the whole law, and are not all the partes of it good for vs also? depriue vs not of the Integrity and perfection of Gods law.

A 3d absurdety, commited by these is this; that they foulely contradict themselues, by bringing this text Col. 2. 16. 17. against the Lords Sabbath day: for, whereas the question betwixt them and mee, is solely about the time and *day*, to wit, the 7th day, this their text which they bring against this day, it doth not so much as mention they word *day* at all; for the word *dayes* in the text Col. 2. 16. 17. it is not in the originall, as you may perceiue by this, that our translatoures haue written it in smaler letters; the originall hath nothing but the word *Sabbaths*: whereby I gather, that rather the *Sabbaths*, then the word day, and the time, are made a shaddow of Christ: now the Hebrew word Sabbath, signifying a Rest from labours, as they will haue it: if any thing therefore be a shaddow of Christ, it is this *Rest* from laboures: now they all teach and maintaine, that the Rest in the 4th com. is morall and perpetuall, and yet behold here, by this their text Col. 2. 16. 17. and by their argument out of it, they dispute against this Sabbath or Rest; for they make it a shaddow of Christ, and so abolished; and so this Rest, it shall be morall & ceremoniall; perpetuall, and yet long since abolished: it shall be morall, by their *Doctrine* in the *pulpit*, and ceremoniall by their *arguments* in *Disputation*: is not this a grosse contradiction? for this text Col. 2. 16. if it maketh any thing against the 7th day Sabbath, it maketh as much (if not more)

against

againſt the word Sabbath and Reſt, as it doth againſt the day and time, which is the thing in queſtion.

And this I make plaine by this reaſon alſo; they ſay, that by the word *Sabbaths* in Col. 2. 16. 17. is meant all Sabbaths, both the weekly and the yeerly Sabbaths; which if it be ſo, then looke how largly the word Sabbaths, is expounded touching the yeerly Sabbaths, ſo largly thisword Sabbaths muſt be expounded touching the weekly Sabbath. for this one word (Sabbathes) cannot be taken in ij diuerſe ſenſes: now this word, in reference vnto the yeerly Sabbaths, doth includ both the time & *day*, and alſo the *Reſt* & *dueties* to be performed in that time and day, and ſo all are aboliſhed as Shaddowes, both the Reſt, and the *day*: iuſt ſo it muſt be touching the weekly Sabbath, if it be meant in the word *Sabbaths*, then both the *day* and the *Reſt* of the day alſo, muſt be included, and ſo *day*, and *Reſt*, muſt be aboliſhed, as ſhaddowes both?

A 4th abſurdety committed by theſe enemies to the perfection and integrity of Gods law, is this, that by bringing this text Col. 2. 16. 17. (or any other text or textes) againſt the Sabbath day, commanded in the 4th com. hereby they doe nullify & vtterly bring to naught the 4th com. for, whereas the 4th com. commandeth the Sanctification of the *Sabbath day*; theſe men will by this text, proue this *Sabbath day*, to be a Shaddow of Chriſt, and ſo therefore to be aboliſhed: whence it muſt follow, that by their doeings the Sabbath day, commanded in the 4th com, is aboliſhed as a ſhaddow, which being aboliſhed the 4th com. is nullified, and made as a cipher, it commanding iuſt nothing at all: for, if theſe words (*Sabbath day*) be a ſhaddow and aboliſhed, then theſe 10 letters which are in theſe 2 words, may in ſenſe be put away as aboliſhed, and in the roome of them put 10 ciphers: then whereas the 4th com. runeth thus; *Remember the (Sabbath day) to ſanctify it*: why now according to theſe patrones of the Lords day, it may rune thus, *Remember the 0000000000, to ſanctify it*: and thus they haue nullified this commandement; for you ſee it now commandeth iuſt nothing; vnleſſe they can tell how to proue vnto vs, by the virtue of their conſequences, that God commanded two Sabbath dayes

in his 4th com. the one vpon the 7th day, the other vpon the 8th day: ſuer I am, the *Iewes* neuer knew but one, and *Chriſt* neuer kept but one, and *God* ſpake not in his 4th com. of Sabbaths, in the plurall number, but of a Sabbath, or the Sabbath, in the ſingular number, as but of one ſingularly, and this one Sabbath, they haue made a Shaddow, and ſo aboliſhed.

Finally, whereas *all Diuines* affirme, that *ſome time or day* in generall for Gods worſhip, is morall and in force by the 4th com. if this text Col. 2. 16. be vrged againſt the time and day, to wit, the Sabbath day, in the 4th com. then this abſurdety alſo followeth, that there is not *ſome time or day* for Gods worſhip, morall by the 4th com. the reaſon is, becauſe looke what was commanded in the 4th com. vnder theſe words (*Sabbath day*) the ſelfeſame is aboliſhed by Col. 2. 16. vnder the ſame words (*Sabbath dayes*) if this text be ſet againſt that: for theſe words muſt haue as large a ſenſe in Col. 2. 16. as they haue in Exod. 20. 8. and ſo we ſhall haue no time morall in the 4th com. for Gods worſhip, which is contrary to all Diuines.

A 5th abſurdety, which theſe enemies of the perfection and integrity of Gods law, doe fale into, by producing this text Col. 2. 16. 17, (or any other text) againſt the 7th day Sabbath, commanded in the morall law, is this, that they doe ſet Scripture together by the eares, as they ſay; they make by their collectiones and by their conſequences, one text of Scripture, to be at mortall warres with an other; & one text quite to ouerthrow and ouerturne an other; for example, the 4th com. it commandeth the Sanctification of the 7th day Sabbath, in moſt plaine and expreſſe words, and yet for all that, they dare attempt to gather collectiones and conſequences, out of an other text of Scripture, to wit, Col. 2. 16. 17. whereby they will aboliſh and nullify vtterly that very thing, which was commanded in the 4th com. in expreſſe termes: is not this, to ſet Scripture at variance with Scripture, and one text againſt an other?

It is the parte of all Miniſters to loue Gods law, and to their beſt to defend it, as the *Title* and *Charter* of their Soueraigne Lord God: and for this end, they ſhould labour and ſtudy, to *reconcile* ſuch texts in the new Teſtament, as ſeeme to oppoſe

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any thing commãded in the morall law: but theſe are farre from *reconciling*, who ſtudy to ſet the *Law* & *Goſpell* at oddes: I appeale vnto their conſciences, if euer they faithfull attempted, to *reconcile* theſe two textes Exod. 20. 8. 10. & Col. 2. 16.

Nay which is yet worſe, not this Scripture Col. 2. 16. 17. is ſet in oppoſition, againſt this Scripture Exod. 20. 8. but their *collectiones* and *conſequences*, fetched out of this Scripture Col. 2. 16. 17. by manes ſhallow *reaſon*, is ſet in higheſt oppoſition againſt this other Scripture Exod. 20. 8. But for a bare collection and conſequence, framed by mans poreblind and feeble reaſon, that this ſhould put to *perpetuall* ſilence, an *expreſſe* commandement, a portion of Gods written *word* and *will*; yea ouerturne an *ordinance* of Gods, commanded in his morall law; then this, there can be no greater abſurdety, no greater impiety: for this is to ſet mans reaſon, and conſequence, in equall Throne with the moſt Higheſt: for mans reaſon ſhall be a *Countermand*, to Gods expreſſe *commandement*: yea, it ſhall take the vpper hand of God; for it ſhall be more forcible, to ouerturne Gods commandement, then is Gods commandement forcible, to gainesay mans reaſon and conſequence: if this be not *blaſphemy* againſt the moſt Higheſt, let all men iudge: and whither the *Pope* himſelfe, hath more highly aduanced his *Authority*, aboue the Scriptures, then doe theſe men their *conſequences*, let all men iudge.

A 6th abſurdety is, that theſe men can find *diſtinctions* to preſerue the Morall Law from being aboliſhed, but none to defend Gods Sabbath commanded in that law. 2. Let Anabaptiſtes bring theſe textes Exod. 31. 13. Rom. 14. 5. Gal. 4. 10. & Col. 2. 16. profanly, againſt Sabbaths in the Morall Law, and theſe my aduerſaries, will find anſwers and diſtinctions, to maintaine *ſome day in generall*, as morall in the 4th com: yea, to preſerue the *Lords day*, in the 4th com. which God neuer put there; and yet will find, nor admit of any diſtinctions, framed, to preſerue the Lords 7th day *Sabbath*, put there by God himſelfe: they haue an heart to defend their owne *inventiones*, which they haue thruſt into the 4th com. but none at all, to defend what they find in the ſame com. placed there by God himſelfe: they had rather ouerthrow it, then defend it.

A 7th absurdety which these doe fale into, by bringing this text Col.2.16.17.(or any other)is this,that they dispute against *Principles & Maximes*,now who so will dispute against Principles, he deserueth to be answered with clubes, rather then with reason: as all *Artes* haue their Principles, so hath *Diuinity* hir Principles also;now the 10 commandements,are as 10 *foundation stones*, whereupon a greate parte of the glorious building of Christian Religion doth stand; for all Religion standeth vpon *Law & Gospell; faieth & workes*; and these 10 commandements, concerne that parte of Christian Religion, which standeth in workes, to wit, in workes of *Piety & Charity*. Now to dispute against any ordinance commanded in these 10 commandements, is to make a bould and vnchristian attempte, to remoue and pull away,one of these *foundation* stones; or at least if not a whole stone, yet halfe, or some peece and parte of a stone: and is it not a rash, bould, and aduenturouse parte of any man, to goe about to alter, remoue, take away, or diminish a foundation stone? yea, such a stone as God himselue the *master* builder hath laid,and not man? will they not indure it in *Schooles*, to heare a man dispute against the Principles of *Arte*, and shall it be borne, that men shall dispute against the Principles in *Diuinity*? No man may there, contradict the Axiomes of *Aristotle*, and shall men heere, be suffered to contradict the commandement of *God*? Aristotle, & his axiomes, are more honoured in Schooles,then God, and his Lawes,are amonge Diuines: where fore the Schooles shall rise vp in iudgment and condemne Pulpites: for they honour Aristotles preceptes, more then these doe Gods præceptes; after I had handled the 4th com. I added sondry effectuall reasones to moue vs vnto the *loue* of Gods law; and is this all the loue men will shew to it, to seeke out all manner of wayes. how & which way they may for euer ouerthrow some parte of it? where is loue to God? where is any loue to his lawes for themselues sake?

Furthermore, all other Scriptures, especially if they be such as neede exposition, they are to be brought vnto the 10 commandemēts,as to the common *standard*;& *Rule* of triall, so as no exposition may be admitted of, which any way crosseth the 10 com-

commandements; this is a common receiued Rule in the exposition of Scripture: but if these new Sabbatharians may haue their will, the 10 commandements shall be no longer a *standing Rule*, for the expounding of other darkesome Scriptures; this *Starre*, which guideth vs in our nauigation to heauen ward, shall be plucked out of the firmament: for the Rule it selfe shall be questioned, whither all the partes of it be a Canō, Rule & touchston of tryall, or not: for they will question the 4th precept in this Rule: & thus we shall haue no *certainty*, in the Scriptures, no *Iudge* in scriptures darkesome; we must I thinke erre-fō, to the *Pope* againe, to be a iudge in Scriptures doubtfull: nay these mē doe not onely doubt of some parte of this Rule, but they dare dispute against some parte of it, in right downe termes, & they will bring Scripture also against it, as Col. 2. 16. 17. but as the Deuill brought Scripture against Christ, Mat. 4. 6.

But since they will question *some parte* of this rule, why may we not by as good leaue, question the *whole rule*, euen all the 10. commandements? I can with *Libertines* & *Anabaptistes*, bring Scripture too against all the 10. com. as well as they can against the 4th com. see Ephes. 2. 15 where it is said, that Christ hath abrogated, *the Law of commandemēts*: whence a man might argue, if he would be so absurd & profane, against not onely something in the 10 commandements, but also against euery thing in the 10 com. againe, Hebr. 7. 12. *If the priesthod be changed, then of necessity must there be a chang of the Law*: whence a man might also say something against the whole Law, & bring Scripture to backe him too: but forasmuch as the Law, that is, the Law Morall, is an excellent *Rule* of our liues, & a notable *Rule*, for the expounding of other hard & darksome places of Scripture, therefore we will not be so absurd as to question it, least so we fale to question euery thing, & leaue no certainty in the Scriptures, nor any thing that migt be a Rule & a light vnto other Scriptures, & in conclusion, be driuen to the Pope againe, to determine of the sense of Scripture for vs. So much for this their absurdety, that they deny Maximes in Religion, and Principles in Diuinity, who deny the 7th day Sabbath, & dispute against it,

One absurdety more is, that they who alleage this text, Col. 2.16. or any other, against the Sabbath day mentioned in the Morall Law, they herein shake hands, & ioyne with lawlesse *Libertines* & *Anabaptistes*, who doe by these textes, oppose Gods Sabbaths,& so liue profanly without any *Sabbath*,& conscience of this diuine *ordinance*: & shall wee *Protestantes*, shake hands with *Anabaptistes*, in ouerturning Gods Sabbaths? *God forbid*.

Thus hauing showne, the diuerse & sondry grosse absurdeties, which they rune into,who bring this text, Col. 2.16.17. (or any orher) against the Sabbath day written in the Morall Law;now in the next place,let vs see their arguments out of this text, that so we may answer them; their arguments are two: the one of them is this, that by the word *Sabbaths*, or *Sabbath daies*, in this text, Col.2.16. is meant all Sabbath daies, vniuersally & generally; & so if all Sabbath daies be abolished, then the 7th day Sabbath also is abolished.

Herevnto I answer, there is a Law Morall,& a Law ceremoniall, now when we read,that Christ hath abolished the *Law of cõmandements*,Ephe.2.15.& againe,that *Of necessitie there must be a chang of the Law*,Heb.7. 12. if any man should presse these textes to the abolishing of all lawes, we would answer them by distinguishing of Lawes,into *Morall* & *ceremoniall*; saying,that these textes doe abolish onely the Law ceremoniall, but not the Law Morall: So may I answer them, in this point: for the Sabbath day is a *branch* of the Morall Law: for it is written in the Morall Law, & commanded in the Morall Law;wherefore, I answer them by distinguishing thus, there be *weekly* Sabbath daies,commanded in the Morall Law;&there are *yeerly* Sabbath daies, which were neuer written in the Morall Law; Leuit.23. 24.39. now this their text may be vnderstod onely of these yeerly & *ceremoniall* Sabbaths,& not of the *Morall* & weekly Sabbath: & thus are these two scriptures, Exod. 20. 8. & Col. 2.16. reconciled.

And whereas they say, that all Sabbaths are meante in this text:I answer, that this *all*, may be meant of the *ceremoniall* Sabbaths,that all those Sabbaths are abolished:for,there is,an *all* of them

them for they are many: ſo then, we may vnderſtād this text, to aboliſh all Sabbaths generally, that is, the *generality* of all yeerly Sabbaths; ſince there is a generallity of them: or, by *all*, we may vnderſtand all theſe Sabbaths excluded the Morall-Law, or Tables of ſtone, that is, all the Sabbaths written in the ceremoniall Lawes: & ſo the 7th day Sabbath is not touched in this text: thus you ſee, there is no neceſſity at all, why they ſhould hale in the 7th day Sabbath into this text; for a fit diſtinction may ſalue all: wherefore if they will violently wring the 7th day Sabbath into this text, it is wilfully done of them, to ſatisfy ſome corrupt humour or other: you ſee this text may ſafely & ſoundly be expounded of the annuall Sabbaths onely, without any the leaſt violence offered vnto this text.

Furthermore I anſwer, it is to be obſerued, that the Apoſtle ſpeaking heere of Sabbaths which are a *Shaddow*, he doth not ſay *all* Sabbaths. vſeing the generall particle *all*, but he ſpeaketh *indefinitly*, ſaying, Sabbaths, or Sabbath daies, without this word *all*: & therefore may be vnderſtod but of ſome Sabbath daies particularly: It is true indeed, that the Apoſtle ſpeaketh of Sabbath daies, in the plurall number, but yet it doth not thereof follow, that therefore he ſpake of all Sabbath daies generally: thers a differēce betwixt a *plurality* & a *generality*; betweneSabbaths plurally, & Sabbaths generally: for the Apoſtle may make Sabbaths plurally, that is, many Sabbaths, to be Shaddowes: & yet not make Sabbaths generally, that is, all Sabbaths, to be Shaddowes: for example, a man may ſay, the *Trees* doe ſhaddow mee; and yet all Trees in the world, doe not ſhaddow mee: Againe *Miniſters* teach that the bread in the Sacrament is the very body of Chriſt: & yet it followeth not that all Miniſters doe teach ſo; for proteſtant Diuines teach the contrary: ſo might Paul ſay, that *Sabbaths* were a ſhaddow, & yet neither ſay, nor thinke, that all Sabbaths were a ſhaddow: and thus is their former argument anſwered.

By the weakneſſe of which argument, we may ſee the weakneſſe of their *loue* to God, & his ordinance, & to his Lawes: for ſtrong loue, would neuer permit them to raſe downe to the grownd, ſo *honourable* an ordinance as Gods Sabbath, & to oppoſe

poſe Gods *Law*, the 4th com. with ſo weake an argument: and what would be theiſſue, if they might obtaine their deſires? why this, Gods Law ſhall be mangled & defaced: it ſhall be denied its integrity & perfection: it ſhall be made a *Monſtre*, partly morall partly ceremoniall: & way made for Anabaptiſtry, & the floud of prophaneſſe to flowe in vpon vs, by the want of Gods Sabbath.

An other argument they draw out of this text, againſt the Lords 7th day Sabbath (for they are wonderouſe eagre vpon it, & deſire exceedingly to find, or make if they cannot find ſomething to defeate God & his Church of the Sabbath day) & for this purpoſe, they will faine a *neceſſity* vpon it, that by Sabbaths in this text, we muſt of neceſſity vnderſtand the 7th day Sabbath for one: becauſe (ſay they) vnder the words *Holy day*, is meant all the ceremoniall yeerly Sabbaths, & ſo then vnder the words *Sabbath daies*, muſt be meante the weekly Sabbaths.

Herevnto I anſwer, that it cannot be proued, that vnder theſe words *Holy day*, all yeerly Sabbaths are compriſed: for it may be that none of the yeerly Sabbaths are therin cõpriſed: to make this appeare, let it be obſerued, that the word tranſlated *Holy day*, doeth ſignify alſo *a feaſt*, & the words tranſlated *in reſpect*, may be tranſlated *in parte*; & ſo for theſe words *in reſpect of an holy day*, you may haue in roome of them, theſe words, *in parte of a feaſt* ἐν μέρει ἑορτῆς, & then the text ſhould rune thus; *Let no man condemne you in meate, & drinke, or (in parte of a feaſt) or of the new moone, or of the Sabbath daies &c.* Now the queſtion is to know, what daies are ſignified by theſe words, in *parte of a feaſt*: & for this purpoſe, looke into Leuit. 23. 34. 39. where you haue two *feaſtes* mentioned, & either of them were to laſt 7 daies a peece: now the firſt day of the 7 ſhould be a Sabbath day, & likewiſe the 8th day ſhould be a Sabbath day, as the text ſpeaketh, v. 35. 36. 39. now foraſmuch as the firſt 7 daies were the whole feaſt, when the firſt day of thoſe 7 was taken out for a Sabbbath day, then the 6 daies remaining, which went betwen the two Sabbaths, theſe were the *parte of a feaſt*: and theſe 6 daies, being the parte of that ceremoniall feaſt, theſe were thoſe which S. Paul might ſay were *a Shaddow* of Chriſt;

Christ; & so abolished: so now you see, what daies they were, which S. Paul speaketh of, vnder these words translated *Holy day*; & which may be translated, *in parte of a feast*: hereby is nothing else signified, but those 6 *festiuall* daies, which went betwene the two Sabbaths, & were a parte of the whole feast, which lasted by the Law 7 daies. so then, whereas they would haue all the ceremoniall *Sabbaths*, comprised vnder the words *Holy day*, inconclusion you see, thers none of them at all comprised in them: for the Apostle may be vnderstod to speake onely of those 6 daies which went betwen the 2 Sabbaths, but were no Sabbaths themselues: & so it will not follow, that by the word Sabbaths, in Colos. 2. 16. 17. must be vnderstood the 7th day Sabbath.

In conclusion, let me shew you what may be vnderstod by these words *holy day*, or, *in partt of a feast*: and these words *Sabbath dayes*: by those words holy day, or, in parte of a feast, may be meant those 6 festiuall dayes, which went betwen the ij Sabbaths, but were no Sabbaths themselues; & then by those other words in the text Col. 2. 16. *Sabbath dayes*, may be meant these ij Sabbath dayes, which were the bounds of the 6 festiuall dayes, to wit, the first day, and the 8th day v. 35. 36. 39. together with all other annuall Sabbath dayes.

But if this pleaseth not, then thus, by the words holy day, or rather feast, you may vnderstand the Apostle to speake of those ij feastes of 7 dayes a peece, in v. 34. 39. ioyning the first day Sabbath, with the following 6 dayes, and both these to make vp one feast consisting of 7 dayes: onely then these words ἐν μέρει must be translated rather *in respect*, then *in parte*: for the words may be rendered both wayes: now if you put the first day Sabbath, vnto the 6 festiuall dayes; then by these words Sabbath dayes in Col. 2. 16. may be vnderstod the 8th day Sabbaths which followed the 7 festiuall dayes, and also all other yeerly Sabbaths with it, as those mentioned Leuit. 23. 7. 8. 21. 24. 27. 32.

Or, if this yet pleaseth not, (for they are hard to please, so eagre they are against the Lords Sabbaths) then thus, if by holy day, or feast, you will needs vnderstand all dayes, both the

feastes of 7 dayes a peece, and all other single Sabbath dayes forementioned; then by the word *Sabbaths*, Σαββάτων in Col. 2. 16. the Apostle may be vnderstod to speake not of the Sabbath of *dayes*, but of the Sabbaths of *yeeres*, of which you may reade Leuit. 25. 4. 8. 10. 11. where you haue mention of the 7th yeere, to be kept for a Sabbath, & likewise of the 50th yeere, the yeere of Iubile; so in all these wayes, the 7th day Sabbath is not spokē of.

By all which answers it may appeare, that it is no impossible thing to *reconcile* these two Scriptures Exod. 20. 8. 10. & Col. 2. 16. 17. for, it appeareth, how many wayes the Apostles words may be taken, and still the Sabbath day, written in the Morall Law, not touched at all, by this text Col. 2. 16. and are they not wilfull and malitiouse enemies, to the perfection of Gods Law, & to his ordinance the *Sabbath day*, who when the Apostles words may be taken any of these wayes, or some of these at least, so as Gods morall Sabbath may be preserued, but yet none of them will please them, but some other vnnecessary sense, must needs be violently thrust vpon vs, and namly such an one as may perpetually destroy the Lords Sabbath? why, is there no way to expound one text of Scripture, but so as it must ouerthrow an other? doe men delight themselues, to make collectiones and gather conclusiones, out of one portion of Scripture, which shall ouerturne for euer, that expresly commanded in an other portion of Scripture? where is the feare of God all this while, and reuerence to his word and ordinances? are not these men guilty of the sinne of *adding to* Gods word? Deut. 12. 32. & of that *curse* threatened for the same cause? Reuel. 22. 18? for like as they haue *added* diuerse inventions to that text. Exod. 31. 13. against Gods Sabbaths; so haue they *added* Gods 7th day Sabbath to this text Col. 2. 17. for the ruine of it: and, they haue *added* this their invention to S. Pauls words, that he spake vniuersally of *all* Sabbaths, when he spake but indefinitly of *some* Sabbaths.

Thre things more I haue to add by way of answer, vnto this text Col. 2. 16. the formost is this, that there are reasones in this text why it cannot be, that this word Sabbaths, should be vnderstod of the Sabbath written in the morall law: the former reason

reaſon is this, that all the other things mentioned in this text Col. 2. 16. are ſuch things, as neuer came into the Morall Law, as 1. *meate & drink*. 2. *holy day*, or feaſt, 3. *new Moones*: wherefore, this giueth vs an hint, to conclude, that the other thing mentioned in this text, namly the *Sabbaths*, ſhould be of like kind, to wit, ſuch *Sabbaths* as neuer came into the Morall Law neither: for, who could thinke, that all the other words and things in this text, ſhould be *pure* ceremonies, and ſuch as neuer came into the morall law; and this one word onely, to wit, (*Sabbaths*) ſhould conteine in it a Morall day, and ceremoniall dayes; or, dayes ſome whereof were neuer wrote by the finger of God, as the yeerly Sabbaths, and ſome ſuch as God wrote with his owne finger, in the morall law, as the 7th day Sabbath?

An other reaſon fetched from the text is this, that if in this word *Sabbaths* they will inclu̇d the 7th day Sabbath, commanded in the Morall Law, then doe they aboliſh by this text Col. 2. 16. Not onely the 7th *day*, and alſo the *Reſt*, but alſo the very *commandement* it ſelfe, the 4th com. & that is aboliſhed vnder theſe words, where it is ſaid, that Chriſt hath *Put out the handwriting of ordinances* v. 14. In which words, the written 4th com. is aboliſhed: and this I make appeare thus; the 16th verſe of this ſecond Chapter to the Coloſſians, is a concluſion, as you may perceiue by the note of inference vſed in it (*Therefore*) one of the premiſſes whereof you haue in v. 14. Now the Apoſtles argument is on this wiſe; *If the handwriting of ordinances (which is the written Law, which commanded meate and drink, and holy daies, new Moones, and Sabbath daies) be put out, and taken away; Then let no man condemne you in meate and drinke, holy daies, new Moones, and Sabbath daies: But the handwriting of ordinances, is put out, and taken away: Therefore, let no man condemne you in meate & drink, holy daies, new Moones, and Sabbath daies.* The Apoſtles Minor, you haue in v. 14. and his concluſion in v. 16. now forasmuch as it is a rule with *Logiceans*, that there muſt not be more in the concluſion, then is in the premiſſes; hence it followeth, that if by the word Sabbaths in v. 16. they will vnderſtand the 7th day Sabbath, written in the 4th com. then by theſe words *handwriting* in v. 14. they muſt vnderſtand alſo the handwriting of the 4th com.

or elſe there is more in the concluſion then in the premiſſes, for the premiſſe, v. 14. ſpeaketh but of the hãdwriting of ceremonies writtẽ by Moſes onely, but in the concluſion v. 16. if they will includ not onely the ceremoniall law writtẽ by Moſes, but alſo a parte of thoſe things written by God in the Tables of ſtone, then in the concluſion I ſay, they haue both Moſes his handwriting, and alſo a parte of Gods handwriting, and ſo there is more in the concluſion then in the premiſſes: wherefore to auoid this abſurdety, they muſt vnderſtand the word handwriting in v. 14. to includ not onely the handwriting of the ceremonies by the hand of *Moſes*, but alſo they muſt vnderſtand thereby, that parte of *Gods* handwriting whereby he commanded the 7th day Sabbath, which is the 4th com. and ſo you ſee they aboliſh the handwriting of the 4th com. it ſelfe, and ſo we ſhall haue no 4th com. at all: thus you may ſee wherevnto the oppoſition of Gods Sabbaths out of this text Col. 2. 16. tendeth, namely to the ſubuerſion of the 4th com. let them talke what they will of obedience to Gods 4th com. and that they haue a reſpect with *Dauid* vnto all Gods commandements, yet all is but talke and words; iudge the Tree by the fruits; you ſee all their endeauors tend vnto the ſubuerſion of one of Gods Morall Lawes; and this is the firſt of my 3. Anſwers, which I tould you I had more to adde.

Now I come vnto an other of my anſwers, and it is this, that they that exponnd this text Col. 2. 16. of the 7th day Sabbath, commanded in the Morall Law, they doe croſſe and contradict their owne *Authours*; & ſuch writers of their owne, as are of high eſtimation with them: I will produce a fewe of them, in ſteade of many, that might be alleaged: I will begine with *M. Perkins* who frameth an obiection of ſome aduerſaries, which they make out of theſe ij textes Col. 2. 16. and Gal 4. 10. ſaying, that if we obſerue any *difference* of dayes, now in the new Teſtament, then we are no better then *Iewes*: vnto which textes M. Perkines thus anſwereth, *That both theſe places ſpeake of the feaſts of the Iewes, and of difference of daies, that ſtands in force by the Iewiſh ceremoniall Law.* Caſes of conſcience, Chapt. 16. Sect. 3. Pag. 108. Where you ſee M. Perkins, freeth this text Col. 2. 16. from hauing any thing to doe againſt the Morall Law, or againſt the difference of

daies

dayes in force by the Morall Law, by saying, that it speaketh of a difference of dayes, which stode in force by the Iewish *ceremoniall Law*: now the 7th day Sabbath was neuer commanded in the Iewish ceremoniall law, but in the morall law.

Let vs heare also what *M. Dod* saith in this point; he answereth to an obiection framed out of this text Col. 2. 16. against the Sabbath day on this wise: *We must know (saith he) that here the Apostle speaketh of such Sabbaths, as are in the ranke with the meates & drinkes, whereof he spake before, of which sorte were the first day of euery moneth, and the first and last daies of euery one of the 3 solemne feastes of the Iewes, of these he speaketh in the plurall number, and not of the Lords Sabbath day, in the singular number, which hath a singular excellencie, and, how euer times change, it neuer changeth*: *Dod* on the 4th com. Pag. 132. In which words you see, M. Dod affirmeth, that this text Col. 2. 16. speaketh onely of the yeerly Sabbaths, which the Iewes kept in their 3 yeerly feastes; or 3 solemne feastes; & doth plainly deny, that this text saith anything of the Lords 7th day Sabbath, which he caleth the Lords Sabbath day, in the singular number, by way of excellency.

Of this same iudgement, is *M. Greenham* in his worke vpon the Sabbath: of the same iudgment also, is *M. Elton* vpon the Colossians, on this text Col. 2. 16. of the same iudgement likewise, is Doctour *Ames* in his *Thesis* touching the Sabbath. To these fiue, I might add many more, that are of the same iudgement, as themselues cannot but know, seing they read them daily: one more I will add who is newly come forth, *M. Richard Byfield* against *M. Brerewood* on the Sabbath, who saith in expresse words, that this text Col 2. 16. doth not abolish the Sabbath day in the 4th com. but those other Sabbaths &c. See him Pag 130. Thus you see, that they who would haue the Apostle to speake of the morall Sabbath, mentioned in the morall law, as M. Chappel & his 9 confederates would, they are contrary vnto Diuines of greate note of their owne side.

Obiection; say they, why doe you alleage *M. Perkins* and *M. Dod*, and others, why they doe not defend your opinion for the 7th day Sabbath, doe they? Herevnto I answer, it is not my purpose in this place to alleage them, as if they spake for the 7th

day Sabbath: but onely for this purpoſe, to ſhew that they, euen thire owne Diuines will not indure it, that this text Col. 2. 16. ſhould be preſſed any further, then againſt the Iewiſh ceremoniall law: and that it concerneth not the Lords Sabbath day, ſpoken of in the 4th com. ſingularly, but thoſe yeerly Sabbaths, ſpoken of plurally &c. This is all I aime at by alleaging their Teſtimony, now the Teſtimony of a man againſt himſelfe, is euer accounted ſtrong and good: & for me to produce one of my aduerſaries to iuſtify my cauſe, it is better and more forcible, then if I ſhould alleage an hundreth Diuines, that are of the ſame iudgement with mee: and ſo much for this point.

My third anſwer to this text is this, ſuppoſe we that the 7th day Sabbath were a ſhaddow of Chriſt by this text Col. 2. 17. yet hence vvill nothing follow neceſſarily, but that the Sabbath is aboliſhed as touching its typicalneſſe and *ſhaddowiſh quality*, that ſo it ſhall be no more vſed as a type or as a ſhaddow of Chriſt to come: but for all this, it may remaine ſtill, as a ſacred day and time for Gods worſhip, as a day to keepe memory of the Creation ſtill, as a fit time to refreſh man and beaſt in, by Reſt from the toilſome labours of the former Sixe dayes, and ſo as an helpe and furtherance vnto theſe morall dueties of Reſt from labour, and performance of Religiouſe exerciſes. For the clereing of this, I referre you to what hath bene ſaid in Section the. 18. onely here let me giue a touch: *Circumciſion*, and the *Paſſeouer*, hauing either of them a double type or ſigne, when the one was fulfilled, yet theſe Sacraments were vſed with reſpect to the other vnfulfilled; and admit the Sabbath ſhould aboliſh as a ſhaddow of Chriſt, why may it not remaine as a ſigne of the Creation? Exod. 31. 17. The difference of *meates* is aboliſhed as a ſhaddow of Chriſt, but remaine, as in a faſt; and admit the Sabbath be aboliſhed as a ſhaddow of Chriſt, why may it not remaine, as an helpe and furtherance vnto morall dueties? and if the *Proſelite Gentiles*, obſerued the Paſſeouer with the Iewes, neglecting ſuch things therein, as were *peculiar* vnto the Iewes, and onely obſerued ſuch things therein, as were *common* to Iew and Gentile both (as hath bene ſhowne in *Sect.* 18) why may not we *Gentiles*, neglect the Sabbath as a ſhaddow of Chriſt, wherein it was peculiar vnto the Iewes,

wes, and obſerue it ſtill in ſuch reſpects, as it is common to Iew and Gentile both? as it is a ſigne of the Creation? and as it is an helpe and furtherance vnto other morall dueties? ſo much for anſwer to this text Col. 2. 16. 17.

And thus like a friend to God, his law, and ordinance therein, I haue reconciled theſe two textes Exod. 20. 8. & Col. 2. 16. 17. the which other men doe make to fight together, like deadly enemies.

Before I conclude this Section, let me render a reaſon why I doe on all occationes diſtinguiſh, betwixt the 7th day Sabbath & the anniuerſary Sabbathes: my reaſones are theſe 1. becauſe the 7th day Sabbath is more auncient then the yeerly Sabbaths: for theſe began but after the giuing of the Law; but that begane before the giuing of the Law. 2. Becauſe God *Sanctified* and hallowed the 7th day Sabbath in a ſpeciall manner Geneſ. 2. 3. the which honour he did not to the yeerly Sabbaths: theſe were holy but by precept, but that alſo by Preſident: theſe were holy but by deſtination onely, but that was holy by conſecration alſo. 3. Becauſe they are diſtinct in themſelues, the one being once euery weeke, the other once euery yeere. 4. Becauſe God placed the weekly 7th day Sabbath in his morall Law, and in the *heart* or firſt Table thereof, but the yeerly Sabbaths were excluded thence, and neuer came into the Tables of ſtone. 5. Becauſe the 7th day Sabbath was a ſigne of, and kept in memory of the Creation, which belongeth vnto all men alike, but ſo was it not with the yeerly Sabbaths: there is good reaſon therefore, why I ſhould diſtinguiſh the weekly Sabbath, from the yeerly Sabbathes, according as I haue done in all my anſwers.

SECT. XX.

Hauing in the former Sections of this Chapter, anſwered all their arguments brought againſt the *Lords Sabbath*; ſo as it manifeſtly appeareth, that it cannot be proued, that it is abroliſhed, but that it is ſtill in force: now in the laſt place, I purpoſe to ſpend this laſt ſection of this Chapter, in a Diſſwaſory-declaration of the common ſinne of our time, to wit, the ſinne of Sabbath breaking.

And here I would not be miſtaken, at the very Threſhold & entry

entry of my diſcourſe: for by the ſinne of Sabbath-breaking, I doe not vnderſtand the ſinne of profanation of the Lords day, which now a daies is called the ſinne of Sabbath-breaking, by our Miniſters: for they in this point, make more ſinnes, then euer God made: they deale by the Lords day, as *players* doe with ſome of their fellowes, whom they make a Counterfait *King*, in the ſight of the people, by putting vpon him ſome robes & ornaments, like thoſe of the true King; & thus doe our Miniſters; that they might honour this Lords day, in the eyes of the world, they haue made it a counterfait Sabbath day, and that by miſcalling of it, Sabbath day: like as if a man ſhould cale one man, by an other mans name: thus they haue robbed the 7th day, of its proper & honourable name, that they might robe and decke with it, the 8th day: but to leaue them to their vanities & counterfaitings; by Sabbath day, I meane the 7th day from the creation, the Saturday, & day wher on God himſelfe Reſted, & which is mentioned in his Morall Law; and by the ſinne of Sabbath-breaking, I vnderſtand the violation and profanation of this day, contrary to Gods expreſſe commandement.

The perſones guilty of this ſinne, are both *Miniſters* and *people*: for the people firſt; let them know, & take ſpeciall notice of it, that they lay vnder the guilte of the ſinne of *Sabbath-breaking*, vnto this day: & without repentance, are liable to thoſe curſes, threatened in the booke of God, againſt tranſgreſſoures of the Lawes of God: I ſpeake what I thinke is the trueth in my ſoule & conſcience, & I haue good cauſe thus to thinke; for, you haue ſeene that it cannot be certainly & infallibly proued, to the vndoubted ſatisfaction of any mans conſcience, that euer God did aboliſh this Sabbath day; now if it cannot be moſt euidently & apparantly proued, that it is aboliſhed, then though there could nothing be ſaid for it more, yet it is a ſinne to profane it: but I haue more to ſay for it, as you ſhall heare in the next Chapter, for time to come therefore let men beware, that they doe no more profane the Lords Sabbath day; it will be a dongerouſe matter to ſinne, & goe on in ſinne, after admonition and information; this let them take notice of, as being fore-

forewarned, that they doe liue and lye in the weekly breach, of one of Gods Lawes: for euery 7th day or Saturday, they doe not onely neglect the worship of God, but also notoriously profane the Lords Sabbath day, by buying and selling, by riding and goeing too market and fro market, by ploughing and carteing, by working in their Shoppes and howsen, euery man in his seuerall trade and occupation, and by doeing the most base drudgery and kitching workes, on this sacred day: when God should be most in our minds, then he is furtheſt from our thoughtes: let this be thought on, by all such, as make any conscience of Gods commandements.

But herevnto the people will reply, saying, Alas, what would you haue vs to doe? we are no schollers, if it be an errour, it is in our Ministers and teachers, & not in vs; you should doe well to apply this doctrine vnto our Ministers & not vnto vs; we cannot iudge in such matters of difference & difficulty &c. To whom I answer, Alas, indeed, I pitty you from my heart; this your errour is radically indede in your Ministers, for the blind, doe leade the blind; neuertheleſſe you haue your share therin: becauſe you iuſtify their doeings, & approue of their sayings & doctrines in this point: Gods proceedings are on this wise, that if the Minister doth not admoniſh the people, of those things which are sinnes: the Ministers indede shall answer to God for thy blood, but what will this auaile thee? for *Thou ſhalt die for thine iniquity*, as you may reade, Ezek. 33. 8. & for this cauſe, it is fite, I should giue you notice therof, albeit I meane to lay the chiefeload vpon your Ministers backes. laſtly whereas you pleade, that you are not able to iudge in such points as theſe. Herevnto I answer, that men should be ashamed to say they cannot iudge, considering the time, as the Apoſtle speaketh; for men haue now bene trained vp a longe time in the doctrine of Christian religion, & therefore should be able to iudge; the Apoſtle biddeth vs to *Trye all things, & keepe that which is good*, 1. The. 5. 21. & againe he saith, *I speake as vnto them which haue vnderſtanding: iudge yee what I say*, 1. Cor. 10. 15. Here you see the Apoſtle would haue common people to be iudges of that which hee taught; & such were those noble

Bereans, Act.17.11. wherefore you ought to iudge of this point, & to this end to reade about it, to conferre of it, and to studdy it: It is true, were it a point to be studdied out, by your owne labour, from the roote of it, there were difficulty in it perhapes aboue your capacities; but when a point is alredy studied to your hand, & a path way beaten oute for your foote steppes, now there is no invincible difficulty in the matter: it is true, that commō people cannot plead a cause before the Iudge, yet can they iudge, hauing heard both parties plead; people cannot preach, yet can they iudge of a sermon preached; so in this point of the Sabbath, though people could not first finde it out, nor yet dispute it when foūd out, yet can they iudge of the cause when they see it laied plainly open before their eies, if they will open their eyes to see it, & they may iudge of the cause, when they haue seene it pleaded on both sides; to this end I haue penned this booke, wherein you haue the argumentes on both sides, plainly laid downe, so as you may easily discerne the trueth, from errour.

Yet further, to take away all excuses; the point in question, touching this Sabbath day, commanded in the Morall Law, it is A *Catechisme* point: for all the 10. commandements, they are Catechisme pointes, like as are the Creede, & the Lords prayer: now it hath pleased Almightie God, to lay downe these Catechisme pointes, of all other pointes in religion, most plainly, & most familiarly, that he that runeth may reade them; the 10 cōmandements are expressed to the capacety of the meanest in the Congregation, & of all the 10 commandements, there is not any one laid downe iu more familiar & easy termes & words to be vnderstod, then is this 4th com. touching the Sabbath day; for God hath most liuely & plainly, painted & pointed it out from all other daies of the weeke, so that no man can doubt, which day of the weeke is that which God would haue for his Sabbath day; no nor yet what dueties God requireth to be done in that day: it is plaine, that that is the day, which is *properly* called Sabbath day, in Scripture account; & which is the 7th day in Scriptures account, namly our Saturday: & the dueties are Rest, & Holy actiones performed in that Rest: these things

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are ſo plaine in the com. as they neede no expoſition; for they are put downe in ſo many words, in the com. now, what neede then is there of ſuch ſtore of lerning, to attaine to the knowledge of theſe things, as if common people cold not vnderſtand them, nor any but Miniſters & men of lerning could iudge of them? men may as well ſay they vnderſtand not Engliſh, as to ſay, they cannot vnderſtand & iudge which is the 7th day of the weeke, & what is meant, by Reſt from labour, & performance of Holy actiones: for which is the 7th day, we cannot but knowe ſince the Sunday or Lords day, is the firſt day; & what is meant by Holy actiones, or ſanctifying of the day, we know by the like actiones we performe on euery Lords day: a ſmale deale of lerning is enough for a man to iudge of theſe points; wherefore that is but an excuſe, for people to ſay they are no ſchollers, & they cannot iudge of ſuch matters; what can you not iudge of your Catechiſme points, which you lerned in your Childhoode?

I confeſſe for all this, there is difficulty about this point, to ſuch as are not exerciſed in it (& by the way, it is a ſhame for any man, not to be ſo well exerciſed in all Gods 10 commandements, as not to be able to defend them, vnto the leaſt *iote* & *title* againſt all oppoſers) but I deſire thee good Reader, but to obſerue where the difficulty lieth: for the cleering of this, note with me theſe ij. things, *The 4th com.* &, *the oppoſition made againſt this 4th com.* For the former of theſe; the 4th com. together with the things therin commanded, are laid downe moſt familiarly, & plainly, as hath bene ſhowne, ſo as thers no difficulty at all about that, no man but may eaſily vnderſtand, what it is which God requireth therin, & which day of the weeke God inioyned for a Sabbath: wherefore the difficulty that is, it is in the *oppoſition*, made by Miniſters, againſt ſomething commanded in the 4th com. now it is true indeede, that in this oppoſition, there ariſeth difficulty, becauſe they trouble the waters of mens vnderſtãding, by bringing many & intricate reaſones out of Scriptures, againſt the Sabbath day written in the 4th com. which intricate arguments, if theſe Miniſters would forbeare, then there were no difficulty at all, all were as plaine as a beaten path way;

wherefore, since you see where the difficulty lieth, my counsaile to all such people as plead ignorance, & want of lerning in this controuersy, shall be, that they would therefore rather follow *God*, then their *Ministers*: for Gods way is a plaine, smooth, easy, & beaten way, so as euery man lerned or vnlerned, may easily know, what it is which God requireth in this Catechisme point of his 4th com. but their Ministers way, in setting themselues to abandon and roote out Gods Sabbath, it is such a rugged way, & such a difficult way, full of so many secret & hidden windings & turnings, as people of common capacety cannot conceiue it, nor iudge of it, as themselues say: wherefore, my counsaile vnto these is this, that they rather take parte with God, & with his Sabbath, then with their Ministers against God & his Sabbath: becausse Gods way is an easy & knowne way, but mans way is an intricate & difficult way.

And further, let them not dare to liue in the weekly transgression of the 4th com. & profanation of Gods Sabbath day, bearing themselues onely vpon this poore grownd, that their Ministers say they may so doe; & that their Ministers bring many arguments out of the Scripture, for the abolishing of Gods Sabbath day, since those argumentes (as themselues confesse) they vnderstand not, nor are able to iudge of, for want of lerning, when they heare or reade them disputed of: the Apostle saith, *whatsoeuer is not of faith is sinne*, Rom. 14. 23. If then they cannot comprehend & conceiue of the opposit arguments, brought against the Sabbath, when they are disputed too & fro on boths sids, how can they worke in their calings on this Sabbath day? they cannot doe it of *faith*, they must doe it *doubtingly*, & so sinfully: wherefore the better & easier known way, is the surer & safer way, & that is to follow the example of God, resting vpon the 7th day, becausse God rested on the 7th day; & thus much for people.

I come now vnto Ministers; the first thing I lay to their charge, is the profanation of the sacred Scriptures, and word of God, by wresting of many and sondry textes of Scripture, against the 4th com. and the Lords Sabbath day, therein mentioned: there are many and sondry textes of Scripture, both out of the *old* Testa-

Testament & out of the *new Testament*, which they abuse against the Lords Sabbath day, the particulars whereof you haue heard in all this Chapter hitherto, and how vainly, impertinently, and friuolously they haue vsed them, doth euidently appeare by my seuerall answers vnto them: now doe they not know, that one day they shall giue an accompt to God, for *taking God's Name in vaine?* and for vnreuerent tossing of Gods word, hither and thither like a Tennise bale? yea which is worse, they turne the point of Gods sword (his word I meane) against himselfe; setting Scriptures together by the eares: for they set abouundance of Scriptures, both out of the old and new Testaments, against the Lords Sabbath day, commanded to be kept by the 4th com. like as a man should set abundance of dogges vpon a Beare: for they set all these textes of Scripture, against this one text of the 4th com: now what may be the grownd of all this? I cannot deuise any besids this, that their minds are forestaled with a preiudice against Gods Sabbaths, as that they are Iewish and the like, and therefore downe they must: and to this end, the Scripture must be set against them.

It hath euer bene the practise of all sober and Godly Diuines, to study and endeauor the reconciliation of Scriptures seemeing to make opposition and contradiction: but these men are of a contrary Spirit: for hauing to doe with Gods tenn commandements, and by name the 4th com. they cannot abide to heare me speake of a reconciliation, and to make a reconcilment betwixt the 4th com. Exod. 20.8. and this text Colos. 2. 16.17. but all their study and invention is, how they may make these two portiones of holy writ with others, to oppose one an other in the highest manner, & one to shoulder out an other: my indeauors are by a reconciliation, to cause an Harmony and sweete accord among the Scriptures, that so we may still retaine a most ancient and proffitable ordinance of Gods in the Church; but their indeauors are, to reiect all reconciliation, & to cause a iarre and discord in the Scriptures, that so they may depriue the Church of God, of a most ancient and proffitable ordinance of Gods, commanded in his morall Law. This is a profane vse and abuse of Scripture, to cause it to be at oddes &

variance with it ſelfe, when as by a reconciliation and fit ſenſe, it may be made to agree & accord in a ſwete Harmoney.

The 2 d thing I lay to the charge of Miniſters, is that they haue liued a long time in this ſinne of Sabbath breaking, and tranſgreſſion of Gods 4th com. in their ſeuerall families; the which without vnfeined Repentance, wil make them liable vnto all thoſe Curſes temporall and eternall, thereatened in Gods word, againſt ſuch as liue in the tranſgreſſion of Gods Lawes. And further, if ſtill they ſhall in time to come, liue in the wilfull violation of this ordinance of God, I giue them hereby to know, that they ſhall be guilty of a weekly ſinne, againſt Gods 4th com. drawing downe Gods curſes vpon themſelues and their families, euery Saturday or Sabbath day, weeke by weeke, ſo long as they ſo liue.

This errour touching Gods Sabbath day, is not like vnto ſome other erroures, which are erroures in iudgement onely, but like vnto thoſe more dangerouſe and perniciouſe erroures, which are erroures both in iudgement and in practiſe alſo; for you ſee, that ſuch as are erroniouſly perſwaded, that this ſacred and Sanctified time, the 7th day Sabbath, is aboliſhed; forthwith they fale to an erroniouſe practiſe alſo, & to trample vpon Gods Sabbaths, by profanation of them openly; and by calling them Iewiſh reprochfully.

But happily they will reply, ſaying, wee doe not throw downe Gods Sabbath, but God himſelfe doeth it; for it is God that hath aboliſhed the 7th day Sabbath; and therefore you doe ill to taxe vs for it: wherevnto I anſwer, that it is falſe which they ſay; to father this their owne deede vpon God, is an heinouſe euill; that God hath not done this thing is apparent, in aſmuch as none of all thoſe Scriptures of Gods, which they haue brought againſt this Sabbath, doe neceſſarily aboliſh it, as you haue ſeene by my anſwers vnto them one by one, ſo it is not God then but themſelues that haue done it; and ſo I taxe them iuſtly.

Yet further, Miniſters are guilty, not onely and alone of the ſinne of Sabbath breaking, in their owne families, but alſo which is more fearefull, they are guilty of the ſame ſinne committed by the people weekly: for whats the cauſe, why the people doe not

not Sanctify the Sabbath day properlie ſo called, is it not hence, becauſe Miniſters teach people that it is aboliſhed, & Iewiſh, and therefore they ought not to keepe it holy? the people will lay the load of this ſinne, vpon their Miniſters an other day, when God ſhall rekone with them for it, crying out vpon their Teachers, who miſled them. S. Iames telleth vs, if ſome man hath converted an other from his errour, he ſhall ſaue a ſoule, and *ſhall hide a multitude of ſinnes* Iam. 5. 19.20. If then this be an argument to perſwade all men, to labour to bring their brethren out of errours, becauſe ſo they ſhall hide a multitude of ſinnes: what a terrour then ſhould it be vnto all Miniſters, to thinke that they haue ſeduced the people, and led them into erroures; for thus they haue opened a fountaine of ſinnes: for euery ſingle perſon in their congregation, Maſter & ſeruant, Miſtris & maide, Parent & childe, euery one of theſe doe hereby fale into the ſinne of Sabbath breaking euery weeke, that is 50 times in one yeere, ſo as if a man hath liued but a matter of 40 or 50 yeeres, he is guilty of the breach of Gods 4th comm. Twenty hundreth times; what a multitude of ſinnes are heere! & all theſe are the Miniſter guilty of; theſe are the multitude of ſinnes committed by one ſingle perſon in his congregation, but if a Miniſter hath 400 or 500 perſones, or a thowſand perſones vnder his charge, what an infinit number of ſinnes is hee guilty of! let this be cerioufly thought on.

Furthermore, if it doth come into the heart of the *Magiſtrate* at any time, to thinke of a *reformation* (as God graunt it may) what is it that quencheth that motion of Gods Spirit in him? is it not this, that hee bethinketh him that his Miniſter, and ſo other Miniſters, are of a contrary iudgement, affirming with one conſent, that this Sabbath day, is aboliſhed, and ceremoniall, & Iewiſh? ſo then, Miniſters are not onely guilty of the breach of Gods Sabbaths, among the people for time paſt, but alſo they hinder Reformation, in the perſones, in whoſe power it is to make Reformation: By the mercy of God, we liue in a kingdome, that is gouerned by *Chriſtian* Magiſtrates, and vnder ſuch gouerners, as haue alredy made reformationes, in many things, wherein they haue bene informed by the Clergie; and I

verily beleeue, they would as willingly take this point into their considerations, if moued therevnto by the Ministry, as they haue done other things: but behold, they who should informe them, and cale vpon them, are dumbe and silent; nay enemies and aduersaries to the cause! wherefore, that this Sabbath breaking is defended by Authority, and not reformed, but the reformation of it opposed by Authority, this is to be imputed vnto Ministers; let this be seriously thought on.

Herevnto happily some will reply, but these Ministers who doe these things, are very zealouse & godly men &c. To whom I answer, the more zealouse the worse, & the more godly the worse: it were enough for the most godlesse & profane men, to set themselues against an ordinance of Gods, & to oppose his Sabbaths; but for men fearing God, & zealouse for God, that these should shew themselues so regardlesse of Gods ordināce, & such enemies to his Sabbaths, this is in them a double iniquity: for, who but they should stand for God, and defend his Sabbaths?

In the third place, I lay many things to the charge of such Ministers as doe oppose Gods ancient Sabbath: as 1. that thereby they haue defaced Gods *royall-Law*, mangled it, & robbed it of its integrity & perfection: they haue diminished the compleate number of Tenn Commandements: they haue made it a morall-ceremoniall Law, an hotch potch; a very Monstre. 2. They bewray a greate want of *loue* vnto Gods Law, they doe not loue it for it selfe: for they indeauor might & maine, to ouerthrow a parte of it: yea they are horribly *partiall*, in that they will defend all the other partes of Gods Law, against Anabaptists; but will not defend this parte also against them. 3. They open a flood gate to impiety and prophanesse among people; & draw vs to Anabaptistry, by throwing downe Gods Sabbaths. 4. They are guilty of that *sinne* in Deut. 12.32. and of that *curse* in Reuel. 22. 18. 19. threatened to such as doe either *add* to Gods word, or *detract* from it: for by that text, Ex. 31.13. they haue vnnecessarily detracted from Gods Law, the 7th day Sabbath; &, to that text, Colos. 2.16.17. they haue vnnecessarily added, the 7th day Sabbath, for the ruine of it: now

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in thus doeing, they behaue themſelues, like men, that are weary of Gods ſeruice, as if it were a burden vnto them to ſanctifie Gods Sabbaths, & as if it grieued them that Gods Sabbaths ſhould be morall: were it not thus with them, they would neuer manage ſuch arguments and Scriptures againſt Gods Sabbaths as you ſee they haue done, oh preiudice! oh temporizing!

But admit, that by reaſon of ſwaying with the times, a preiudice againſt the Sabbath as Iewiſh, is faſtened in their breaſts, I ſee no cauſe why they ſhould reiect the Matchleſſe example & preſident of God himſelfe, Exo. 20.10.11. is this *Iewiſh* too? for they cannot abide it, that the Church and people of God, ſhould be imitators & followers of God like deere Children: that is, that they ſhould labour on thoſe daies wherin God wrought, & reſt on that day wherin God reſted, & ſanctify that time which God ſanctified, yea and alſo commanded: but like men, that loued not to be like God, they will haue the people reſt when God wrought, & worke when God reſted, & prophane the time which God Sanctified: they had rather goe any way, then treade in Gods ſteppes & follow him.

The laſt thing which I lay to the charge of Miniſters, is that they haue taken away one whole com. from the 10. commandements: in the former point, I haue taxed them for takeing away ſome parte of a com. but here I taxe them for taking away a whole com. by name the 4th com. and this I thus make good againſt them; 1. They haue taken away the time, to wit, the 7th *day*, in the com. the which being gone, there is no *day* time lefte in the com. ſo that an howre vpon any day in the weeke, ſpent at a Lecture, in prayer, ſinging a Pſalme, & hearing Gods word, is as much as the 4th com. can now require, by their expoſitiones: now therfore the 4th com. needeth no longer goe thus, *Remember the Sabbath day*: for it may goe thus, *Remember the Sabbath howre*: 2. They haue aboliſhed the dueties in the day, to wit, *reſt*, & *Holy actiones*: for the word Sabbath ſignifying reſt, this reſt they haue aboliſhed, by making the word Sabbath & reſt, in the 4th com. a *ſigne*, Exod. 31. 13. and a *Shaddow*, Coloſ. 2. 17. & ſo aboliſhed; now if the Sabbath and

reſt be aboliſhed, then may men labour in their callings euery man in his owne houſe ſeuerally; & this taketh away holy Aſſemblies in the congregation, & all publike dueties of a Sabbath: & thus haue they aboliſhed by their corrupt gloſſes & expoſitions, both the time, & the dueties to be performed in the time, now theſe being gone, I pray ſhew me what is lefte behind in the 4th com. for they haue aboliſhed euery thing that was commanded. 3. By making theſe words *Sabbath day* a ſigne, Exo. 31.13. and a Shaddow, Col. 2. 17. and ſo aboliſhed, thus they haue taken away the Subſtance of the 4th com. & lefte vs nothing but a ſhaddow; ſo as now we may reade the 4th com. thus: *Remember the* oooooooooo, *to Sanctify it*: & thus much for the body of the 4th com.

Laſtly, they haue taken away the *Reaſon* and Motiue, which God tooke from his owne example, & added it to his 4th com. Exod. 20, 11. this whole verſe, v. 11. conteining ij. moſt liuely reaſones & effectuall, they haue robbed Gods Church of the vſe of them; for they neither vſe them themſelues, no neither can man elſe vſe them, vnto the day we now keepe: for God did moue vnto the obſeruation of the Saturday & 7th day. 1. Becauſe him ſelfe at the Creation reſted on it. 2. Becauſe he had bleſſed that day, & hallowed it, & ſo made it an Holy day. now theſe two reaſones neither are, nor can be applied to our Lords day: for God at the creation did not reſt on our Lords day; no neither did he then bleſſe & ſanctify the Lords day; for the Lords day was not then knowne. Thus you ſee, how they haue made cleere worke; for they haue taken away both the body of the 4th com. & the reaſone annexed to it by God; thus they haue taken away the whole 4th com. head & taile, roote & branch: it ſtands for vs now onely to looke vpon.

Loe, now we may ſay with the Prophet Dauid, *It is time for thee Lord to worke, for they haue deſtroied thy Law*, Pſal. 119. 126. Thus ſince I haue faithfully & plainly diſcouered this Notoriouſe errour, I haue done what in me lyeth towards a reformation; onely this remaineth, that with the reſidue of the congregation, I make this prayer vnto God, *That it may pleaſe him to bring into the way of trueth, all ſuch as haue erred, & are deceiued.*

CHAPT.

Chapt. V.

This Chapter conteineth ſondry & ſubſtanciall arguments out of the word of God, proueing that the Lords Sabbath day, written in the Morall Law, is ſtill in force; & ſo ought to be vnto the worlds end; like as are the other morales.

I Haue now finiſhed the fowre firſt partes of my booke: the firſt whereof was in defence of the Morall Law. The ſecond was an expoſition of the 4th com. with a diſcouery of the corrupt expoſitiones thereof. The third was an anſwer vnto thoſe Scriptures & reaſones, wich are vſually brought to proue the Lords day, the Sabbath day. The fowrth was an anſwer, vnto thoſe abuſed Scriptures, which are brought againſt the Lords Sabbath day. And now by order I am come vnto the fith parte of my booke, and herein I am to proue vnto you, the perpetuity of the Lords Sabbath, and that it is ſtill in force, and ſo ought for euer to be.

Touching the Sabbath I note two things. 1. I ſee many lerned and greate Diuines of late, prime men, and of the formoſt ranke in the Vniuerſities, both on this ſide and beyond the Seas, diſclaiming and wrighting againſt the Lords day Sabbath; but I ſee none of them ſhew vs where we ſhall haue an other Sabbath, in the abſence of this: as the former bewrayed their learning and iudgement, ſo this latter bewrayed their forgetfulneſſe: what, ſhall the Church of God be left without a Sabbath now? ſhall we turne from *Superſtition* to *Anabaptiſtry*? I ioyne with them in throwing downe the Lords day for a Sabbath, but I dare not put an end to the worke, when it is but halfe done.

2. As thoſe Iewes of old cried, the Temple of the Lord, the temple of the Lord, ſo I obſerue the Patrons of the Lords day, to cry out of the prophanation of the Lords Sabbaths, the prophanatiõ of the Lords Sabbaths, as if they were the onely friends to

Gods Sabbaths; whereas in deed & in trueth, they are the chiefe enemies to them, and are foulely mistaken in their iudgement: for they are the *Lords dayes* which they meane, & not the *Lords Sabbath dayes*: if therefore any man may in a right accompt be said to be a true friend to Gods *Sabbaths*, it is not they, it is hee that writeth for them, and defendeth them against the world, and corruptiones of the time: hee may indede say with *Eliah*, I haue bene very *Ielouse* for the Lord of hostes: for they haue forsaken thy Couenant, broken downe thy *Sabbaths*, and *I onely am left*.

The Lords Sabbaths, are still in force: or, Gods ancient 7th day Saturday Sabbath, is still in force.

SECT. I.

IN defending the Lords *Sabbath*, I purpose to obserue this method: first I will proue the point by arguments lesse forcible, and then by arguments more forcible: first by arguments shewing that it is a thing meete, convenient, and very befiting vs to keepe the Lords *Sabbath*, & then by arguments shewing that it is a thing very necessary, in regard of Gods appointment & ordination.

By the way, whereas there are many light and triuiall obiections, vsually brought against the Lords *Sabbath*, and some place would be reserued to answer them, I think it vnfit, to place them, after the point is proued by necessary arguments: for when Gods will is once knowne, there is no place left for carnall and triuiall obiections against it: and therefore I hold it better to place these obiections, next after the point is proued by probable arguments, and arguments of conveniency: and so these triuiall obiections, shall rather come in by way of opposition vnto arguments of conveniency, then vnto arguments deriued from Gods ordination. Wherefore, I purpose to spend the first Section about arguments of

of *conveniency*, and the second Section in answer vnto sondry *obiections*, and then the third Section in arguments prouing the point necessarily from Gods ordination.

To begine with the first of these, namly conveniency, and arguments lesse forcible; in handling of this point, first I will proue by sondry arguments, that it is meete we should keepe a Sabbath day, one or other indefinitly; and then I will proue that it is most meete, & fitest, to keepe the Saturday or 7th day Sabbath, before any other. (One reason mouing me to handle these two points is, to preuent Prophane and carnall men thus to thinke, why you haue throwne downe the Lords day Sabbath, & now therfore, what need we any more Sabbaths &c? I procede therfore to giue such reasones as may take place in a carnall mind.) For the former of these, I proue, that it is meete we should keepe a Sabbath day, becausse it is a worke of *mercy*: that this may the better appeare; we will consider of it in respect of *man* & *beast*: touching man, we will consider of him *generally*, and then *particularly*: and first for man in generall; it is a greate comforte and worke of mercy vnto all men to keepe a Sabbath day; for therein their bodies are exceedingly refreshed and comforted: for looke as the Bedd at night, is a greate refreshment, vnto man that hath bene occupied all the day before in his painfull calling; so is the Sabbath day, a sweete refreshment vnto men, after that they haue bene exercised Sixe dayes one after an other in continuall laboures: the trueth of this point euery man findeth by good experience. We haue a prouerb, that men must worke to day, as they may worke too morrow: that is, that men doe not so ouerworke themselues in one day, as they be vnfit for worke the next day: this prouerb may well be applied to our present occation, that men must worke this weeke so, as they may worke the next weeke also: that is, they must not so worke and tyre out their bodies, with continuall laboures in one weeke, as that they shall be vnfit to labour an other weeke: now common reason teacheth, that mans body cannot endure continuall and perpetuall laboures, day by day, without ceaseing all his life longe; wherefore of necessity there must be a time for men to Sabbathize, & rest in from laboures; & therefore it is meete that some one day in a weeke be set a parte

for reſt, that ſo a man may ſo worke one weeke as he may worke an other alſo; it is a point of wiſedome alſo, for men ſo to follow their workes, as they may goe on, & continue with them; & not like vnskilfull Riders, who ride galloping vpon the ſpurre in the forenoone, ſo as their tyred horſe cannot goe in the after noone; wherefore, if men doe but regard their owne bodies, it is meete they ſhould ſet a parte a day to Sabbathize in, and reſt from their laboures.

But ſuppoſe we, that ſome mans body, being of any oaky ſubſtance, & yron conſtitution, could hould out in laboures, day by day euerlaſtingly; yet how vnbeſeeming a thing is it, for man, whom God hath made *Lord* of all, to become a ſlaue & a drudge in this world, working and tuging day by day without ceaſeing like horſe in a Carte? neither can men pleade neceſſity; for, experience hath taught, that we can compaſſe all our workes within the 6 dayes: nor yet can the poore plead neceſſity, becauſe of their pouerty; for, as God gaue the Iſraelites, twiſe ſo much Manna on the 6th day, as vpon any other day, that ſo they might reſt vpon the Sabbath day; So hath God bleſſed the eſtabliſhed order in our kingdome, of working but 6 dayes in 7, that the poore can now earne as much in 6 dayes, as they ſhould doe in 7 dayes, if it were cuſtomary for vs to worke euery day; for did the poore worke 7 dayes, the rich would giue them the leſſe for euery dayes worke, ſo as they ſhould but barely get a liuing then, and ſo much they get now; for becauſe they worke but a fewe dayes, therefore they haue the more for euery dayes worke, that ſo they might liue of their worke: thus much for men in generall.

I come now to men in particular, & by name vnto Seruants: It is needfull that we keepe a Sabbath, becauſe it is a worke of mercy vnto Seruantes: now God was wont to take care for Seruants, leſt they ſhould be vnmercifully oppreſſed with labour, and therefore it is added to the 4th com. *That thy man ſeruant and thy maide may reſt as well as thou.* Deut. 5. 14. what doth this teach vs, but that maſters muſt ſhew mercy vnto their Seruants, by reſting of their bodies, as well as of their owne? for if the one hath neede of reſt, ſo hath the other: *Salomon* telleth vs, that a righteouſe man, ſheweth mercy to his beaſt Pro. 12. 10. how much more

then

then vnto his man ſeruant, and maide ſeruant? were it not that we haue good Lawes in this caſe, prouiding for *Seruants*, by forbiding maſters to doe their workes on the Lords day, ſome vnmercifull, hardharted, and couetuouſe maſters, wou'd worke their Seruants day by day, vntill they were weary of their liues: the neceſſity of a Sabbath in this caſe, appeareth by the Lawes now in force, whereby for the benefit eaſe and refreſhment of poore Seruants, it is enacted (no doubt) that many holy daies ſhall be obſerued yeerly & weekly.

In the 3d place I come to Beaſtes, it is needfull that we keepe a Sabbath, that ſo we may ſhew mercy vnto our beaſtes: for God was wont to cale for mercy vnto the labouring beaſt: *In the 7th day thou ſhalt reſt, that thine oxe and thine Aſſe may reſt.* Exod. 23. 12. and it is a property (ſaith Salomon) of a good man, to ſhew mercy to the life of his beaſt Pro. 12.10. and ſhould a man labour his beaſt on euery day weeke by weeke, hee might ſoone haue his skine. Thus farre we haue conſidered of the needfulneſſe of a Sabbath day, in ciuill reſpects.

Now I come to ſhew the needfullneſſe of a Sabbath in religiouſe reſpectes: that God may be ſolemnely and publikly worſhipped; & that the Church and people of God, may be further edified in their moſt holy faith; for theſe two cauſes, it is needfull, that there ſhould be a Sabbath day: I ſhall not neede to ſpend time to amplify theſe two things; for they are ſo requiſite and needfull, that all men will grante me, that it is meete to haue a day ſet a parte for the publike worſhip of God, & the edification of the Church of God: to omit what elſe might be ſaid, the neceſſity of a Sabbath day appeareth in this, that our Church doth now celebrate many Holy daies for the ſame ends, & not onely the Saintes daies yeerly, but alſo the Lords daies weekly.

2. It is meete to haue a Sabbath day, becauſe it is a thing of good reporte, approued & allowed of by all *Chriſtian* Churches, now the Apoſtle calleth vpon vs to follow thoſe things which are of *good reporte*, Phil. 4.8. & thoſe things therfore which all Chriſtian people approue and allow of, are meete to be had in vſe, *Papiſtes* they allow of reſting from labours, and the publike

blike worſhip of God conſtantly vpon one day of euery Seauen: *Lutherans* doe the like: and *Anabaptiſts*, how euer they keepe no day by Diuine Inſtitution, yet they keepe, and hould it fit to keepe one day in Seauen, wherin they reſt from their labours, and performe publike worſhip vnto God. laſtly, all *Proteſtants* doe allow and approue of one day in Seaven, as fit to reſt in from labours, and to worſhip God publikly: ſo here is a clowde of witneſſes, houlding it meete to keepe a Sabbath day, and a thing of good reporte. If we ſhould aſcend vnto the *primitiue Churches* who liued next after the Apoſtles, we ſhall find that they held it meete to keepe one day in 7 and ſometimes more, for the Seruice of God, and to reſt from laboures: thus we haue a generall and ioynt conſent of all Churches, both now liuing, and from the Apoſtles times, that it is a thing meete to reſt, and ſerue God publikly one day in a weeke: and ſo we haue proued this point, namely, that it is meete & conuenient to keepe a Sabbath day indefinitly, one in 7 daies.

Now I come to proue, that of all the daies of the weeke, the 7th day, or Saturday is the moſt fit day: my firſt reaſon is, becauſe God Almightie Reſted rather vpon the Saturday then vpon any other day, Geneſ, 2.3. and therefore it is meete we ſhould imitate ſuch a preſident: were a man to make his choiſe on which day of the weeke to Reſt from laboures, and to refreſh himſelfe, I thinke he could not poſſiblie find a more fit day to Reſt in, then on that day, wherin God Almighty Reſted.

My ſecond reaſon is taken from this, that a man may *doubt* whither the old Sabbath day be aboliſhed or not, and if it be diſputable and doubtfull, then when the matter is in our choiſe, which day of the weeke to take, it is the ſureſt and ſafeſt to make choiſe of that day, whereof there is ſome doubt whither it be aboliſhed or not: we haue ſhowne, it is certaine that the 7th day is not aboliſhed; but ſuppoſe there were ſome doubt of it, as it cannot be but doubted of, by the ſtifeſt AntiSabbatharians: ſince that ſome place is left for doubting, be it that we doubt neuer ſo litle of it, yet it is better and ſafer to keepe it, then to keepe any other day of the weeke: to neglect the 7th

day,

day, being once Commanded of God, and it cannot be *cleerly* proued, that euer God *countermanded* it, herevpon ſome ſcruple at leaſt muſt remaine in mens conſciences touching it; and therefore it is fiteſt to keepe the 7th day; ſo ſhall we make ſuer worke, that God ſhal haue nothing againſt vs out of his 4th cō. but doeing otherwiſe, we ſhall laye in perpetuall doubts & feares, that we liue in the tranſgreſſion of the 4th com.

So much be ſpoken for this point, the which I haue inſiſted vpon, not ſo much hereby to proue that the 7th day muſt be the Sabbath, for that I ſhall doe after the next ſection, by ſolid arguments, but chiefly to this end, to ſtay & ſatisfie the minds of carnall men, with carnall reaſones, & with Teſtemonies, and the like: for ſome men there are (I feare me) that could wiſh in their hearts, that there were no Sabbaths at all; of ſuch an ignoble and baſe Spirit they are; all their minde is for worke, worke, vnceſſantly; it is meete therfore that it ſhould be declared vnto ſuch men, that it is not onely neceſſary to haue a Sabbath in religiouſe & diuine reſpects, but alſo in carnall reſpectes, as for neceſſity of nature, and the like: and that otherwiſe all *Churches* would condemne vs; for not onely the *primitiue* Churches, but alſo all *Chriſtians* euery where, & of euery Sect, doe ſet a parte one day in 7 for Gods worſhip: yea our owne Church would riſe vp in iudgment and condemne ſuch conceipts by hir contrary and daily practiſe.

SECT. II.

I come now to giue anſwer vnto many friuolouſe obiectiones, which are daily raiſed againſt the Lords Sabbath, which being done, I ſhall haue a cleere way opened for me, to proue, that the Lords Sabbath day is ſtill in force, theſe rubbes being taken out of the way firſt.

OBIECT. I.

One obiection they haue againſt the Lords Sabbath day, and it is this: what ſhall we keepe the Sabbath day, the 7th day, the Saturday Sabbath, why that is the *Iewes* Sabbath day?

Herevnto I anſwer, my deſire it not to ſtriue aboute names; were the Lords Sabbath day, called the *Iewes* Sabbath day, in none other, nor worſe ſenſe, then that it might likewiſe be

called the *Christians* Sabbath day, I should say nothing to the contrary; but finding it so called reprochfully, I desire to rescue it from vnder the feete of contempt.

I desire therefore of such men as so cale it reprochfully, to giue me a reason, why the Sabbath day commanded in the 4th com. should rather be called the Iewes Sabbath day, then the Lord our God, whom we are commanded to Haue, in the first com. should be called, the Iewes Lord God: for my parte, I can see no reason, but that the one may be so called reprochfully, as well as the other: nor any thing can I see to the contrary, but that we may as well cale the Sabbath day, which the Iewes Sanctified, our Sabbath day also; as to cale the Lord God, whom the Iewes worshipped, our Lord God.

But to take of vniust scandall, let not men nickname the Lords Sabbaths, but rather in an holy reuerence of God, let vs cale them as God himselfe calleth them, that is, the Lord Gods Sabbaths: for thus the Lord himselfe named them in his 4th com. when he said. *The 7th day, is the Sabbath of the Lord thy God*: So then it is Gods Sabbath, not the Iewes Sabbath: it is the Sabbath of the *Lord*, and not the Sabbath of the *Iewes*. The Lord telleth vs by his Prophet Isaiah, that we should *cale the Sabbath a delight, the holy of the Lord, honourable*. Isa. 58. 13. So then, we should vse the name of the Sabbath *honourably*; but loe how men will vse it reprochfully, caling it Iewish, and the Iewes Sabbath, in scorne and contempt!

Yet further, the Sabbath was ordeined from the Creation Genes. 2. 3. Now at the Creation, there was no difference of *Iew* & *Gentile*, how then can the Sabbath be called the Iewes Sabbath? it may be therfore the Gentiles Sabbath, as well as the Iewes Sabbath: so much for this name or nickname.

OBIECT. II.

An other obiection is this, oh but this were to bringe into the Church such strictnesse as is *intollerable*: for if we admit of the Iewes Sabbath day, then must we not so much as kindle a fyer on the Sabbath day, nor doe any worke at all, how needfull soeuer it be.

Hereynto I answer, that this is but an euill reporte, and a slaunder,

ſlaunder, brought vp againſt the Lords Sabbaths, by thoſe who are profeſſed enemies vnto them, and delight to bring them into diſgrace with the people: for, we haue formerly ſhowne, that the Lord neuer forbad the Iewes to kindle a fyer, in a caſe of *neceſſity*, on the Sabbath: but onely for the doeing of ſuch workes, as might be done the day before, or tarry vntill the day after: we haue ſhowne how *Chriſt* himſelfe was preſent at a feaſt on the Sabbath day, where in all likelihod, was a fyer kindled, to make prouiſion for the gueſts; or as greate workes done, in attendance to the gueſts by the ſeruants, as is the kindling of a fyer, which may be done in an inſtant, and without almoſt any labour: yea our Sauiour allowed in his time, of all *neceſſary* workes, and workes of *mercy*, to be done vpon the Sabbath day, as to plucke and rubb eares of corne, to lift a beaſt out of the ditch; or to leade a beaſt vnto the water, and the like: In a word, there was no more ſtrictneſſe required of the Iewes, in keeping of the Sabbath day, then is at this preſent, required by Diuines, in keeping of our Lords day: ſo this obiection is but a ſlaunder.

OBIECT. III.

An other obiection is that it is a thing *impoſſible* to be reformed, ſince the Sabbath day, hath bene out of vſe ſo many hundreth yeeres; and ſince the Lords day, hath bene in vſe ſo longe.

Wherevnto I anſwer, impoſſible ſay you? what impoſſibility is there in it? the impoſſibility and all the difficulty is onely in the minds of men, in that they are not willing with it: for, the Commonwealth ſhould not looſe euery man a penny by the change of the day; for it is all one to them, whither they keepe Saturday for their Sabbath, or Sunday: all the difficulty in the matter is, as farre as I can ſee, to poſſeſſe the minds of our *Gouerners* with this trueth of Gods, and eſpetially his *Majeſtie*, and if once God ſhall incline his heart to the loue of this trueth, a word from his mouth may reforme it, his Decree, proclamation, or the like, were enough to make this impoſſible thing poſſible.

OBIECT. IV.

An other obiection is, that Gods Church is now at a ſweete *peace* and concord, and the bringing of this point to light, will but

make a greate hurly burly and disturbance in the Church; wherefore the Author might be better occupied; or else be silent.

Herevnto I answer, this obiection is indeed euery where heard of; and indeed the peace of the Church is to be sought to the vtmost; but yet we must not be so mindfull of peace, as to forget holinesse; for the Apostle hath ioyned these ij together, saying, *Follow peace with all men, and holinesse, without the which no man shall see the Lord* Heb. 12. 14. peace with the Church in keeping the Lords day, and warre with God, in profaning of his Sabbath day, is no comfortable nor safe peace.

Let me desire such as rest vpon thes obiection, to reade & perpend what the Lord spake, by his Prophet *Isaiah*, against the people that would not heare Gods *Law*, but rather such things as might please them, & make no disturbance amongst them, saying, *It is a rebellious people, children that would not heare the Law of the Lord; which say vnto the Seers, see not, and to the Prophets, Prophesy not vnto vs right things: but speake flattering things vnto vs:* Isa. 30. 9. 10.

The glorious Gospell, the Gospell of *peace*, the word of Trueth, did it bringe peace into the world? no; *I am come (saieth our Sauiour) to put fier on the earth*, Luk. 12. 49. & againe, *Thinke not that I am come to send peace into the earth, but the sword, & to set a man at variance against his father, & the daughter against hir mother*, Mat. 10. 34. such is the frowardnesse of mans nature, as this trueth of Gods Sabbath, will neuer enter neither, with the peace of men.

OBIECT. V.

An other obiection is this; what shall we doe, say some; Ministers are at variance, one saith the old Sabbath day is in force still, & others say that it is abolished longe agone, by the coming of Christ; wherefore I shall giue no regard to this new Doctrine, vntill Ministers can agree among themselues, and till all men be at one accord in this matter: for they bring reasones on both sids, so as a man cannot tell which to beleeue.

Herevnto I answer, if men shall tarry till all men are agreed, so they shall professe no trueth, nor any Religion; for all men are not at accord in any Religion, nor almost in any point of

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Religion: wherefore it is a better way, firſt to conſider of the matter in queſtion, whither it be a difference about words or about things; and whither about things ſubſtantiall, or circumſtanciall as ceremonies are: and as the matter is of weight more or leſſe, ſo to regard it more or leſſe: for ſuch may the controuercy be, as it may concerne not ſome men, but all men; & ſuch it may be, as may concerne all men very neerly; now of this kind is this controuercy; for it is not a difference about words, or vnneceſſary circumſtances, or about that which concerneth but ſome few men onely; but it is about an *ordinance* of God, expreſly commanded, in his morall Law; and therefore it is a ſubſtanciall matter, and concerneth all and euery man neerly, like as doe all the 10 commandements: and therefore people muſt not put off the matter vntill Miniſters be agreed, vnleſſe they will be wilfully ignorãt in a matter off greate importance, and which ſo nerely concerneth them, as doth all the things commanded in the 10 commandements.

It is a Catechiſme point, to know Gods Sabbath day; and a point of greate conſequence, neerly concerning vs all; as appeareth not onely becauſe it is an ordinance eſtabliſhed by the Morall Law; but alſo in this, that it is put downe in euery Catechiſme, as behofefull for euery one to be acquainted with all; now if ſuch a point come into controuercy, all men ſhould giue attendance vnto it, and ſtudy it, vntill the trueth be boulted out.

Neither let this be any ſtumbling blocke, becauſe this Doctrine is *new*; for, albeit it be new vnto our times, yet it is as old Doctrine, as is any in the 10 commandements: but what & if it be new to thee? the Doctrine of the Goſpell was as new to the *Bereanes*, as the Doctrine of the Sabbath can be to thee; and yet they did not argue thus careleſly as you doe, ſaying, Paul hath broched a new point of one Chriſt &c. And he is ſingular and all alone, all our *Doctoures & teachers* are contrary to him; wherefore we will not harken to what he ſaith: but contrarywiſe, they tooke the matter preſently into conſideration, they fell to ſerch and examine the Scriptures, to ſee if the things Paul taught were ſo or not, and are therefore commended by

the holy Ghoſt vnto all Poſterity: oh that men in theſe times, would turne *Bereanes*, and ſerch the Scriptures, to ſee if I ſpeak according to them or not; if I bring not an expreſſe commandement for that I cale for, let me be reiected: or try, whither they or I come with *Thus ſaith the Lord* in our mouthes; I bring you the plaine Scripture, to wit, the 4th com. and they bring you nothing but their reaſones and conſequences, which they ſay come out of Scripture, if one may beleeue them; but ſince their reaſons and conſequences doe thwart and croſſe a plaine commandement of Almightie Gods, therefore their reaſons & conſequences againſt the Sabbath day, are to be reiected; for mans reaſon muſt not contradict Gods expreſſe word; vnleſſe we will ſet reaſon aboue Scripture: would people but marke theſe things, they ſhould not be long in doubt, vnleſſe they will. Neither ſhould they neede care, that Miniſters are at variance; for they might eaſily ſee which ſide to take parte withall: ſide it with him which bringeth the expreſſe word of God; rather then with them which haue no word, but onely a fewe reaſones inuented by mans cauilling braine.

OBIECT. VI.

An other obiection is this, to ſay that the old Sabbath day is ſtill in force, is to ſay by conſequence, that our Church is in an errour; now can it be thought that the *Church* of God can lay in ſuch an errour as this, touching Gods Sabbath day? it is impoſſible.

Herevnto I anſwer, that it is meete we ſhould hold as honourable an opinion of our Church as may be; and yet for all that we are not bound to beleeue, that it is a thing *impoſſible* for our Church to be in an errour, & in as great an errour too as is this: there are ij. ſortes of erroures, there is an errour of *malicionſneſſe* & *wilfulneſſe*, againſt the light of conſcience; & there is an errour of *frailty* & *ignorance*; this latter kind of errour, may & doth befale euery godly perſon, and may befale any Church of God on earth: for it is a property of the Church Triumphant in heauen, to be freed from all erroures.

Now that A Church of God on earth may faile, I proue by theiſe inſtances; The *Patriarkes*, they liued in polygamie, ha-

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uing many wiues, which for any man now to doe, were a ſinne againſt the 7th com. Againe, the Iewes vſed to put away their wiues, giuing them a bill of diuorce; now that *Church*, liued a long time in this errour againſt the 7th commandement vntill Chriſt came, who reformed it Mat. 19. 7. 8. 9. Againe, did not the Church of *Galatia* fale into a greate errour, when the Apoſtle taxed them, as if they had bene *remoued away vnto an other goſpell*, Gal. 1. 6. Againe did not Chriſt reproue the Churches of *Pergamus*, and of *Thyatira* for corruptiones in them, by ſuffering them that maintained the doctrine of *Balaam*, & of the *Nicholaitanes*, and the woman *Iezabell*, Reuel. 2. 12, 13. 14. 15. 18. 20. Laſtly, and to add no more, how came it about (if a Church of God cannot erre about ſuch a point as the Sabbath day) that thoſe pureſt and primitiue Churches, which liued immediatly after the Apoſtles, did neglect to keepe this Lords day Sabbath, for diuerſe hundreth of yeeres; for ſo ſaith M. Perkins they did, and citeth his author Leo & *Anton: Edict:* ſee Perk: in his firſt volume vpō the 4th com. pag. 48. ſurely my aduerſaries will iudge this a foule errour in thoſe Churches: by all which examples, it is too too apparent, that a Church of God may erre, & that too in Morall dueties, commanded in the Morall Law: whence it is plaine, that they erre who build their faith vpon this fundation, that the Church of God cannot erre.

OBIECT. VII.

An other obiection againſt the Lords Sabbath, is this, that if we admit of the old Sabbath againe, thē we ſhall bring *Iudaiſme* into the Church; and be guilty of a kind of *Hereſy* &c.

Wherevnto I anſwer, it followeth not: for the Primitiue Churches, were of a contrary iudgement, as it appeareth by *Athanaſius* in his Homilie *de ſemente: wee aſſemble togheter (ſaith Athanaſius) in the Sabbath day, not as if we weere ſicke of Iudaiſme, but therefore we meete on the Sabbath, that we may worſhip Ieſus, the Lord of the Sabbath*, Where you ſee, that *Athanaſius* in the name of the Church, teſtifieth, that they were not infected with *Iudaiſme*, becauſe they kept the Sabbath day: the ſame may alſo be true of our Church, we may keepe the Sabbath day, and yet be free from Iudaiſme.

It is to be noted, that not euery thing which the Iewes practiſed, was to be accounted for Iudaiſme; for then the whole Morall Law ſhould be Iudaiſme: wherefore thoſe things onely are to be accounted for Iudaiſme, which neuer came into the Morall Law, or 10 com. and which were written by Moſes, of which number were their Sacrifices, Prieſtes, meate, new moones, feaſtes, & annuall Sabbaths: but as for this old Sabbath wherin God himſelfe reſted, this was put into the Morall Law, and written by the finger of God; and to ſanctify this Sabbath, is no more Iudaiſme, then to honour our Superioures, is Iudaiſme; for why ſhould the things commanded in the 4th com. be more Iudaiſme, then the things commanded in the 5th com.?

Since they cannot proue this Sabbath to be a ceremony and aboliſhed, as you haue ſeene in the 4th part of this booke, it is therefore abſurd for them to call the Sanctification of the Sabbath Iudaiſme.

Yet further, ſince they onely who keepe the Sabbath, doe obſerue & yeeld obedience to the Law in the integrity & perfection therof, and doe giue God his wholl worſhip in all the parts thereof; they may as well ſay it is Iudaiſme for a man to be intire and pefect in the Law, and to giue God his wholl worſhip intirly; and brand him with Iudaiſme, vnleſſe he will mancle Gods Law, and be partiall in the Law, and in Gods worſhip, ſeruing God by halues.

And further, if it be Iewiſh and Iudaiſme to keepe the Sabbath day, to wit, the old Sabbath day. then 1. the 4th com. is *Iewiſh*: for it commands nothing but Sanctification of the old Sabbath day. 2. If it be Iudaiſme to keepe the old Sabbath, then is it Iudaiſme for Miniſters to call in the Pulpit for the Sanctification of the Lords Sabbaths, & to vſe the name *Sabbath day*: for this is as well a Iewiſh name, as the keeping of it is a Iewiſh practiſe: & if we may vſe the name without tincture of Iudaiſme, why not the thing named alſo? 3. What is the keeping of the Lords day better then Iewiſh? for doe not we reſemble the Jewes, by ſetting a part on wholl day in euery weeke for Gods worſhip, as they did? 4. Since the Sabbath day was commanded to be kept, in imitation of God,

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as that we ſhould Reſt on the 7th day, becauſe God reſted on the ſame day, Exod. 20. 10. 11. men may therefore ſay it is Iewiſh, & Iudaiſme, to become followers of God. 5. Since the Sabbath was kept in memory of the Creation, men may ſay it is Iewiſh, to celebrate weekly, a thankfull remembrance of the Creation.

For matter of Hæreſy, both *Athanaſius*, *Ignatius*, and the primitiue *Churches* obſeruation of the Sabbath day, will cleere vs of Hæreſy: to obſerue the Sabbath with its typicall & ſhadowiſh quality, as a ſigne & Shaddow of Chriſt (ifeuer it were ſo) this were Hæreſy: but renowncing all ſhadowiſh reſpectes, & to keepe it onely as a ſigne of the Creation, & remembrance thereof; as a ſacred time for the worſhip of God; as a fit time to exerciſe mercy in to man & beaſt, by a reſt from labours, & ſo as an helpe vnto theſe morall dueties of reſt, & God worſhip, this can be no Hæreſy: for we refraine thoſe meates in a faſt, which were ſhadowiſh; & obſerue *Whit-Sunday* or *Pentecoſt day*, which was a ſhaddow of Chriſt, & yet are farre enough from Hæreſy: ſee Act. 21. 20. 26. Rom. 14. 5. hereto I might add the Teſtimonies of all thoſe Diuines, iuſtifying this point for orthodox, which you ſhall find hereafter in my third argument, for the defence of the ancient Sabbath.

I grant, the Laodicean *Counſaile* anathematized it; but the more ancient & more pure *Churches* Sanctified it.

If it be Hæreſy to keepe Gods Sabbaths: then 1. it is Hæreſy for Miniſters in Pulpits to vſe the name Sabbath day. 2. It is Hæreſy to celebrate a day weekly in a thankfull remembrance of the Creation. 3. It is hereſy for the Church and people of God, to become followers of God, by working whē he wrought & reſting when he reſted. 4. It is hereſy to walke in obedience to the 4th cō. 5. It is hereſy to be intire & perfect in Gods Law, & to haue an vnpartiall reſpect vnto all Gods commandements: yea it is hereſy to giue God his wholl worſhip intirly. In a word, ſince the Sanctification of the Sabbath is a part of Gods worſhip, if for all that men will call it hereſy, I ſay with S. Paul Act. 24. 14. *After the way which they call Hæreſy, ſo worſhip I the God of my fathers.*

OBIECT. VIII.

An other obiection is this, that this point of the Sabbath, it is no fundamentall pointe, since it is a queſtion but about the day onely : & therefore not much to be regarded.

Herevnto I anſwer, that theſe men doe ſay & vnſay againe, as it may make for their aduãtage; for ſometimes thus, they argue, the Sabbath day is a matter of greate conſequence in the Church; & is it poſſible that Gods Church, ſhould haue bene ignorant in ſuch a fundamentall point as is the Sabbath day? thus ſometimes when it may make for their aduantage, then the Sabbath day muſt needs be a fundamentall point, & at an other time, as here you ſee, then it is no fundamentall point, & therfore not to be regarded.

2. If the Lords day, be in their account a fundamentall point; thẽ muſt the Sabbath day be fundamẽtall alſo; for both are queſtions about a day: and, the Lords day, is come into the roome of the Sabbath day, as they ſay; & therfore the one muſt needs be as fundamentall as the other.

3. Albeit this be but a queſtion about a day, yet is it no leſſe fundamẽtall, then other things commanded in the Morall Law: for this day is as well commanded there to be Sanctified, as any thing elſe is there commanded: yea, & this, it is commanded not in the ſecond Table, but in the firſt Table, & that too, with a Memento, aboue all other things there cõmanded. & whereas they ſay it is a queſtion but about a day onely : I anſwer, thus might a man extenuate any of the 10 com: whereas in the 10th com. the Lord forbiddeth coueting a neighbours houſe, ſeruant, or any thing that is his : againſt this one might obiect ſaying, this is no fundamentall point, ſince it is a queſtion but about an houſe, peradventure ſome poore cottage: or but about a mãs ſervant, or ſome ſmale thing, that is my neighbors: & whereas the com. ſaith, Thou ſhalt not Couet : may one ſay, coueting, it is but a thought, & thoughts are free: or it is but a deſire, & whats my neighbour the worſe, for my deſire of his houſe, ſo be I take it not from him ? & whereas we are commanded to loue our neighbour as our ſelues : may we thus extenuate the matter, ſaying, my neighbour of whom the queſtion is, he is but a poore fellow, a ſimple man &c? Laſtly

Lastly, that the Sabbath day is a fundamentall point, it appeareth by the iudgement of our Church, who put it into our Catechismes amongst fundamentall points of Religion. 2. as a worke of the Law, so it is necessarily required, in a *iustified* man Iam. 2. 10. 21. 24. & so it is a fundamentall.

OBIECT. IX.

An other obiection is this, that many thowsands of our forefathers haue liued and died ignorant of this point; & are gone to heauen without the knowledg of this Sabbath day, so that a man may goe to heauen without the knowledge of it: and further, thers nothing required of vs but *faith & repentance*; and if we haue these all is well.

Herevnto I answer, how can you be said to haue repentance, when as yet you liue in the sinne of Sabbath breaking, contrary to the 4th com? yea, refuseing to take knowledge of this your sinne, when knowledge is tendred vnto you? is this repentance? I wish men to looke better to their Repentance then this comes too, let them not flatter themselues.

Whereas they pleade that thowsands of our forefathers are gone to heauen, ignorant of this point: I answer, and what is that vnto vs? their case and ours differ as much as the day doth from the night; their times were times of ignorance and darknesse, for God had not reuealed this point vnto them; neither was the knowledge thereof tendered vnto them; but in our time, we haue the day light in this point reuealed vnto vs, Gods trueth is made manifest and tendered vnto vs: now God is pleased to put a greate difference betwixt men in these two estates, as we reade in the Actes of the Apostles, *The time of this ignorance God regarded not: but now he admonisheth all men euery where to repent.* Act. 17. 30. Now be it that God winked at the ignorance of our forefathers, yet now when meanes of knowledge is tendred, he will not so winke, but admonisheth all men euery where to repent. 2. Thus we may liue in the sinnes of our forefathers, and pleade, that thowsands of them that committed them are gone to heauen, as *Lot*, *Noah* that was drunke, & *Dauid* that committed adultery: The Patriarches are in heauen, and yet liued in Polygamie, the beleeuing Iewes are

in heauen,& yet they put away their wiues with a bill of diuor cement: may we thinke to doe the like,and goe to heauen,since God hath now reuealed himselfe more fully to the contrary? But suppose we that a man might get to heauen in the ignorance of this point, is it a property of a child of God, to goe to heauen as blind & ignorant as he can possibly? or rather to grow in knowledge daily,as the Scripture admonisheth vs? wilt thou bequeath vnto God a soule blind of one eye, when thou maiest giue him thy soule with perfect sight of both eyes?

OBIECT. X.

An other obiection is this,& it is in euery mans mouth,saying, so be we giue God the dueties of the day, it matters not so much for the day it selfe,either this day or that day may serue the turne; the dueties are, to rest from our laboures, and to worship God publikly & priuatly, now these are the things which God doth regard; but as for the precise day,thar we thinke should not be so much regarded.

Herevnto I answer,tis true indeed,that this obiection possesseth the minds of many that are very *Religiouse* and well affected, but herein they bewray their ignorance, & their halting and haluing with God: the things which God hath ioyned together let no man put assunder; did not God ioyne the day, and the dueties of the day, both together in one commandement? and hath not the day the same *Authority* to countenance it, that the dueties of the day hath? in a Bond there is ij things inioyned,the day of payment, & the summe of money;now is it not a most absurd thing for any man to reason thus;it is the mony that my Creditour chiefly regardeth, and so be I paye him his money, it matters not so much for the day;whither I pay it vpon the right day specified in the Bond, or on some other day after it? men dare make more bould with God & his Bonds, then with a Creditour; though man will not put it vp, yet they make God to put vp any thing; men think it enough to obey halfe of Gods 4th com. and to leaue the other halfe vndone: but God must haue an account giuen him one day, for his whole 4th com. as well as for the one halfe of it: yea why should we not yeeld God obedience, to the one halfe of his 4th com. as well as to the other halfe? this is not to haue respect vnto

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all Gods commandements with *Dauid* Psal. 119. 6. God will haue an account as well for the least of his commandements, as for the greatest, *Whosoeuer shall breake one of these least commandements (saith our Sauiour) shall be called the least in the kingdome of heauen*, Mat. 5. 19. Now be it that that parte of the 4th com. which commandeth the day & time be neuer so little in your account, yet is it not lesse then the least of all the things commanded in the Morall Law.

Yet further, full little doe men thinke what a deale of inconueniēce doth follow vpon this obiection, in sleiting of the time & day specified in the Morall Law: for since this sleiting of the 7th day, hath crept into the Church, what a deale of instability, and profanesse hath crept in with it: yea, it is to be noted, that since this sleiting of the old *Sabbath*, hath bene receiued, Sabbaths neuer did *thriue* in Churches: for the discouery whereof, let vs take a suruey of the Christian Churches: looke we first into the Church of *Rome*; how doe they keepe the Sabbath in these dayes? as for the right day, to wit, the 7th day, they hould that abolished, and therefore they keepe not that day; well then come we to the Lords day, and how keepe they that? why the Lords day they keepe indeed; but, like a Common Holy day: but as a *Tradition* of the Church: now had they retained the auncient purity of the 4th com. holding themselues closse vnto the 7th day, as it is written in the 4th com. durst they haue kept the Sabbath day so profanly, as now they keepe the Lords day?

Since we are vpon the point, we may by the way discouermore of *Romes* abominations; we vse to charge hir with blotting out and raseing the second com. so as they haue but 9 commandements, but if we looke vpon the matter a little better, we shall finde that they haue blotted out and rased also the 4th com. and so they haue but 8 commādements: for they keepe no day by virtue of the 4th com. neither the 7th day, nor the 8 day, so as the 4th com. standeth with them for a Cipher: and whereas there are but 4 commandements in the first Table, they haue rased out two of them, & haue left but ij of them remayning: so then, the Church of Rome hath reiected two of Gods Tenn commandements, and retaineth but eight of them: and whereas there be fowre com. in

the first Table, they haue reiected two of those fowre, and retaine but two still.

Againe, looke we vpon the *Anabaptistes*, of whom there be greate multitudes in the Low Countries, and they keepe no Sabbath day, in conscience of any commandement from God, but onely for order sake: & this their profanesse, I must impute vnto this sleiting of the day mentioned in the 4th com. as for their neglect of the Lords day, any man may see they doe not that without a cause; since there is no institution for it left by Christ: and as for their neglect of the 7th day, this I impute vnto the general sleiting of the 7th day, made by all Churches, the which they being nusled vp in, haue growne to sleit it also: neuertheless, this they will confesse vpon argument, that if any day ought to be kept for a Sabbath, it must be the 7th day: so thus we see, what euill effectes haue followed since the sleiting of the 7th day, hath crept into the Church: for Papistes keepe no Sabbath according to the 4th com. and Anabaptistes keepe no Sabbaths at all, as instituted of God, but count euery day a Sabbath; or all dayes a like.

Lastly come we vnto *Protestants*, & amongst our selues, we shall find that much euill hath crept into Churches, since the sleit opinion of the 7th day hath invaded the world: for the Church at *Geneua*, it is in euery mans mouth, how sleitily they haue kept all Sabbaths: for the Churches in the *Low Countries*, & vp into *Germany*, it is well knowne how light an esteeme they haue had of Sabbaths: & for our owne *Church of England*, it is yet in the memory of man, how sleit an esteeme hath bene made of Sabbaths, not many yeeres past: now can we thinke that these, so famouse Churches, would haue bene so sleitey in a matter so seriouse, were is not hence, that that speciall time of the 7th day, written in the morall Law, is sleited, as deemed a ceremony? which being taken for granted, they all saw full well, that the 4th com. could not be pressed vpon the Lords day; & hence it was that they gaue liberty, & tooke liberty on the Lords day; & thus Gods time being sleited, all Sabbaths were neglected; & so in conclusion, you see Sabbaths did neuer thriue & prosper in the Church, as they would haue done, if this time had not bene sleited.

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Come we vnto ſome particular men; ſince the day, to wit, the 7th day, hath bene ſleited, no *ſtability* could be found out for any Sabbath day; but euen Diuines of the chiefeſt ranke, haue ſtaggered & bene in a mamering what to ſay or thinke of the point; for example, worthy *Perkines*, we can ſpeake in theſe pointes (ſaith he) *but by likelihoodes*: I, but had the 7th day bene ſtill in vſe, he could haue gone beyond likelyhoodes, and haue ſpoken peremptorily & without doubtings: what ſhould I rekone vp *Caluine*, *Zanchie*, *Urſinus*, with many others forecited, all which haue ſo ſleited all Sabbaths, ſince this ſleit eſteeme of the old day, hath invaded the Church, as that their iudgments are, that now there is no Sabbath day of higher nature then an *indifferent* thing, & that our preſent Sabbath is to be kept, but for *order* ſake: Loe theſe are the fruites that come from this obiection, of ſleiting the *time*, as if God regarded nothing but the dueties in the day, but not the *day* it ſelfe; theſe I ſay are the fruites of ſleiting the time in the 4th com. to wit, *Inſtability* & doubtfullneſſe in Iudgement touching the Sabbath: & *profaneſſe* in ſanctifying Gods Sabbath: & where theſe two take place, Sabbaths ſhall neuer thriue nor proſper longe: I neuer looke to ſee, either Diuines ſtable in iudgment, & vnanimouſe in conſent touching Sabbaths; or Churches zealouſe in Sanctifying them, vntill firſt all agree to honour that very day & time commanded in the 4th com. ſleight not this time therefore, ſince the fruites of ſuch doings, hath bene & will be of ſo euill conſequence.

OBIECT. XI.

Some obiect thus, ſaying, why now all times are alike vnder the goſpell: there is no time more holy then other; or more fit for the worſhip of God then other now.

I anſwer, 1. Why may there not be ſome time now vnder the goſpel, more *Holy* then other, as well as there are now ſome perſones, more *honourable* then other? if by the 5th com. we hold ſome perſones, as our Superioures, more honourable then other; why then by the 4th com. may we not hold ſome tyme, as the 7th day Sabbath, more holy then other?

2, As touching the fitneſſe of time for Gods worſhip: I anſwer

wer 1. that time which God hath commanded for his worſhip, as the 7th day, Exod. 20. 8. 10. is a more fit time for it then ſuch times as God neuer commanded; of which kind are all the other 6 daies. 2. An holy & hallowed time, ſuch as is the 7th day, Geneſ. 2. 2. 3. is more fit for holy dueties, then is a common or vnhollly time, of which kind are all the other 6 daies: common bread, when it is once *conſecrated*, is more fit for the Sacrament then other bread; & ſo the 7th day, it being once *Sanctified* Gen. 2. 2. 3. is more fit for ſacred dueties, & Gods worſhip, then other daies.

SECT. III.

Hauing taken out of the way, their vſuall obiectiones, which they raiſe againſt the Lords Sabbaths, I come now to proue the point & that by good & ſtrong euidence out of Scripture: Onely one caution I deſire firſt to propound vnto my Reader; which is, to deſire him in the feare of God, to empty his minde of all kinde of preiudice, & to lay aſide all foreſtalledneſſe of opinion, either of my perſon, or of the cauſe in queſtion, that ſo he may bring a mind like vnto true ballances, equally poiſed.

It is true, that being it is an ordinance of God which I diſpute for, it ſhould incline euery godly heart, rather to imbrace it then to reiect it; and rather to take parte with God, & with his ordinance, then againſt God & his ordinance, but if this cannot be obtained, yet let thus much be graunted, that no man reade theſe arguments, as wiſhing that Gods Sabbaths may rather be aboliſhed then continued & eſtabliſhed: for in vaine ſhall his reading & my writing proue, if he come with a mind fully bent againſt the point in queſtion beforehand, rather (wiſhing that it may proue a falſehood then a trueth: for the better auoiding of this, let it be obſerued, that it is a property of an hardened heart, of a benumed conſcience, & of a man well nigh forſaken of God to reſiſt knowledge, & to diſlike of the meanes thereof, when it is tendered vnto him: for this purpoſe ſee Act. 28. 27. *For the heart of this people it waxed fat, & their eares dull of hearing, & with their eyes they haue winked, leaſt they ſhould ſee with their eyes, & heare with their eares, & vnderſtand with their hartes, & ſhould be converted.* Theſe words were verified vpon

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those stifnecked & hardhearted Iewes, who reiected the Gospell of Christ, & Saluation both at once, because they would not *returne* & be conuerted, therfore they *winked*, least they should see &c. for they had resolued to goe on in their old way, what soeuer could be said to the contrary: my earnest request therfore vnto my Christian Reader, is that he would not resolue vpon it beforehand, that he will hould on in his old way, and that he will not suffer his iudgement to be conuerted, what soeuer he shall find to the contrary: for it is a sore iudgement of God vpon any man, to *winke* with his eyes, that so hee may not see what he is taught: it is the propertie of an ingenuouse Spirit rather with *Samuel* to say, *Speake Lord, for thy servant heareth*: That is, to be prepared to receiue & embrace, whatsoeuer cane beshowne vnto him, to be the minde & will of God, & so I come to my first argument, whereby I shall proue vnto you, that the Lords Sabbath of the 7th day, is now still in force.

ARGVM. I.

My first argument, to proue the 7th day Sabbath, is still in force, is because the Lords day Sabbath is not in force, and thus it may be framed.

Euery man fearing God, must maintaine & defend, either the 7th day Sabbath to be still in force, or the Lords day Sabbath.

But no man that feareth God, must maintaine & defend the Lords day Sabbath.

Therefore euery man fearing God, must maintaine & defend the 7th day Sabbath to be still in force

Here are as you see three propositiones, if the two foremost be proued, the third & last must be graunted, as following necessarily: I am therefore now to proue the ij. formost propositions, and first for the first proposition or Maior, to wit, That euery man fearing God, must defend either the 7th day Sabbath, or the Lords day Sabbath: and this I proue. 1. Because there is none other day in question betwixt vs, but these two daies, to wit, the old Sabbath, and the new Sabbath, there is no third day, and therefore one of these two daies, must be our Sabbath day of necessity: and one of these two daies, euery man must defend & stand for.

2. I proue the first proposition by this, that vnlesse we stand for one of these two Sabbaths, there shall be no Sabbath day at all in the Church; this were an heinouse impiety; yea worse then a sauage brutishnesse.

3. I proue this Major by this, that vnlesse we all stand for one of these two daies, we are contrary vnto all men; euen to the Church wherin we liue, for our Church acknowledgeth a Sabbath, as due vnto God, & shee accordingly giueth him one of these two daies weekly.

4. I proue this Major by this, that vnlesse we maintaine one of these two daies, we profanly & impiously liue in the breach of one of Gods tenn Commandements, by name, the 4th com. for if we deny both these daies, then doe we neither keepe a Sabbath day, nor *the* Sabbath day: all diuines confesse, that the 4th com. inioyneth *a* Sabbath day, one or other, though not *the* Sabbath day, to wit, the 7th day: so then, euery man fearing God, must defend & stand for a Sabbath day, one or other, the old day, or the new day; or else he liueth in the sinfull breach of the 4th com. weekely: And thus much for the prose of the Major, or first proposition.

I come now to the Minor, or second proposition, to wit, That no man fearing God, may maintaine & defend the Lords day for a Sabbath: and this I proue thus, 1. Because a man cannot defend this day in faith, & *Whatsoeuer is not of faith, is sinne* *Rom.* 14.23. now it behoueth euery man that feareth God, to looke to the gouernment of his tounge, that he speaketh not in defence of any thing, vnlesse he can doe it in faith: now that a man cannot speake for this Lords day or new Sabbath in faith, I thus proue it; because he hath no *word* of God for the grownd of his faith; & that faith which hath no word of God for its fundation, it is not faith but fansy, superstition, and presumption: That a man can haue no word of God, to grownd & found his faith vpon, for the Lords day, I thus proue it, 1. because Christ hath left no commandement in the new Testament, for vs to sanctify the Lords day; it is no where said in the new Testament, *Remember the Lords day to sanctify it.* 2. As there is no expresse commandement for the Lords day, so is there no col-

collection or consequence, that can be made out of any text of Scripture, whereby it can be necessarily & infalliblie proued, that euer Christ ordeined this day, or left any commandement touching it, with his Disciples or Apostles: & that this is so, I proue 1. by the third parte of this my booke, where by way of answer, I haue showne, that none of all their Scriptures, nor reasons which they doe alleage for the Lords day, will or can proue it any more then a *Lecture* day, at the most; they cannot proue it a Sabbath day: & this first argument is of greate consequence, and much to be thought on.

I proue it also by the Testimony of Diuines of note, & first of *M. Perkines*, who thus doubtfully argueth for the Lords day, in his second reason for it, in his Cases of Conscience, Chap. 16. Sect. 2. pag. 106. *The Sabbath day in the new Testament (saieth he) in all likelihood is tied to that which we cale the Lords day, & that as I take it (saith he) by Christ himselfe.* And then by & by he addeth these words, *for in these points still we must goe by likelihoods*: by all which doubting speeches you may see, that M. Perkins was of opinion, that it could notbe proued out of the Scriptures, necessarily & infallibly, that the Lords day is a Sabbath: as for doubtfull probable proofes, and likelihoods, what haue we to doe with them in points of this consequence? for if the matter be doubtfull, then it cannot be done in faieth, Rom. 14. 23. *He that doubteth eateth not of faith*, saith Paul: *and whatsoeuer is not of faieth, is a sinne.* 2. Doctour *Prideaux* in his worke vpon the Sabbath day, thus writeth, *where finde you* (saith he) *amongst the Euangelists, or Apostles, any distinct institution of the Lords day, yea, where is the text of Scripture* (saith he) *whereby you can necessarily proue it?* pag. 143. Herevnto add the Testimony of *Caluine*, of *Zanchie*, of *Vrsinus*, with many others, who I haue formerly cited, as S. *Augustine*, *Peter Martyr*, *Paraus*, *Chemnitius*, *Zuinglius*, *Melanchton*, *Hemingius*, *Bastingius*, the two godly Matyrs *M. Fryth*, & *M. Tindall*, with the whole *Parliament* assembled in the daies of *Edward* the Sixte, all saying, that the Lords day cannot be found in the Scriptures for a Sabbath.

My ſecond proſe of the minor, is from this, that our *Sauiour* Chriſt made the Lords day a trauailing day; for he trauailed too & fro, in the Country, from *Ieruſalem* to *Emmaus*, a matter of 15 miles, vpon the Lords day, as you may reade Luk. 24. 13. 15. 29. 36. ſo alſo, the Diſciples of Chriſt made this day a trauailing day, as you reade in the fore alleaged text Luk. 24. 13. 15. 29. 36. yea, which is more, the Diſciples and Apoſtles of Chriſt, they were altogether ignorant that the Lords day was a Sabbath day: & this I thus proue; the Lords day (as the Patrons thereof hold) is celebrated in memory of the *reſurrection* of Chriſt; now the Apoſtles themſelues did not beleeue that Chriſt was riſen from the dead, vntill the day was paſt, or vntill night, as you may ſee Mark. 16. 10. 11. 13. 14. Luk. 24 36. 38. 41. 45. 46. Ioh. 20. 19. 26. 27. Now ſince Chriſt his Apoſtles, did not know & beleeue, that Chriſt was riſen from the deade, vntill this Lords day was paſt, how could they keepe this Lords day, in memory of Chriſt his *reſurrection*? wherefore ſince Chriſt, & his Diſciples, made this Lords day, a trauailing day; & ſince the Apoſtles themſelues, did not ſo much as know, that this Lords day was a Sabbath day, therefore no man fearing God, may defend the Lords day to be a Sabbath day, vnleſſe he will reproue, not onely Chriſt, but alſo his Diſciples, for traualing vpon it; and vnleſſe hee will be thought to be wiſer then the Apoſtles were, that is, by knowing the Lords day to be a Sabbath day, which they were ignorant of.

My third proſe of the Minor, is from the 4th com. for there the Lord commandeth vs to labour Sixe dayes, ſaying, *Sixe dayes ſhalt thou labour &c.* Now this commandement was neuer repealed; & the Lords day, is one of theſe 6 dayes, and by name, it is the firſt of the 6, or the firſt day of the weeke; wherefore by Gods ordinance and commandement, this Lords day is a labouring day, & a working day: & therefore no man fearing God, may ſpeake to defend the Lords day, to be a Sabbath day, & a reſting day, vnleſſe he will contradict Almightie God.

ARGVM. II.

My 2d argument, to proue the 7th day Sabbath ſtill in force, is becauſe it was neuer yet aboliſhed: & thus it maybe framed.

Euery man fearing God, muſt maintaine & defend, either that the

the 7th day Sabbath, is ſtill in force: or elſe that is was aboliſhed.

But no man fearing God, may maintaine & defend, that the 7th day Sabbath was aboliſhed.

Therefore euery man fearing God, muſt maintaine & defend, that the 7th day Sabbath is ſtill in force.

For the Major, or firſt of theſe propoſitiones, it is of vndeniable trueth: for either the 7th day Sabbath muſt be aboliſhed, or elſe it muſt be in force: one of theſe two muſt be a trueth; for there is no third way: ſo then this firſt propoſition cannot be denied.

I come to proue the minor, or ſecond propoſition, to wit, that no man fearing God, may maintaine & defend that the 7th day Sabbath is aboliſhed: and my reaſon hereof is, becauſe it cannot be defended in *faieth*; no man can ſay in faieth, that the 7th day Sabbath is aboliſhed: & this I proue, becauſe there is no word of God for the grownd of their faieth: for, there is not in all the new Teſtament, any commandement or Prohibition, as a Countermand to the 4th com. where it is expreſly written, *Thou ſhalt not ſanctify the 7th day Sabbath*: no, neither is there any text of Scripture, out of which it can be neceſſarily proued, that the 7th day Sabbath is aboliſhed; that this is true, it appeareth by the 4th parte of my booke, where by way of anſwer vnto all their abuſed textes, which they brought againſt the 7th day Sabbath, I haue ſhowne the vanity and abſurdety of their argumentes: wherefore, ſince they cannot ſoundly & infallibly proue, that the 7th day Sabbath is aboliſhed, therefore may not any mã ſpeake againſt the 7th day Sabbath: for if he doth, he ſpeaketh againſt it, not of faieth, & *whatſoeuer is not of faieth, it is ſinne* Rom. 14. 23. & no man fearing God, will wilfully vſe his tounge or penne ſinnefully.

2. I proue the point by many abſurdeties, that ſuch doe rune into, who defend the 7th day Sabbath to be aboliſhed: 1ſt. hereby they deface Gods royall Law, mancle it, rob it of its Integrity & perfection, diminiſh the compleate number of Tenn commandementes, make it a morall ceremoniall Law, & a very monſtre among Gods lawes: this no man fearing God ſhould doe. 2. Since the Lords day is no Sabbath day, they that

defend the 7th day Sabbath to be abolished, they cast downe all Sabbaths of Gods, and so draw vs to Anabaptistry, and open a flood gate to all impiety & prophanesse among people: which no man fearing God should doe. 3. Since no day can be Sabbath day by the 4th com. but the old Sabbath day, as hath bene proued, therefore they that hold and make it abolished, they make that holy prayer of our Church a meere babling with God: for the 4th com. being rehearsed, in vaine we say, *Lord haue mercy vpon vs, and incline our heartes to keepe this* Law: now no man fearing God, should make frustrate such a deuout, and ancient prayer of our Church, by his absurd tenentes. I might mention other absurdeties, but I list not to repeate them.

ARGVM. III.

My third argument to proue the 7th day Sabbath to be still in force is, because so much is confessed by Diuines, that are no friends but enemies vnto it: & thus it may be framed.

If such as are no friends but enemies vnto the 7th day Sabbath, doe confesse that it is still in force, then the 7th day Sabbath is still in force.

But such as are no friends but enemies vnto the old Sabbath, doe confesse that it is still in force.

Therefore the 7th day Sabbath is still in force.

As for the consequence it is cleere: for albeit the Testimony of a man in his owne case, and for his owne aduantage be of smale esteeme, yet a testimony which a man giues against himselfe, is euer accounted strong: wherefore if I shall proue, that such as mislike of the 7th day Sabbath, doe for all that affirme that it is still in force, then the point must needes be yeelded to me.

And so I come vnto the Minor, & here I shall proue, that such as are no friends to the 7th day Sabbath, doe confesse that it is still in force: and this I shall proue either by their expresse words, or else by necessary consequence from their words: for albeit they neuer intended to speake a word in defence of Gods Sabbath, yet so cleere and apparent hath bene the trueth, as they could not but speake for it, albeit they fauoured it not. my first Testimony shall be that of Doctour *Prideaux* in his booke of

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the Sabbath Pag. 140. *It is manifeſt (ſaith he) that our Sauiour did often contend with the Phariſies, about the ſuperſtitiouſe obſeruation of the Sabbath day, but where is there any thing about the abrogation of it? at vbi de abrogatione ipſius ſuſpicio? and where is there any mention of ſetting the Lords day in the roome of it? did not the Apoſtles keepe the Sabbath of the Iewes, with the Iewes, without any ſcruple, after the aſcention of Chriſt? & did not the following Churches doe the like for many yeeres?* If then, there be no *ſuſpicion* of the abrogation of the Sabbath day, in the new Teſtament, as Doctour *Prideaux* ſaith, then it neceſſarily followeth, that the Sabbath day is ſtill in force.

My ſecond Teſtimony ſhall be that of *M. Perkines* on the *Creede*, ſpeaking of the Creation, Pag. 152. where he ſpeaketh of the *place* of Gods worſhip then, to wit, the garden of *Eden*, & alſo of the *time* of Gods worſhip, to wit, the Sabbath day: *Touching the time of Gods worſhip it was the 7th day from the begining of the Creation, the Sabbath day; And here we muſt note (ſaith he) that the keeping of the Sabbath is morall: ſome indeed (ſaith he) doe pleade, that it is but a ceremony; yet falſlie: for it was ordeined before the fale of man, at which time, ceremonies ſignifying ſanctification, had no place.* Here is no ſpeech of the *Lords day* the 8th day, it was not knowne at the Creation, but all this is ſpoken of the *Sabbath day* the 7th day: and M. Perkins doth plainly affirme, that this 7th day Sabbath is morall: and conteſteth againſt thoſe who hold it to be a ceremony, ſaying, they ſpeake falſly &c. Now if it be morall & no ceremony, then it muſt needs be ſtill in force.

My third Teſtimony ſhall be that of M. *Dod*, on the commandements, who in his expoſition of the 4th com. pag. 122. ſaith, that the *Sabbath is morall & perpetuall*: & againe, *Arguments to proue the Sabbath day to be perpetuall*, Now that all this muſt be true of the old Sabbath day, & not of the Lords day, is plaine, 1. Becauſe he nameth the *Sabbath day*, & the *Seauēth day*. 2. Becauſe he fetcheth reaſons to proue the morality, frō Gods *reſt* at the creatiō, & becauſe it was a day *bleſſed*: now thoſe things cannot agre to our Lords day. 3. In pag. 129. he thus concludeth: *So that theſe reaſones doe moſt euidently confirme, to the hearers*

artes of all Gods childere, that the keeping of the Sabbath day is a morall Law, and bindeth vs, and all men to the end of the world, as much as it did the Iewes afore Christ. 4. In pag. 124. he brings an other reason for the morality of the Sabbath, from the time of its first institution, in *Adams* innocency, saying, *Now then since it was instituted in Paradise, &c. it may not be reputed among ceremonies.* Now this cannot be vnderstod of the Lords day, other reasons of his I spare: well, if the old Sabbath day be morall, as it must be by these his words and reasones, then it is still in force.

My 4th Testimony shall be that of Doctour *Bownd* in his booke of the Sabbath, pag. 40. *The 4th com.* (saith he) *cā no more be partly morall & partly ceremoniall; then the same liuing creature, can be partly a man, & partly a beast: yea, as well may one suppose* (saith he) *the second Commandement to be partly morall & partly ceremoniall also.* If then, the 4th com. be not partly ceremoniall, as touching the 7th day, then is the 7th day still in force.

My 5th Testimony shall be that which I find quoted by Doctour *Bownd*, in his booke of the Sabbath, pag. 46. out of *Wolphius Chron.* lib. 2. cap. 1. saying, *But the 7th day, is not to be reckoned among the figures & ceremonies of the Iewes; because it is commanded in the Decalogue, which conteineth in it nothing ceremoniall, nothing Typicall, nothing to be abrogated.* If the Decalogue conteineth nothing ceremoniall, or to be abrogated, then is not the 7th day ceremoniall, but still inforce.

My 6th Testimony shall be that of M. Richard *Byfield*, on the Sabbath against M. *Brerewod* pag. 88. where he thus writeth, *The 4th com. is parte of the Law of nature, & so a parte of the Image of God; & is no more capable of a ceremony to be in it then God is.* If then there can be no ceremony; in the 4th com. then is not the 7th day therein a ceremony; & therefore it must be still in force. so absurd (it seemeth to me) it seemed vnto these Diuines, to suppose a ceremony to be in the *Morall Law* or *Decalogue*, that had they seene it, the Lords day cold not be proued to be a Sabbath day, nor the old Sabbath to be abolished, but by making it a ceremony, and so defacing of the *Integrity* and perfection of the morall Law, they would rather haue yeelded the old Sabbath to be still in force.

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My 7th testimony shall be the iudgement of the best Diuines, witnesse Doctour *Ames* in his Theologicall Thesis Pag. 499. saying, *This is a most certaine Rule, & receiued by all the best Diuines, that the morall commandements were thus differenced in their delinerie, from the ceremoniales; that all, & onely the morales, were proclaimed publikly before the people of Israel, from Mount Sinay, by the voyce of God himselfe, & after also were written, & the second time written, as it were by the finger of God, & that in Tables of stone, to declare their perpetuall & immutable continuance.* If then this was a true marke of difference betwixt morals & ceremoniales (as it was) that God wrote no ceremonies in the Tables of stone, but onely morales, then is the 7th day Sabbath a *morall*, & still in force: for God proclaimed the 7th day Sabbath before all Israel, & wrot it in Tables of stone, to declare its immutability and vnchangablnesse.

My 8th and last Testimony shall be the Iudgement of all *Diuines*: who though no friends to the old Sabbath, yet confesse this with one voyce, that one day in Seauen is of Diuine institution from the 4th com. now hence it followeth, that as we haue formerly proued it, since of all the seauen dayes in the weeke, none of them can agree to the 4th com. but *Saturday* the 7th day, therefore of necessity, their voyce must be vnderstod, as giuen for this one day of the seauen, to wit, Saturday the 7th day; & so it must be *morall*.

ARGVM. IV.

My 4th Argument, to proue that the 7th day Sabbath is still in force is, because none other day of the weeke can be the Sabbath day but it onely: & thus it may be framed.

If no day of the weeke can be a Sabbath day by the 4th com. but the 7th day onely; Then must the 7th day be our Sabbath day.

But no day of the weeke can be a Sabbath day by the 4th com. but the 7th day onely.

Therefore must the 7th day be our Sabbath day.

As for the Major or first Proposition, no man will deny it: for euery man standeth to maintaine a Sabbath; and also, a Sabbath from the 4th com. wherefore, if no day of the 7 can be Sabbath by the 4. com. but the 7th day, then of necessity they must hold the 7th day to be our Sabbath day.

And so I come to the Minor, or second proposition, to wit, that No day of the weeke, can be a Sabbath day by the 4th com. but the 7th day onely. And this I proue from the 4th com. it selfe, where the Lord hath commanded vs to worke *all the daies* of the weeke, saue the 7th day: for there the Lord hath expresly commanded vs, to worke and labour vpon the Sixe dayes, saying, *Sixe daies shalt thou labour, & doe all thy worke.* Exod. 20.9. wherefore, we cannot both worke vpon these Sixe dayes, and also keepe one of them weekly, for a Sabbath day, therin resting from worke: this were impossible, to worke vpon euery one of the 6 dayes, & yet to rest from worke vpon some one of them: Nay further, this were to make God to contradict himselfe, and that in one & the same commandement; if he should by this 4th com. inioyne men to worke vpon the 6 dayes, and yet for all that, should inioyne men in the same commandement, to rest from worke in one of those 6 dayes: wherefore no day of these 6 dayes, can be a Sabbath day by Gods 4th com. this is most plaine, vnlesse you would, suppose foolishly, that God should say, & vnsay it againe, with the same breath: wherefore, since none of the 6 dayes of the weeke can be Sabbath day, therefore the 7th day onely must be the Sabbath day.

I cannot deuise what euasiones, they should finde against this trueth, vnlesse these two; the one is this, tis true (may they say) Sixe dayes we must labour; by the 4th com. and doe we not labour Sixe dayes, & thē rest the 7th day, constantly euery weeke? Mōday, Tewsday, Wednesday, Thursday, Friday, & Saturday, in these 6 dayes we labour, & on Sunday, the 7th day, we rest from labour; now the 4th com. doth not tell vs which 6 dayes we are to labour in. Herevnto I reply, that this kind of answer is common indeede, but it is idle & foolish; for this were to count the dayes of the weeke in a most absurd fashion, differing both from the computation of our owne *Church*; & also of the *Scriptures*: as for our Church wherin we liue, doe they not all account *Sunday* or Lords day, the first day of the 7, or of the weeke? how then cometh it about, that these men will begine at *Monday*, for the first day of the weeke? as if Monday were the first day of

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the weeke, or of the 7 dayes. 2. This account is differing from the Scripture account: for the Scriptures haue euer rekoned our *Sunday* or Lords day, for the first day of the weeke, as we reade Mat. 28. 1. Mark. 16. 1. 2. Luk. 24. 1. Io. 20. 1. The day after the Iewes Sabbath, was called the first day of the weeke, Luk. 23. 56. Ioh. 19. 31. Mark. 16. 1. Mat. 28. 1. compared with Luk. 24. 1. Ioh. 20. 1. Mark. 16. 2. and Mat. 28. 1. Now it is knowne to all the world, that Saturday is the Iewes Sabbath day; so then *Sunday* must be the first day of the weeke; because Saturday the Iewes Sabbath day, is the 7th day, & the last day of the weeke. It is also plaine by this, that we all hold, that Christ rose vpon our Sunday, or Lords day, now the Scripture calleth that day whereon Christ rose, *the first day of the weeke*; wherefore if these men will begine at *Monday* for the first day, they haue reiected Gods account, and therefore we may reiect this their account: forasmuch as we are about Gods matters, we must follow Gods account: wherefore, since this account to begine the weeke at Monday is a nouelty, & of mans deuise, it is to be reiected as vnwarrantable; there is none accounte warrantable, but a *Diuine* accompt, and that account is to rekone Sunday for the first day: neither is there any accompt warrantable in the Church, but the *Churches* accompt, and the Church wherein we liue, accounteth the Lords day, or Sunday, for the first day of the weeke, and not Monday.

Furthermore, if the Iewes might haue taken this libertie, to begine the weeke where & at what day they would, as these men doe, then might they haue disappointed God of his 7th day Saturday Sabbath, before Christs coming in the flesh; & if they would haue begune at Monday for the first day, as these doe, they might haue laboured vpon that day, whereon God rested; & profaned the Saturday Sabbath, and giuen God the Sunday Sabbath as we doe now; for if they had rekoned *Monday* for the first day, then Sunday after would haue bene the 7th day.

Finally, whereas they say that the 4th com. hath not declared vnto vs which 6 dayes we should labour in, this is false: for God hath plainly discouered it in his 4th com. which are the 6 dayes; & that these wayes, 1. they are those 6 dayes we should

labour in, which God himselfe laboured or wrought in, to wit, the first 6 dayes from the Creation; as you may see by the reason added to the com. *for in 6 daies the Lord made the heauen and the earth &c.* Exod. 20. 11. so God setting himselfe as a patterne vnto vs, we are to follow his ensample, which is, to worke on those 6 dayes, wherein God himselfe wrought: which point we haue further proued in the exposition of this parte of the 4th com, formerly. 2. God hath reuealed it, in his 4th com. by commanding vs to sanctify the *Sabbath day*; now the Sabbath day, was on the 7th day, on our Saturday; wherefore seing we know which day is the resting day, thereby we know which are the labouring dayes; for all the 6 daies which goe before the Sabbath day, resting day, or Saturday, those are the 6 working dayes. So you see, it is but an idle cauill, to raise doubtes about the 6 daies which God appointed out for labour. 3. If we will not imitate *God*, labouring those very 6 daies wherein God wrought, then we fale into these absurdeties. 1. that as they begine & make Monday the first, so may I begine at Tewsday for the first, or Thursday, or Friday, or skip ouer 100 or 1000 daies before I set a first day, and so God shall haue a Sabbath but once in an 100 or 1000 dayes. 2. To say the 4th com. hath not declared vnto vs which 6 daies we should labour in, since it is manifest by the constant practise of the Church of the Iewes, one may as well say, that the 4th com. hath not declared by the word (day) whither we must keepe a *naturall* day, or an *artificiall* day, or the day of *grace*, which is a day consisting of many yeeres: as we must haue recourse to the practise of the Iewes for the one, so for the other. And thus much for their first euasion.

An other euasion they haue, & it is this, that these words in the 4th com. Sixe daies thou shalt labour, They are not a commandement, but a *permission*: as if the Lord had said, Sixe daies mayest thou labour, if thou wilt: Hereunto I reply 1. that these words are an expresse commandement, as well as any other: for they are deliuered in commanding termes, as well as any other, this point I haue formerly proued, in the expositiō of these words in the 4th com. therefore here I omit to repeate it. 2.

Admit

Admit that these words be but a permission, yet so they will make enough for my purpose, & that thus; for if God did in his 4th com. permit vs, and giue vs leaue to worke, in those 6 daies wherein himselfe wrought at the Creation; then cannot any wise man thinke, that God would in the very same commandement, forbid vs to labour in some one of those 6 daies: vnlesse you will thinke, that God permitted vs to worke vpon a day, and reuoked his permission againe, and all vnder one breath. Wherefore, seing that God gaue vs leaue, to worke by his 4th com. vpon all those 6 daies, which goe before the Iewes *Sabbath* day, & our Saturday, the 7th day; therefore if we will haue any Sabbath day, from the 4th com. we must betake vs to the 7th day, our Saturday, the Iewes *Sabbath* day: & that because God hath permitted vs to worke vpon any day, saue the Saturday. Thus much for my 4th argument.

ARGVM. V.

My 5th argument, to proue that the 7th day Sabbath is still in force, is because to sanctify the 7th day Sabbath, is a parte of the 4th com. or a parte of the Decalogue and 10 Commandements, and thus it may be framed.

Euery parte of the Law is still in force.

But to sanctify the 7th day Sabbath, *is a parte of the Law.*

Therefore to sanctify the 7th day Sabbath, *is still in force.*

I haue purposly framed this argument, for the sake of those who doe so dote vpon this fiction, that the *Time* in the 4th com. it is but a circumstance, and an accident, and I cannot tell what other triuall thing they make of it; but (say they) if it could be once proued vnto vs, that this *Time* of the 7th day, were a parte of the Law, or of the 4th com. then would we soone imbrace it: well, they shall see it therefore proued to be a parte of the Law of God.

For the Major, or first proposition, I thus proue it, Euery parte of the Law is still in force, because the Law is still in force, for if the Law be in force, then of necessity the partes of the Law must be in force this followeth necessarily, by the rule of Logicianes, *Posito aut remoto toto, necesse est poni, vel remoueri partes.* But the Law is in force, as you may reade, Rom. 3.31. Rom. 13.8.9.10. yea the whole Law is in force, as you may see Mar.

5.18. Iam.2.10. *for whosoeuer shall keepe the whole Lawe, & yet faileth in one point, he is guilty of all.* Therefore all the partes, or euery parte and pensell of the Law is in force.

In a word, whosoeuer denieth this Maior, he is an enemy to the *Integritie* & *perfection* of Gods Law, he must be partiall in the Law: yea, he must hold it *Iewish* & *Iudaisme* for any to be *intire* & *perfect* in the Law, that is, to haue an indifferent & vnpartiall respect vnto all the parts of Gods Law: for whosoeuer is intire & perfect in his obedience to Gods Law, he will sanctifie his Sabbaths as one part of his Law, which these men must account for Iudaisme: & so much for proofe of the Maior.

I come now vnto th profe of the Minor, or second proposition: & here I proue, that to sanctify the 7th day Sabbath, is a parte of the Law: my first reason is, because the Sanctification of the 7th day Sabbath, is as well & as much commanded in the Law, as any other duetie therin mentioned is: for other dueties, are deliuered but in commanding termes, & so is this: for the Lord saieth, *But the 7th day is the Sabbath &c. in it thou shalt not doe any worke.* Where you see, that God expresly mentioneth the Time & day, to wit, the 7th day: & of this Time and day, hee saith, *In it, thou shalt not doe any worke*: so that God hath as well forbidden men, to labour & worke vpon the 7th day; as he hath forbidden men, to kill, to Commit adultery, or to steale: and therefore the 7th day, & the sanctification of it, is no lesse a parte of the Law, and may challeng it of right, then are the commandements of murther, adultery, & stealing.

2. In a bond, there the debitor is bound vnto ij. things, the one is the summe of money, the other is the Time & day when it must be paid; now will any man say, that the Time and day mentioned in the bond, is no parte of the bond? there is the same reason of the thinges in a bond, and of the things in the bond of the 4th com.

3. The Iewes were commanded to circumcise vpon the 8th day; & to eate the passouer on the 14th day; now will any man thinke, that these *daies* commanded, were no partes of those Commandements?

4 An other reasō to proue the time & day to be a parte of the Law, is because if it be taken away, then the Law is vnperfect

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& lame: for, take away theſe words, *But the Seauenth day*, from the 4th com. & then you leaue the 4th com. imperfect and lame for it wanteth thoſe words which the Almighty wrote in it, to wit, theſe words, *But the Seauenth day*. 2. As hereby the Law is lamed in its words, ſo alſo is it in things; for, our new Sabbatharians, when they haue aboliſhed the old Sabbath, the 7th day Sabbath, then they thinke the Law is imperfect, for it wanteth a day: & therfore they haue patched it vp againe with a new day, to wit, the Lords day; ſaying, the 4th com. commandeth now the Lords day: wherefore, themſelues are my witneſſes, that the Time & day, is a parte of the Law, and alſo a parte ſo neceſſary, as they hold the Lawe vnperfect, vntill they haue put in a new peece to make vp the breach: when a ſtud or pillar of an howſe is taken away, ſo as they muſt ſet in a new ſtud or pillar into its roome, then that old ſtud ſurely was in right account, a parte of the houſe; ſo is it here, ſince a new day muſt be put into the 4th com. in the roome of the old day, ſurely the old day was a parte of the 4th com. a man may therefore as well take away the ſtudes or pillars of an houſe, as aboliſh the 7th day Sabbath; and as the one tendeth to the ruine of the houſe, ſo the other tendeth to the ruine of the whole Law of God, but ſpecially of the 4th com.

5. If theſe words, *But the 7th day is the Sabbath*, be no parte of the Law, or 4th com. then are we not now bound to giue God one day in 7 for a Sabbath: for one day in 700 may ſuffice; & more we are not commanded, if ſo much.

6. Thoſe words which expreſly forbid *ſeruile labour*, are a parte of the Law or 4th com. But theſe words, *The 7th day is the Sabbath, in it, thou ſhalt doe no manner of worke*, doe expreſly forbid ſeruile labour: Therefore theſe words, *The 7th day is the Sabbath &c.* are a parte of the Law & 4th com.

7. Thoſe words, the breach whereof are puniſhable with death, are a parte of the Law or 4th com. for puniſhment implieth ſinne, and ſinne preſuppoſeth a law: But theſe words, *The 7th day is the Sabbath, in it, thou ſhalt doe no worke*, are puniſhable by death: ſee Exod. 31. 15. Exod. 35. 2. Therefore are theſe words, *The 7th day is the Sabbath &c.* a parte of the Law or 4th com.

8. If

8. If these words, *The 7th day is the Sabbath &c.* be no parte of the Law or 4th com, then by so saying, you condemne all *Expositors*: for they affirme that in these words, one day in 7 is commanded &c. which could not be, if these words were no part of the Law or 4th com. and thus much for my 5th argument.

ARGVM. VI.

My 6th argument to proue that the 7th day Sabbath is still in force is, because it is the 7th day, besides which there is no 7th day; & thus I frame it.

That day which is a 7th day, besids the which there is no 7th day; that day must be our Sabbath day:

But Saturday the 7th day, is a 7th day besids which there is no 7th day:

Therefore Saturday the 7th day, must be our Sabbath day.

For prose of the Maior or first proposition: many Diuines are of iudgement, that the 7th parte of time is Gods, & to be consecrated to his worship & seruice as morall: wherefore all such Diuines must approue of this Major, to wit, that that day which is a 7th day, besids which there is none other 7th day, that day must be our Sabbath day, consecrated to Gods worship and seruice: my reason hereof is, because that day which is the 7th day, besids which there is no 7th day, it is the 7th parte of time, in the strictest and best accounte.

2. All Diuines in expounding of the 4th com. doe expound these words, *The 7th day is the Sabbath*, Exod. 20. 10. to be vnderstod of a 7th day: and so they would haue *a* 7th day to be in force, though not *the* 7th day: wherefore, since they hold a 7th day to be in force; they must needs grant, that that day which is a 7th day, besids which there is none other 7th day, it must be our Sabbath day: and thus all Diuines doe iustify my Major, w[h]ither they hold a 7th parte of time, to be Morall: or that a 7th day, is Morall; and so much for proofe of the Major.

I come now vnto the prose of the Minor, or second proposition, to wit, that Saturday the 7th day, is a 7th day, besids which there is no 7th day. For this purpose note, that a 7th day must be so accounted, either *Naturally* or *Diuinly*; first for the account

Naturall

Naturall, Saturday muſt needs be a 7th day naturally, beſids which there is none other 7th day: for Saturday is the 7th day from the Creation; and there is no 7th day beſids it from the Creation: now the account, which fetcheth its begining, from the Creation, that is the naturall account; becauſe time and dayes, begane at the begining of the Creation; and he that counteth daies in number as they were in being, he followeth the Naturall computation. Further, as Saturday is naturally the 7th day, beſids which there is none other: ſo Saturday is the 7th parte of time, in a naturall accounte, beſids which there is no 7th parte of time, this is very apparent at the firſt viewe.

2. For the account Diuine; Saturday muſt needs be a 7th day in Diuine account, beſids which there is none other 7th day: for the Scriptures (whoſe computation is Diuine) doe informe vs that Saturday is a 7th day; inaſmuch as they cale the day whereon Chriſt roſe, the *firſt day* of the weeke, Mat. 28. 1. Mark. 16. 2. & that is our Sunday; now if Sunday be the firſt day of the weeke, in a Diuine account, then Saturday which went before it, or the Saturday which comes after it, muſt be the laſt, and a 7th day of the weeke, in a Diuine account: & foraſmuch as the Scripture, accounteth no day, the firſt day of the weeke, but one, to wit, our Suuday; therefore beſids Saturday, there can be none other 7th day, in a Diuine accompt. Further, as Saturday is a 7th day, beſids which there is no 7th day, in a Diuine accompt; ſo is Saturday, the 7th parte of time, in a Diuine accompt, beſids which there is no 7th parte of time.

Thus you haue ſeene the Minor proued, to wit, that Saturday the 7th day, is a 7th day, beſids which there is no 7th day: and it is proued to be a 7th day, both in the account Naturall, & Diuine.

Further if we ſhall come to the computation of all *Chriſtian Churches*, whither Proteſtants or Papiſts, ſtill Saturday will be both the 7th day, beſide which there is no 7th day; & alſo the 7th parte of time: for doe not all Churches, account our Lords day, or Sunday, for the firſt day of the weeke? if then Sunday be the firſt day, Saturday muſt be the 7th day: & alſo, if there be no firſt day of the weeke but one, to wit; Sunday; then can there be

no 7th day of the weeke but one, to wit, Saturday.

One thing be pleased to note, that since Saturday, is as well the onely 7th parte of time, as the onely 7th day, as appeareth formerly; therefore I might frame an other argument, concluding Saturday to be the Sabbath day: because it is the onely 7th parte of time, as well as because it is the onely 7th day, as thus, *That day which is the 7th parte of time, besids which there is no 7th parte of time; that day must be Sabbath day. But Saturday, is the 7th parte of time, besids which there is no 7th parte of time. Therefore Saturday, must be our Sabbath day.* Let me heere demand of those Diuines, who hold that a 7th parte of time, is to be consecrated to Gods worship, as Morall; which time they would make to be the 7th parte of time, besides our Saturday, which is the 7th day from the Creation? I desire to know where they would begine, or which day, shall be their first parte of time, besids our *Sunday*, which is the first day of the worlds Creation? it cannot enter into my head as yet, where they should begine their account of time, vnlesse it be from the *Creation* or from the *Redemption*: there is none other famouse action in the world, that I can conceiue of, the which Christians should make their computation of time by, then these two, the Creation & the Redemption: Now if they will account from the Creation, which is the Naturall account, yea or by the Diuine accompt, then Sunday must be the first parte of time, & Saturday must be the 7th parte of time: but if they will account from the Redemption; then suer I am in the first place, that they cannot make our Sunday or Lords day, which now we consecrate to Gods worship, to be a 7th parte of time: & secondly, if they will rekone our Lords day, to be the first day of the weeke and so the first day & first parte of time, it being the first day of the Redemption, Then they must hould our Saturday to be the 7th parte of time, and so to be consecrated to Gods worship.

Thus let them rekone either from the Creation, or from the Redemption, & they must acknowledg Saturday to be the day, to be consecrated to God.

It is meete, that all Diuines, who acknowledge a 7th parte

of

of time, to be Gods, & for his worship, (as I think the most Diuines doe) should tell vs also, which is that day, & which is that 7th parte of time, in particular, that so we may know it, and keepe it: & it is meete also, that they tell vs, from whence they begine theire account, whither from the Creation, or Redemption, or whence else; & so shew vs which day is the first parte of time in their accompt.

Let me also demand, of all Diuines, who expound the 4th com. of a 7th day, which day of the weeke that a 7th day is whereof they speake? I desire of them, that they shew vs, which day of the weeke, they will count for their first day of the 7, so shall we see where they will begine their account, whither from the Creation, or from the Redemption, or rather from neither of of them, but from some new deuise of their owne braine: suer I am, if they will follow that account which is naturall, or that which is *Diuine*, they must rekone our Sunday for their first day; & then they must fale vpon Saturday for their 7th.

To conclude this argument, whereas all Protestant Diuines, that I either know, or heare of, doe maintaine these ij Positiones; the one; that a 7th parte of time is Gods, to be consecrated to his worship & seruice: the other, that a 7th day is to be sanctified for a Sabbath day: whereas it is now discouered vnto them, that there is none other 7th parte of time, or 7th day, in any approued Authenticall accompt, besides our Saturday the 7th day; my petition heere vnto them all is, that henceforth, they would imbrace, that auncient ordinance of God, the Saturday Sabbath; or else, their owne Doctrine & positiones, shall rise vp in iudgement, against them. And so much for my 6th argument.

ARGVM. VII.

My 7th argument, to proue that the 7th day Sabbath is still in force, is because it is a singular helpe & meanes to keepe in the Church of God, the *memory* of that wonderfull and miraculouse worke, the *Creation of the world* by Almightie God. & thus it may beframed.

That thing which was ordeined of God, to be a speciall meanes, & a singular helpe, to keepe in his Church, the memory of that most

wonderfull & miraculouse worke, to wit, the Creation of the world by Almightie God; That meanes and helpe, ought ſtill to be in vſe in the Church of God.

But the 7th day Sabbath, was ordeined of God, to be a ſpeciall meanes, & a ſingular helpe, to keepe in his Church, the memory of that moſt wonderfull & miraculouſe worke, to wit, the Creation of the world by Almightie God.

Therefore the 7th day Sabbath, ought ſtill to be in vſe, in the Church of God.

For proſe of the Major, or firſt propoſition: The Almighty hath done many and maruailouſe workes in the world, hee hath done many *Miracles*; hee cauſed the Sea to diuid, & ſtand vpon heapes, & to be a wale on either hād, vntill his people went thorow on dry land: hee cauſed the Sunne to ſtand ſtill, in the mideſt of the heauens, for an whole day: hee cauſed the *Earth* to tremble and quake, the Sunne to looſe hir light; & many *dead bodies* of the Saints to awake, at the paſſion of our Lord Chriſt, with many other wonderfull miracles recorded in the Scriptures; but amongſt them all, there is none that doth excell this Myracle of Myracles, the *Creation of the world*, how well then doth it beſeeme vs, to keepe a memory of ſuch a myracle! for this purpoſe, ij. things are to be conſidered, the one is, that it is a duety which God requireth of vs, to *magnify* & *praiſe* the name of God: and how ſhall we performe this better, then by keeping of a thankfull remembrance of Gods workes of wonder? The other is, that this myracle of the Creation, it is not like vnto many other myracles; for that of the diuiding of the Sea, it concerned the Iſralites onely and that of the Sunne its ſtanding ſtill, it concerned thoſe times onely; but as for this of the Creation, it concerneth vs, & our times, euery way as much as it did the Iſralites; for thers not a man, woman, or child amongſt vs, but hath its ſhare & benefite from the Creation, as well as thoſe Iewes had, and therefore we in theſe daies, & all people to this worlds end, haue and ſhall haue, as good cauſe, to keepe a thankfull remembrance of the Creation, as euer any nation or people had.

But if we ioyne both theſe together, as firſt, that it is a duty lying vpon vs, to magnify the name of God, in this his ſo greate

a worke

a worke of wonder; & ſecondly, that this ſo greate a worke, it doth redownd to the proffit and good of euery one amongſt vs; then what greate cauſe, and what iuſt cauſe is there, that euery one of vs, ſhould at this day, celebrate a thankfull remembrance of the worke of Creation? Neither can I thinke, thers any man ſo vngratefull, as to deny vnto God a thankfull remembrance of this ſo greate worke, by meanes whereof we liue, and haue a being and all the creatures ſeruicable vnto vs, euen the Sunne it ſelfe to ſerue vs with hir light & heate: whence I thus argue.

If it be our duety, & alſo ſuch duety, as we freely doe acknowledge vnto God to keepe a thankfull remembrance of his Myraculouſe worke of Creation; why then ſhould any man deny vs the ſpeciall *helpes*, and needefull *meanes*, appointed of God, to keepe the memory of the Creation in his Church? there is nothing more abſurd, then to grant the performance of an holy action, to be due vnto God, & yet to deny ſuch needfull and proffitable meanes, as God hath ordeined to that end: this were all one, as if we ſhould grante indede, that it is a duty, to keepe an holy remembrance of the death of our Lord Ieſus, and yet to deny the vſe of the Sacramẽtes in the Church, which ſerue to put vs in minde thereof: in a word, it were to eparate the meanes from the end, then the which nothing is more abſurde: wherefore, as we will approue & teſtify our thankfulneſſe to God, for ſo greate a bleſſing, as the Creation is vnto vs; and as we deſire to giue God the glorie of his maruailouſe workes; ſo let vs be zealouſe to maintaine in the Church, all the meanes & needfull helpes thereof.

Furthermore, it will appeare, that we in our times, haue as greate vſe & neede, of meanes & helpes, to keepe in memory, this greate worke of Gods Creation, as euer had the Iewes & people of God, if not greater neede: for by nature, wee are as vngratfull, vnthankfull, and vnmindfull of Gods bleſſings and mercies receiued, as euer they were; & we ſtand in as much neede as euer they did, to be ſtirred vp by all *helpes* & *meanes*, to giue vnto God, the glorie due vnto his name, for his workes of wonder, which he hath wrought: nay we ſtand in

more neede now then they did then, by how much we liue in times longer and further off from the Creation then they did; for we are in more danger of fleiting & forgetting this greate benefit of the Creation, then were the Israel of God, becauſe they liued nere vnto it, and hard by it as it vvere, in compariſon of vs, vvho liue thowſands of yeeres after them: and vvho knovveth not, hovv ſoone things done long agone, ſlip out of memory? or if they ſlipp not quite out of memory, yet they lay there like the ingrauings vvritten vpon graue ſtons, vvhich by continuall trampling vpon, are vvell nigh worne out: it is needfull therefore that vve ſhould haue all meanes & helpes, that may as it vvere daily new write, & ingraue vpon out memories, the honourable memory, of the Myracle of Creation.

It may be ſome will anſwer thus, that the meanes once ordeined of God, ought ſtill to be in vſe, if none other as fit may be found out: but other as fit for that vſe may be found out, as the Lords day: for herein we may keepe a memory of the Creation: Againſt this I haue theſe reaſones 1. the Lords day, or Sunday is as vnfit to keepe memory of the Creation, as the Sabbath day, or Saturday is in their account, vnfit to keepe memory of the Redemption. 2. the day which is ſet a parte to celebrate the memory of the Creation, it muſt haue an aptneſſe in it by way of ſimilitude, to repreſent it vnto vs; like as the Sacraments, haue apteneſſe in them, to repreſent vnto vs the Redemtion: now God finiſhed his worke of Creation, and reſted on the 7th day or Saturday, and of all daies in the weeke, we haue none that hath ſuch ſimilitude and likneſſe to Gods 7th day, as is our Saturday, which is the ſame 7th day in order with Gods; & therefore it is the onely fit day for this purpoſe: now the Lords day, is ſo farre from any ſimilitude with Gods reſting day, which was on the 7th & laſt day of the weeke Geneſ. 2, 3. as it is the firſt day, & begining of the weeke. 3. ſuppoſe that mē could invent ſome other day as fit as the 7th day appointed by God, will they reiect Gods chpiſe for one of thir owne? could they ſhew vs ſome other day, as fit in Gods account, they ſhould ſpeake to ſome purpoſe, but to reiect that meanes appointed of God, becauſe they can find an other which pleaſeth them as vvell

well, is audaciouſe preſumption: why by like reaſon, may they not as well chang the Elementes in the Sacraments for others? as well may they reiect Chriſts choiſe, as Gods choiſe.

But happily ſome may obiect, that ſome helpes for the keeping in memory of the Creation, are aboliſhed, as for example the Sabbath day: for all Sabbaths are aboliſhed in Col. 2.16.17. Herevnto I anſwer, that the folly of this obiection hath formerly bene anſwered; here therefore a word or two ſhall be ſufficient. 1. it is to be noted that the text Col. 2.16.17. ſpeaketh not of *Signes*, but of *Shaddowes*; & as formerly it hath bene ſhowne, there is a difference betwixt Signes & ſhaddowes; wherefore this text is impertinently alleaged; for we haue here to doe with Signes, & not with Shaddowes. 2. ſuppoſe we this text ſpake of Signes, yet it ſpake of ſuch Signes as had reſpect vnto Chriſt, *which are a Shaddow of things to come, the body whereof was Chriſt*, as the text ſpeaketh: ſo that theſe Sabbaths here aboliſhed, were onely ſuch Sabbaths as had reſpect vnto Chriſt, & to the Redemption; but we ſpeake of a Sabbath that was a ſigne of the Creation: therefore the Sabbath we heere ſpeake for, it differeth from thoſe Sabbaths, which the Apoſtle aboliſhed, as farre as the Creation differeth from the Redemption: & this yet further appeareth in their text; for it ſpeaketh of a Shaddow *of thinges to come*, ſo that thoſe aboliſhed Sabbaths, had reſpect vnto things to come afterwards, as vnto Chriſt; but this Sabbath for which we plead, it was a ſigne of things paſt, & done before, as of the Creation: ſo that this Sabbath, differeth from thoſe aboliſhed Sabbaths, as farre as things paſt, doe differ from things to come: ſo then, it doth not appeare, that any thing once made an helpe, to keepe in memory the Creation, was euer aboliſhed: & indeed it were contrary, vnto all reaſon that it ſhould: for albeit that ſuch ſignes ſhould vaniſh, as had reſpect vnto things future, when once the ſubſtance was come & in preſence; yet is it farre otherwiſe, with ſuch ſignes as had reſpect vnto things paſt; for here the ſubſtance or thing ſignified, ſhould neuer be come any neerer then at firſt it was vnto the ſigne, but rather further off ſtill, ſo as the longer the ſigne laſted, the more vſe & neede there would be of it: & ſo much for anſwer to this fond obiection.

I come

I come now vnto the profe of the minor, or ſecond propoſition, to wit, that the 7th day Sabbath, was a ſpeciall helpe & meanes, to preſerue the memory of the Creation, in the Church of God, & this I proue, becauſe the Sabbath day, was made a *ſigne* of the *Creation*; & ſignes are helpes & meanes, to keepe memory of thoſe things whereof they are ſignes: here then my taske is to proue vnto you, for the confirmation of my Minor, theſe two propoſitiones; the one, that the Sabbath day was once a ſigne of the Creation, the other, that ſignes are helpes & meanes to keepe memory of the things they ſignify. For the former of theſe, to wit, that the Sabbath day was once a ſigne of the Creation. This I proue firſt by the Teſtimony of all men; and ſecondly by the Teſtimony of the Sriptures.

For the Teſtimony of men; that the 7th day Sabbath is a ſigne, this all of them grant, when they alleage that text Exod. 31. 13. againſt the Sabbath, as an aboliſhed ſigne: further, that this ſigne reſpected the Creation, as the thing ſignified by it, is found to be the iudgement of Diuines, euery where in their writings, as might be ſhowne, if it were needfull: yea, this is plaine by the common arguments in euery mans mouth; for when they would proue, that the Lords day muſt be a Sabbath, they thus argue, if the Iewes kept a Sabbath in memory of the Creation, then ſo ought we Chriſtians, to keepe a Sabbath in memory of the Redemption: & againe, the Lords day was inſtituted (ſay they) in memory of the reſurrection, like as the Sabbath day, was inſtituted, for memory of the Creation: by which kind of reaſoning they doe confeſſe it, that the Sabbath day was inſtituted, for the memory of the Creation.

So much for the Teſtimony of men: next I come to proue it by diuine Teſtimony from the Scripture: for this purpoſe ſee, Ex. 31.17. where the Lord ſpeakeing of our 6 daies labour, & of our 7th day Sabbath, ſaith thus, *It is a ſigne betwene mee & the children of Iſrael for euer: for in ſixe daies the Lord made the heaues & the earth, & in the 7th day he ceaſed & reſted*, as if the Lord had thus ſaid, *becauſe* I laboured in the 6 daies at the Creation & reſted on the 7th day, therefore your 6 daies labour, & 7th daies reſt, is a ſigne betwene mee & you, of my 6 daies labour & 7th

daies

daies reſt, thus the ſenſe muſt be rendered, if we take the words as they are tranſlated: but becauſe this kind of ſenſe making is difficult, & not ſo familiar vnto our vnderſtandings, by reaſon the thing ſignified by the ſigne, is not expreſſed but collected; therefore to make the ſenſe of the text appeare more cleerly, it is better to put the word (*that*) in the roome of the rationall partice (*for*) & then the ſenſe will be very familiar & eaſy: for ſo the thing ſignified by the ſigne, ſhall be expreſſed in the text; & then the text ſhould be read thus, *It is a ſigne betweene me and the children of Iſrael for euer* (*that*) *in ſixe daies the Lord made heauen & earth, & in the 7th day he ceaſed & reſted.* Thus you ſee it plaine, that as all men hold, the 7th day Sabbath, was kept in remembrance of the Creation, ſo this text confirmeth it, ſaying, that it is a ſigne (that) God laboured 6 daies & reſted on the 7th day.

Now that this particle tranſlated (for) may be tranſlated (that) it appeareth. 1. By the Septuagint which rendereth it ὅτι which may be indifferently translated (for) or (that) according as may beſt fit the text. 2. In ſondry other textes our Translatores haue translated the ſame Hebrew word (that) rather then (for) as you may ſee Deut. 29.6. *That yee may know* (that) *I am the Lord your God*: Thus I haue proued the one of the propoſitiones, to wit, that the 7th day Sabbath was a ſigne of the Creation.

The other propoſition which I am to proue is, that Signes are helpes and meanes, to keepe in memory the things they ſignify: and this is ſo plaine, as I might ſpare the labour to proue it: for it is the very nature & propertie of a ſigne, to be a meanes to bring to minde the thing ſignified by it, wherefore ſerues the picture of a mans abſent friēd, but to helpe to bring him to minde? The raine bowe in the clowds, it is called a ſigne or a token, Geneſ. 4.13. & the Lord ſaid, he would looke vpon the bowe, that he might remember the Coueāt, which was the thing ſignified by the bowe, v. 16. The paſſeouer was a ſigne or tokē, which when the Angell ſaw, he remēbred the Couenant, & ſpared the Iſralites, Exod. 12.13. The Lords Supper it is a Sacramentall ſigne, & it is of this vſe, to be an helpe & meanes, to remember vs of the death of Chriſt, 1. Cor. 11,24. you may

reade the like also in Gen. 17. 11. & Exo. 31. 13. by all which instances it is plaine, that signes are helpes and meanes, to bring to mind, & preserue in memory, the thing absent & signified by those signes.

Thus much for the Minor or second proposition; & also for my 7th argument, whereby you haue seene it proued, that the 7th day Sabbath must still be in force; because it is a singular meanes to preserue in memory the myraculouse worke of Gods Creation.

ARGVM. VIII.

My 8th argument, to proue that the 7th day Sabbath is still in force, is because God hath expresly commanded it, in his morall Law: & thus it may be framed.

Whatsoeuer God hath expresly commanded to be done, in his Morall Law, or 10 commandements, that is still in force.

But to sanctify the 7th day Sabbath, God hath expresly commanded it to be done, in his Morall Law, or 10 commandements.

Therefore to sanctifie the 7th day Sabbath, is still in force.

Here I will begine with the minor or second proposition, prouing that first, because it will be sooneſt done: the point then I am to proue is, that God hath commanded the sanctification of the 7th day Sabbath, in his morall Law, or 10 com. & here first I will proue, that the Lord hath commanded the sanctification of the Sabbath day: & 2dly, that this Sabbath day is the 7th day: for the former, see Exod. 20. 8 *Remember the Sabbath day, to keepe it holy*; or to sanctifie it: where you see an expresse commandement giuen, to Remember the Sabbath day; & to sanctify it, or keepe it holy: & so the former point is proued.

The next point to be proued, is that this Sabbath day, it was the 7th & last day of the weeke, which is our Saturday: & this I shall proue, first by humane Testimony; 2dly by Diuine Testimony: for humane Testimony, 1. the *Iewes* whereſoeuer they liue, they kepe the 7th & last day of the weeke, our Saturday, for this Sabbath day, here commanded, as it is well knowne. 2. All *Christians*, both Protestants & Papists confesse, that the 7th & last day of the weeke, our Saturday, was the Sabbath day, commanded in the 4th com. which point, I haue incisted more largly

argly vpon, in the Expoſition of the 4th com.

I ſhall proue the ſame alſo, by Diuine Teſtimony, and that *before* the Law; *at* the giuing of the Law; & *after* the giuing of the Law. 1. Before the giuing of the Law, ſee Exod, 16.26. *Sixe dayes ſhall yee gather it, but in the 7th day is the Sabbath: in it there ſhall be none*: So here you ſee, before the Law was giuen, by Sabbath day, was vnderſtod the 7th day. 2. At the giuing of the Law, ſee Exod. 20, 10. *But the 7th day is the Sabbath of the Lord.* So here at the giuing of the Law, was vnderſtod by Sabbath day, the 7th & laſt day of the weeke. 3. After the giuing of the Law, ſee Exod. 23.12. *Sixe daies thou ſhalt doe thy worke, and in the 7th day, thou ſhalt Reſt.* And ſee Exod. 31.15. *Sixe daies ſhall men worke, but in the 7th day is the Sabbath of the holy Reſt.* See alſo Exod. 34. 2. *Sixe daies thou ſhalt worke, & in the 7th day thou ſhalt Reſt: both in earing time, & in harueſt.* ſee alſo Leuit. 23. 3. *Sixe daies ſhall worke be done, but in the 7th day ſhall be the Sabbath of Reſt.* And ſo it continued in the Church vntill Chriſts time, as you may ſee Luk. 13.14. yea, & after Chriſts death, as you may ſee Mat. 28. 1. Mark. 16. 1. 2. thus you haue ſeene it proued, that by the word (Sabbath) in the 4th com. God, and the Church of God, vnderſtod the 7th & laſt day of the weeke: & ſo you haue ſeene it proued, that God commanded the ſanctification, of the 7th day Sabbath, in his morall Law.

Now I come to the Major or firſt propoſition: the profe of this will coſt me longer time then the former, not but that it is as cleere as the former, but that men of peruerſe minds, haue wilfully bent their wites & lerning againſt it, as they haue done againſt the former, but tis no matter, trueth ſhall preuaile, God aſſiſting it: the point then that I am to proue is this, that whatſoeuer God hath commanded in the Morall Law, or 10 commandements, it is ſtill in force, or now to be obſerued and obeyed: if they deny this Major, then I require them to giue me an inſtance to the contrary; let them ſhew me, where God hath commanded any thing to be done in the 10 commandements, which is aboliſhed & not in force now, remembring that they bring not the thing in queſtion for their inſtance.

2. Happily they will anſwer by lymitation, & diſtinguiſhing

ſhing and ſo deny ſome parte of this Major, for example, ſometime they diſtinguiſh of the *ſubſtance* of the commandements & of the *Accidentes*: granting thoſe, denying theſe: by ſubſtance, they vnderſtand that which they pleaſe to make morall in the Decalogue, as the Reſt in the 4th com. & the holy actiones of prayer, reading, & preaching Gods word: by Accident, they vnderſtand that which they pleaſe to make ceremoniall in the Decalogue, as the time of Gods worſhip, to wit, the 7th day: but this is a fooliſh diſtinction, and ſo much the more vile, in that it is made againſt God; for hath not God as well commanded the Accident, & time, as the ſubſtance, and Reſt? & is it not neceſſary to obey God, in one commandemēt as well as in an other? for, the one is as well commanded as the other: did they diſtinguiſh betwene things *commanded*, & things *not commanded*, it were tollerable, but they diſtinguiſh of things all of them commanded; as betwene *great* commandements, and *little* commandements; the one they cale ſubſtances, the other Accidents; now the greater commandementes which they cale ſubſtances, theſe they will imbrace; but as for the leſſer commandements, which they pleaſe to cale Accidents, theſe they will reiect & deny; ſo then, Gods greater commandementes, they will obey; but as for his leſſer commandements, theſe they will not obey: & that becauſe they are little, and light in their eſteeme; but our Sauiour Chriſt hath taught them an other leſſon, ſaying, whoſoeuer ſhall breake *one of theſe leaſt commandements*, he ſhall be called the leaſt in the kingdome of heauen Mat. 5. 19. Let them cale them Accidentes if they will, yet ſince they are commandements, they are not leſſe then the leaſt commandements, of which our Sauiour ſpeaketh.

That no diſtinction is to be receiued, whereby any thing inioyned in the 10 commandements is denyed, I thus further proue it. 1. this is a poſition ſo cleere, as the Sunne, that All Gods 10 commandements doe bind vs, to obedience of them, & are ſtill in force: now if it be lawfull for any man, barely to deny this trueth, ſaying by way of anſwer, that ſome of his commandements doe not bind vs to obedience; then euery priuate mans bare deniall, ſhall be as authenticall as this cleere trueth and orthodox

thodox position; which is most absurd: for thus a froward aduersary may put a man to bring a light cleerer then the Sunne, that is, hee may put him to proue whither any of Gods commandementes doe binde vs now or not: for example, a Minister reproueth an adulterer, from the 7th commandement; & thus he frameth his argument against him.

All the 10 commandements doe bind vs &c. But the 7th com. is one of the 10 commandements &c. Shall it be lawfull for this vncleane person, to deny the Major in some parte of it, by a distinction, & put the Minister to proue, that All the 10 commandements doe bind vs? what an impiouse and vngodly answer were this? why this is our case; for in my Major I affirme, that all the 10 commandements doe bind vs to obedience; & they make this vngodly answer, by a distinction, that all of them doe not bind vs; & will put me to proue, that they doe bind vs.

If this answer be lawfull, why may not *Papists* deny that the 2d com. bindeth vs, or that it is still in force, saying, the 2d com. touching Images, it is Iewish, & concerned the Iewes onely, and that it forbad onely Iewish Images; & that it concerneth not Christians, & Christian Images? & why may not Anabaptistes, and Libertines, & our new sprung vp Eatonistes, deny the whole Law, euen all the 10 commandementes, & that vpon plausible pretenses also?

Furthermore, such distinctiones are *Blasphemouse*; & therefore to be reiected: for, to deny that any thing commanded by God, in his 10 com. both bind vs to obedience; is to deny, that Gods will should be obeied by vs; to reiect his Soueraignty & gouernance; & as much as if we should say, we will not, that God shall Raigne ouer vs. is it not Blasphemy, when the Creatour shall say, doe this? & the creature shall answer, He will not? thus doe they, who by distinctions, will reiect any one thing, commanded in the 10 commandements.

Further such answers as by distinctions, deny any one thing, commanded in the 10. commandements, doe plainly bewray the Authoures thereof, to be professed enemies, to the *Integrity* & *perfection* of God Lawe; and would that God should be serued

but by halues & by peecemeale; and therefore, their such distinctiones are vnsound, & to be reiected by all men fearing God, & louing the Lawes of God.

Such answers are to be reiected, and men are solely to rest contented with this, that it is commanded in the *Morall Law*, without demaunding any other proofes my reason hereof is, becausse neither better proofes, nor of higher authority, can be possibly produced for the prose of any doctrine in Diuinity: for vvhat better proofe, can any man bring, or any Christian man expect, then Gods commandements? & amongst all Gods commandements, then his 10 Morall commandements? there is no Scripture of higher Authority, then the Morall Lavv.

The 10 Commandements, the Creede, and the Lords prayer, these of all other Scriptures, are holden as *principles* of our Christian Religion: now how absurd a thing it is, for any to deny *principles* in any Arte, let all men iudge that haue any skill in Artes: A man may as vvell be permitted by a distinction to deny that euery one of the 6 petitiones of the Lords prayer, doe belong vnto vs; or that some of the Articles of our faith, doe belong vnto vs vpon some plausible reasones forged, as by a distinction to deny that whatsoeuer is commanded in the 10 commandements doth belong vnto vs.

Thus I haue proued, that it is vnsufferable in A *Christian Church*, that any man should vse a distinction or deniall, against this Orthodox & most cleere trueth, that *all things commanded in Gods 10 commandements are in force, & doe binde vs to obedience*, for this cause, I neede not procede any further, for the proofe of this Major & orthodox trueth: for, if it be so cleere & vndeniable a trueth, as no man may deny it, then I may very well spare the proofe of it: Neuertheless, for the truethes sake, & for its further confirmation, I will proue it vnto you, by many and sondry arguments: but by the way, one thing first, I would should be taken into consideration, which is this, that *Diuines* and all others, who are enemies vnto this most auncient ordinance, of Gods *Sabbath*, they are driuen to shrowd themselues, from the force of this my 8th Argument, by this abominable & vngodly answer, saying, that *all Gods commandements doe not*

binde

binde vs to obedience; or, that *some of the 10 commandements, doe not bind vs to the obedience of them*: nay, they must hold, if they abolish the 7th day Sabbath, that it is a *sinne* for vs to yeeld obedience vnto all the 10. commandements, & that it is *Iudaisme*: I desire that all men would take speciall notice of this absurdety that so they may see what rockes, these are forced to rune vpon, who deny the Lords Sabbaths.

Should common people make such answers, they deserued but a common censure, but if Ministers; yea Puritane Ministers shall make such vngodly answers, what censure are they worthy of? I haue greate reason to vrge this point; because if they grant me this trueth, to wit, that all Gods commandementes doe binde vs to obedience, the which no man fearing God can deny, then of necessity they must grant me, that the old Sabbath is still in force, because it is one of Gods commandements.

An other thing I desire should be taken into consideration, is that such as deny any thing in my Major by any distinctiō, that so they may deny Gods 7th day Sabbath, they rune into these *other absurdeties*, 1. they hereby doe *deface* Gods royall Law, making it a Morall-ceremoniall Law, an euerlasting-temporary Law, & a very Monstre. 2. They draw vs to Anabaptistry, & prophanesse, that so we should haue none of Gods Sabbaths. 3. They make an auncient & holy prayer of our Church, a mere babling with God: to wit, that prayer added to the 4th com. in the Congregation. 4. As the Sabbath is Gods *ordinance*, so the Decalogue is Gods *Law*: now were men professed enemies to *God*, then if they should doe what in them is, to abolish his *Sabbaths*, & to reiect as much of his *Law* as possibly they could deuise, it were but sutable to their profession: but that wee, who are professed friēds to God & to his Law, that wee (I say) should reiect, & desire to reiect as much of Gods Law, as possibly by any wite we can deuise, this is abhominable: & so I come to make prose of the point.

That all Gods commandements are now to be obserued and obeied: I proue it by Testimony *humane*, & *Diuine*: for humane Testimony, the first shall be that of Reuerent *Perkines*, who writing against our common aduersary the Papist, be vnderta-

keth

keth to proue, that the religion of the Church of Rome agreeth to the corruption of mans nature: amongst many other arguments, he sheweth how that Papists doe repeale & make of none effect, all the 10 commandements of the Morall-Law: and to this purpose he begineth on this wise, *The morall Law conteining perfect righteousneße, is flat oppoſite to mans corrupt nature: therefore whatsoeuer religion shall repeale and make of none effect the commandements of the Morall Law; the same religion must needs ioyne hands with the corruption of mās nature, & stand for the maintenance of it. This doth the Religion of the Church of Rome: it may be it doth not plainly repeale them, yet in effect it doth, and if it shall frustrate but any one point, of any one commandement, yea, the whole Law thereby is made vaine.* Perkines, in his first volume, pag. 400. vnder the title, *A papist cannot goe beyond a reprobate.* I desire that these his words may be weighed; where he saith, that if the religion of the Church of Rome, shall frustrate *but any one poinie, of any one commau.* It doth thereby make frustrate the *whole Law.*

Now a double vse I may make of these words, the one is, that all Gods commandements are now to be obserued and obeyed: because hee saith, that not so much as any one point, of any one commandement is to be frustrated; & further he addeth for confirmation thereof, that the abolishing of any one point, in the 10 commandements, it is the abolishing of the whole Law also; and so he hath confirmed my Major. The other vse I make of these his words is, by his Testimony, to confute the madnesse of such Diuines, as deny the Integrity and perfection of Gods Law, & therefore invent distinctiones, whereby they may curtaile the law, denying that whatsoeuer is commanded in the 10 com, doth belong vnto our practise; which is the absurdety confuted in the last point handled before this; for the further confirmatiō whereof, let it be obserued, that Learned *Perkines* saith that, that *religion*, which frustrateth but *any one point, of any one cemmandemēt*, it doth thereby *frustrate the whole law*; let these Diuines then see into what a snare they are falne, by denying *some on point, in some one comman.* to wit, the Lords 7th day, Saturday Sabbath, for hereby they pull vpon, not themselues alone, but vpon our Christian religiō also, this guilt, to wit, that by so doeing, it doth

abolish

abolish the *whole Law, & ioyne hands with corrupt nature.*

And further, hence it is, that he hath put vpon the tope of those leaues in his booke, this title, *A Papist cannot goe beyond a reprobate.* If then a Papist cannot goe beyond a reprobate, if he frustrateth but one point, of any one commandement; then tell me, how farre some Protestant Diuines, can goe beyond reprobates, who doe frustrat this ancient ordinance of Gods Sabbath, expresly commanded in the 10 commandements, and that after sufficient meanes of light afforded them, by my former booke? I wish those tenn Ministers, against whom especially I write, to note this point: happily they will sleite my iudgement, but *M. Perkins* iudgement, I know they reuerence: and further, if this be good Diuinity against Papists, I trust it cannot be bade, when applied to Protestantes: these are not my collectiones, you see they are made by a man of their owne side.

Vnto the Testimony of M. Perkines, let me add the Testimony of *Vrsinus* who sheweth sondry differences, betwixt the Doctrine of the true Church, and the Doctrine of other Sectes & Religiones; one of the differences is this, *In Ecclesia lex Dei integra & incorrupta retinetur: aliæ Religiones & secta legem Dei mutilant vel corrumpunt.* Vrsi. Catechis. Pag. 4. *In the Church (saith he) the Law of God is preserved intirly and vncorrupted, but other Sectes & Religiones doe lame or corrupt the Law of God.* In which words as you see, *Vrsinus* doth lay it downe as a propertie of the *true Church*, to preserue Gods Law in its integrity and perfection; & as a marke of a *false Church* to lame & detracte from Gods Law: By which words, hee plainly ratifieth all the 10 commandements, with whatsoeuer is therein commanded: Further, if it be a marke of a false Church, & of Sectaries, to lame Gods Law, what reproch & danger, doe such Ministers bring our *Church*, & specially themselues into, by denying, that all the things commanded in the 10 commandements are in force, binding vs to obedience? doe they not what lieth in them, labour to make our Church noe true Church? & themselues Sectaries?

Take also the Testimony of *Polanus*, in his *Syntag. Theolog. lib. 6. cap. 10. de lege Dei. Pag. 353.* who hauing to doe against

Papists, that say, the 2d com. against Images, belonged onely vnto Iewes, not vnto Christians (as many Protestantes, say of the 4th com. touching the olde Sabbath) hee proueth the contrary, by this argument: *quia ad Christianos totus Decalogus pertinet, because the whole Decalogue appertaineth vnto Christianes.* If this reason be good against Papists, it cannot be bad with Protestants.

In the 4th place, I will proue it from their owne mouthes: for these which are such notoriouse enemies, to the Lords Sabbaths, they doe frequently in theire pulpites, reproue the Adulterer, the thiefe, the falswitnesse bearer, the Blasphemer of Gods name, & the rest, by the Law of the 10 commandements, saying, these deedes, are sinnes, & liable to condemnation, and must be refrained &c. *Because* they are forbidden in the Law of God: which kind of arguing, doth necessarily imply thus much, that whatsoeuer thing is commanded or forbidden in the Law, is in force still, & doth bind vs now to obedience: the reason of this consequence is, because there is one and the same reason for all & for euery thing, which there is for any one thing; for if Gods writeing & commanding any one thing in his Law, be a sufficient reason to incline our hartes, vnto the obedience thereof, then the same reason will moue vs to the obedience of euery thing, which is therein written; because God hath as well written & commanded euery thing therein, as any thing: and thus you see, how it necessarily followeth from their owne mouthes, that because they cale for obedience now, vnto some things which God hath commanded in his Law, *because* hee hath commanded them; that therefore they must yeeld, that all things in Gods Law, must now be obeyed; *because* hee hath commanded them all: wherefore, since they teach this vnto the people, they must grant it me heere. Thus you haue heard this trueth confirmed, both by some particular persones of note, & also by the mouthes of all my aduersaries.

5. I will proue it vnto you by the Testimony of our *Church*: In the order for the Administration of the Lords Supper, or holy communion, set downe in the booke of *Common prayer*, it is thus ordered by our Church, *Then shall the Minister rehearse*

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distinctly all the tenn commandements, & the people kneeling shall after euery commandement, aske God mercy, for their transgression of the same: & againe, after that all the 10 commandements be rehearsed by the Minister, it is ordered, that the people shall all conclude, with this holy prayer, *Lord haue mercy vpon vs, and write all these, thy lawes in our hearts, wee beseech thee.* In which holy ordinance of our Church, we may obserue these things; 1. that our Church maintaineth the Law of Gods 10 commandements, as now in force; because we are to aske God mercy for the transgression of them; and because we desire God to write them in our heartes. 2. obserue, that our Church ratifieth, not some onely of the 10 com. but all of them, euen euery commandement which was written in Tables of stone: for the Minister must rehearse distinctly, all the tenn commandement; and the people are taught to pray to God, to write *all these lawes* in their heartes. Thus you see, our Church doth ratify and confirme, all the lawes of God, written in the Tables of stone, as they are rehearsed by the Minister, without mutilating or curtailing of any of them: they are no children of the Church therefore, who deny my Major, and thus I haue abundantly proued the point, by humane Testimony, and so I come to proue it also by Diuine Testimony.

But me thinke, euer & anone as I am writing, that some body should wonder at me, that I should spend so many words, to proue a point so plaine as this, that all Gods commandements are now to be obeyed: why may they say, it is a point we neuer till now heard doubted of, we euer tooke it as an Article of our faith, that all things commanded in the Morall Law, did binde vs to the obedience thereof; and is it now become a question amongst Diuines? if this principle be doubted of now, we shall scarce know what to doe in Religion, & what not to doe, what to beleeue, & what not to beleeue; but surely Sir you are mistaken, thers no Minister that hath any feare of God before his eyes, that will doubt of this point; and for common people, they are as farre from doubting of it, as the heauens are from the earth. Wherevnto I answer, that when I seriously enter into the consideration of it, it maketh my very heart to tremble within me, to thinke that any man that professeth godlinesse,

ſhould be ſo farre in loue with old errour, as to deny ſo cleere a trueth as this; neuertheleſſe, not onely Miniſters, but puritane Miniſters goe about to doubt of and deny this trueth; for by their diſtinctiones, they will deny, that all the commandements written in the Decalogue, doe binde vs to obedience: which if they did not deny, I ſhould ſaue this labour; &, they muſt imbrace that moſt ancient ordinance of Gods Sabbath day; wherefore good Reader wonder not at me, but rather wonder at ſuch your Miniſters, who are become ſo vnfaithfull to God, as that rather then they will confeſſe an old errour, they will ſtifly deny a manifeſt trueth.

My firſt argument then, of Diuine authority is this, that euery thing once commanded in the Morall Law, ſtandeth ſtill *vnrepealed*, & is therefore ſtill in force. For theſe enemies to Gods Sabbaths, they cannot proue, that any *one* thing, once commanded in the *Decalogue*, was euer ſince *reuoked* & aboliſhed: now whatſoeuer thing, God hath once commanded, in his 10 comman. that thing is to ſtād euerlaſtingly, vnleſſe it can be ſhowne, that God hath reuoked & reuerſed it: like as *Statute Lawes* in our Realme, though made long ſince, are neuertheleſſe in force ſtill, vnleſſe it can be ſhowne, that they haue bene repealed ſince, by the ſame Authority that firſt inacted them.

For the further ſtrengthening of which argument, let theſe Scriptures be perpended, *Whatſoeuer things are written aforetime are written for our lerning, that we through patience & comforte of the Scriptures might haue hope*, Rom. 15. 4. and againe, *For the whole Scripture is giuē by inſpiratiō of God, & is proffitable to teach, to convince, to correct, & to inſtruct in righteouſneſſe* &c. 2. Tym. 3. 16. In which two portiones of Scripture, you ſee, the Apoſtle doth ratify, an *vniuerſallity* of things written in the old Teſtament, and an *Integrity* and wholeneſſe of the Scriptures of the old Teſtament; now if we ſhall not apply theſe ij. textes to the maintenance of the Morall Law, or 10 commandements, to maintaine the vniuerſallity of all things written in the 10 commandements, and to maintaine the *Integrity* perfection & woleneſſe of the 10 commandements, then wherevnto ſhall we apply them? for what portion of Scripture is there, beſids this Law,

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in all the old Testament, whereof it cane be saide, that *all things* therin written, concerne our practise? & that, that *whole Scripture* is proffitable to teach vs, to convince vs, to correct vs, and to instruct vs? What scriptures of the old Testament (I say) *can be the adaquate* Subiect or Obiect, of these ij. Scriptures, but the morall Law?

My 2d argument, to proue that all the 10 commandements, and euery commandement therin, doe bind vs still to the obedience of them, is this: that the Apostle S. Paul doth ratifie this Law, in the new Testament; saying, *Doe we then make the Law, of none effect through faith? God forbid, yea, wee establish the Law,* Rom. 3. 31. Where you see the Apostle affirmeth, that hee did establish the Law: now the word Law in this text, is not to be restrained to some partes of it onely, but to be taken in the largest sense, seeing thers nothing in the context to hinder it, now this Law is knowne to containe 10 commandements, *Then he wrote vpon the Tables, according to the first writing, the tenne commandements* Deut. 10. 4. the which were numbered by God, least the number thereof should be diminished by mē: & againe, *Cursed is euery man, that continueth not in all things which are written in the booke of the Law, to doe them* Gal. 3. 10. Here againe, all things written in the Law, are ratified.

Furthermore, S. Iames thus writeth, *whosoeuer shall kepē the whole Law, & yet faileth in one point, hee is guilty of all.* Iam. 2. 10. In which words, S. Iames ratifieth all the Law, or the *whole Law.* so then S. Paul hath ratified the Law in its *generality*; & S. Iames in its *Integrity*, yea, S. Iames goeth further, & ratifieth all and euery parte & pointe of the Law, in as much as, he would not haue vs *faile*, in any *one point* of it, as the text speaketh: yet further, see what our Sauiour Christ saith touching this matter, *whosoeuer therefore shall breake one of these least commandements, & teach men so, he shall be caled the least in the Kingdome of heauen*, Mat. 5. 19. Here then our Sauiour ratifieth, & that to the worlds end, as you may see in the verse before, v. 18. the very least thing commanded in the 10 commandements.

In all which Scriptures you haue seene. 1. That the Law is still inforce, 2. That all things written in this Law, are still in force.

3. That the wholl Law is ſtill in force 4. That the very leaſt thing commanded in the law is ſtill in force; what can be deſired more?

My 3d argument, to proue that euery commandement in the Decalogue, doth bind vs to obedience is becauſe God hath *ioyned* the commandements togeather: now that which our Sauiour ſaith in an other caſe, is true in this alſo, *Let no man put a ſunder that, which God hath coupled together*, Mat. 19. 6. Now behold, how God hath coupled all theſe 10 commandements together. 1. They were coupled together when God ſpake them all together; *Then God ſpake all theſe words, ſaying.* Exod. 20. 1. 2dly they were coupled together when God wrote them together, in the Tables of ſtone Deut. 10. 4. 3dly they were coupled together by number, Thus God Almighty coupled them, when he told vs, that wrote *Tenn* cõmandements, Deut. 10. 4. 4thly Our Sauiour Chriſt coupled them together, when he rekoned the commandementes to be two in number, as loue to God, and loue to our neighbour, on theſe two commandements (ſaith he) hangeth the Law & the Prophets Mat. 22. 40. 5thly The Scripture, euery where coupleth all theſe commandements together, and that by binding them vp all together, in this one word *Loue*. wherefore ſince God hath coupled all the 10 commandements thus together, with euery commandement therein contained, it followeth, that all & euery of theſe commandements, muſt goe together; take one, and take all, aboliſh one and aboliſh all: and further it followeth, that ſince God hath ioyned euery one of them together, that therefore it is vnſufferable, that any man ſhould by any diſtinctiones ſeparate them, & make any diuiſion amongſt them, to imbrace ſome & to reiect other ſome of them: vnleſe you will hold, that man may put a ſunder what God hath ioyned together.

For the further ſtrengthening of this my 3d argument, let me relate vnto you, a notable obſeruation of lerned *Iunius*, which I find recorded by *D. Willet* on Exod. 20. pag. 317. touching the ſpeciall manner of accenting and writing, which God obſerued in writing of the Decalogue, more then in any part of the Scriptures beſids. *Ordinarily* (ſaith he) *euery word in the Originall hath but one accent: But euery word in the Decalogue excepting the 7. 12. & 17. verſes haue a double accent: one ſeruing for the accenting*

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and prolation of the word: The other shewing the coniunction & coherence of the matter. The thing of note to be obserued, in this obseruation of learned *Iunius* is this, that God hath added one *accent*, to the writing of euery word, in the 10 commandements extraordinarily, so as the like is not found in the Scriptures besides, which is a most remarkable thing: now the vse of this rare & extraordinary *accent* is, as saith the same *Iunius*, to shew vnto vs, that the *matters* & *things* conteined in those seuerall words, are conioyned and coupled together by God, as well as the words.

Now howeuer there is an exception, in three verses, as in v. 7. 12. 17. that is, in the third, fifth, & tenth commandements, yet in the 4th com. thers no exception; for he giueth instances in the 4th com. for one of those, which haue this double accent; the consideration whereof, is of notable vse for our purpose: for, whereas the aduersaries to Gods Sabbaths, could be content to allow, all things in the 10 commandements, to be euer lastingly coupled together, so they might cast away that sacred time, sanctified by God, the 7th day, heere therefore it hath pleased God, to be mindfull of his 4th com: & of his sacred time, aboue the 3d, 5th, & 10th commandements: for this 4th com. hath its double accent, as well as any other: wherefore, such Ministers as would *diuide* betwixt the *time*, in the 4th com. and the *dueties* in the time; imbracing the one, reiecting the other, they are hereby corrected by God: for the Almighty hath shewne vnto vs, by this rare & extraordenary *accent*, that the things specified in his 4th com. should goe hand in hand euerlastingly together; so as he that imbraceth the dueties in the time, he must imbrace also the time with the dueties.

My 4th & last argument, to proue that euery commandement in the Law doth binde vs now to the obedience thereof is, because God spake euery cõmandement in the Law, as well as any one therein: see Exod. 20. 1. *God spake all these words &c.* Now wherefore is this præface set before all the commandements, but to giue *equall* authority vnto them all? & to this end, that whosoeuer, whersoeuer, or whẽsoeuer any of these commandements are receiued, then, & there, & by the same persones, all

of

of them must be imbraced? becauſe God ſpake them all; and gaue alike authority, vniuerſality, perpetuity, & morality, vnto all: to this purpoſe, *M. Dod* ſpeaketh excellently, in his worke vpon the commandements, in his expoſition of theſe words of the preface (*all theſe words*) pag. 9, *God (ſaith hee) ſpake not the firſt commandement onely, nor the ſecond, or third, & left there: But hee ſpake them all; & gaue as ſtrict a charg to keepe euery one, as any one; & no one was vttered by Gods voyce, or writtē with his owne finger, more then the other: whence is to be learned, that whoſoeuer will haue any true comfort by his obedience vnto Gods Law, he muſt not content himſelfe to looke to one, or to two; but muſt make conſcience, and haue a care to keepe thē all & euery one: becauſe he that is the Author of one, hee is the Author alſo of all the reſt &c.* Where you ſee, M. Dod collecteth this, that obedience muſt be giuen to *euery* thing commanded, becauſe they all had one & the ſame Authour: God ſpake them all.

Furthermore, that this kind of arguing is ſound, I proue it by S. Iames, who vſeth the ſame kind of arguing: for hee, in conuincing men of the ſinne of reſpect of perſones, and endeauoring to proue, that he that faileth in one point of the Law, he is guilty of all the points in the law, fetcheth his argument (as I conceiue of it) from the *preface* to the commandements, *God ſpake all theſe words* Exod. 20. 1. & thus he argueth, *for he that ſaid, thou ſhalt not commit adultery, ſaid alſo; thou ſhalt not kill: now though thou doeſt none adultery yet if thou killeſt, thou art a tranſgreſſour of the Law.* Iam. 2. 11. In which words you ſee, S. Iames argueth thus, that he that faileth in one precept of the tenn, he is guilty of all the reſt; & his reaſon is, becauſe God *ſpake* them all; or, becauſe he that *ſaid* the one precept, hee it was that *ſaid* the others alſo: now if this his reaſon, had not bene generally true of all the things commanded in the Decalogue, it had bene inſufficient to proue what he would: for an inſtance to the contrary might haue bene brought thus: it followeth not Iames, that if one offend in one point, he is guilty of all; becauſe God ſpake all: for example, God ſpake that parte of the 4th com. *but the 7th day is the Sabbath*, & yet he that offends in ſome other point is not guilty of this: becauſe this is abrogated. Wherefore, either

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we muſt graunt S. Iames to be of iudgement, that euery thing inioyned in the Decalogue is ſtill in force; or elſe his argument is vaine.

For concluſion of this argument, I make mine Appeale, vnto the conſcience of my Reader, & vnto the conſcience alſo of the aduerſaries of Gods Sabbath, if they doe not finde the Spirit of God, ſecretly mouing them to thinke, that all things commãded among the Morales, ſhould be morall; & that all precepts which *God* ſpake, & wrote, ſhould be more laſting & durable in the Church, then thoſe precepts which *Moſes* ſpake, & wrote: & if they find it thus, as I verily beleeue they cannot but find it thus, then let them beware of quenching the Spirit, & to ſay or doe ought againſt the light of conſcience: for, at the day when God ſhall iudge the ſecretes of men, their conſciences will beare witneſſe, & their thoughtes accuſe or excuſe them Rom. 2. 15.

ARGVM. IX.

My 9th argument, to proue that the 7th day Sabbath is ſtill in force, is becauſe vnleſſe it be in force, the whole 4th com. with euery parte & percell of it is aboliſhed, nullified, & altogether vſeleſſe. And thus it may be framed.

If the 7th day Sabbath be not now in force; Then is the whole 4th com. nullified & altogether vſeleſſe.

But the 4th com. is not nullified, & become vſeleſſe.

Therefore is the 7th day Sabbath now in force.

Firſt a word or two of the minor or ſecond propoſition; for the trueth of it, namely that the 4th com. is now in force, this is plaine, firſt by the Teſtimony of our Sauiour, who ratifieth the very *leaſt of the commandements*, as you may ſee Math. 5. 19. ſecondly, it is ratified by our Church, which hath ordered, that the 4th com. be reade in our Churches, & alſo, that the people ſhall vſe this prayer, at the rehearſall of it by the Miniſter, *Lord haue mercy vpon vs, and incline our hearts to keepe this Law.* Thirdly I know no Diuine, one or other that denieth it, or doubteth of it; & it were heinouſe impiety, for any to deny it; for it were to deny one of the tenn Morall Lawes, of Almighty God. So much therefore for profe of the Minor.

I come then vnto the Major or firſt propoſition; wherein I

affirmed that the abolishing of the 7th day Sabbath, doth draw after it, the nullifying of the whole 4th com. & now I proue it. In the 4th com. are ij thirgs to be considered, the one is the commandement it selfe; the other is the reason of the com. and I shall proue, that both these are nullified by abolishing of the 7th day Sabbath, or by denying that the 7th day Sabbath is still in force.

To begine with the commandement it selfe: that I may shewhow this is nullified, first we must see what it is which they deny; namely the 7th day Sabbath; in which words we will consider, that they deny the Sabbath day, that is, the old Sabbath day, to be in force now: & then we will consider how they deny the 7th day, that is, the 7th day from the Creation, to be in force now: for both these they doe deny, in denying that the 7th day Sabbath is now in force: of these two I will begine with the Sabbath day, that is, the old Sabbath day; which they doe deny by these textes Exod. 31.13. & Col. 2.16.17. now I proue, that if the old Sabbath day specified in the 4th com. be abolished, & not in force now, then is the 4th com. made nonsense, and to stand for a Cipher: and that this may appeare, you shall see it made plaine to your very eyesight.

The Lord God said, *Remember the Sabbath day, to sanctify it* Exod. 20. 8. Now the Sabbath day here mentioned, it was the old Sabbath day; but this old Sabbath day (say these new Sabbatharians) is abolished, & not in force now; which if it be so, then in this commandement Exod. 20. 8. the Lord God commandeth now at this time, iust nothing at all; for, take away these ij words *Sabbath day* from out the commandement, and in steade thereof, put so many Ciphers, as you haue letters in the two words, as you may doe, if those words, or the thing meante by those words, be abolished, & then the commandement is no more but thus much, *Remember the 0000000000, to sanctify it:* Thus you see by deniall of the old Sabbath day, they haue made the word of God of none effect, & Gods commandement to become nonsense, and a bundle of Ciphers: & this must be so, vnlesse they can shew vs, that God commanded vs, two Sabbath dayes, in his 4th com, the one, caled *Sabbath day*, the other, caled

caled *Lords day*: which all the Logick in their heads can neuer doe. And ſo much for their deniall of the Sabbath day.

I come now vnto the other thing that they deny, to wit, the 7th day, from the creation: & in this I will conſider aparte theſe ij. things; firſt the word *day*, & then the word *Seauenth*: firſt for the word day: they ſay that the day, to wit, the old day is aboliſhed, & as by other textes, ſo alſo by theſe textes, Rom. 14.5, & Gal. 4. 10. ſecondly for the word Seauenth, they ſay that the 7th day in order of time is aboliſhed, to wit, the 7th day from the Creation, whence it followeth. 1. That if the day be aboliſhed, then is there no day now inioyned in the 4th com. for, take away that day which was commanded, to wit, the old day, & then is there now no day required for a Sabbath in the 4th com. ſo then, now an howre in a day may be ſufficient, for a Sabbath; & ſo a Sabbath day may be turned into a Sabbath howre: Loe then, if by deniall of the 7th day, they haue not nullified the 4th cō. or as good as nullified it: for, the Lord was wont to haue an whole day, celebrated for his worſhip by the 4th com. but now, we need giue him but an howre in a day for his worſhip, by the 4th com. thus Sabbath daies, may be turned into Lecture daies; & is not this a manifeſt violence done vnto Gods Law? and thus it muſt be by their denial, vnleſſe they can ſhew vs, that God commanded ij. daies in his 4th com. an old day, & a new day; the 7th day, & the 8th day.

2dly, it followeth, that if the 7th day from the Creation be aboliſhed, as they ſay it is, then now a daies, we are not bound by the 4th com. to giue God one day in euery 7 daies for a Sabbath; but we may giue God one day in 7, or one day in 14, or one day in a moneth, or one day in a yeere, or one in 7 yeeres, or one in a mans life time: for being that the 7th day in the cō. is aboliſhed, & none other day there is ſpecified, or put into its roome, we are now left at randome, to take a day when we pleaſe; for the 4th com. doth not tell vs how often we ſhould keepe a Sabbath, ſince thoſe words (the 7th day) are aboliſhed, which teld vs how often we ſhould giue God a Sabbath; now iudge thou good Reader, if they haue not as good as nullified Gods 4th com. by aboliſhing the 7th day, ſince God was wont

to haue a 7th day once a weeke by his 4th com. but now we need not by that com. giue him a Sabbath aboue once in a yeere, or once in 7 yeeres, or once in a mans life: for the time how often, being abolished, there remaineth in the 4th com. no more but the duty, to keepe a Sabbath day; and that we may performe, if we keepe but one in our whole life.

But we haue not yet done: In the 4th cō. there is ij. thinges to be obserued, the one is the duety of an *Holy Rest*, the other is the duety of an *Holy time*, to wit, the 7th day: now of these two things, they hold the time a ceremony and abolished; but the duety of an Holy Rest, this they hold morall, and this they carefully performe on the Lords day as they perswade thē selues, well but if now I shall proue vnto you, that their performance of this Holy Rest vpon a wrong day, is not the Sabbaths duety, nor the duety required by God in his 4th com. then you will say with me, that their abolishing of the time the 7th day, is the abolishing of the 4th com. also: for there are but ij. things inyoned in the Com. & they deny the one expresly, and the other by iust consequence.

For this purpose note, that the *like* is not the *same*: for example, A counterfaite, is like a current shilling, yet it is not a current shilling: Sauls Sacrificing was like to Samuels sacrificing, but not the same: and so, the Lords day, Holy Rest, may be like the Sabbath daies, Holy Rest, but yet for all that, it is not the Sabbath daies Holy Rest.

It is to be obserued, that the Lords day-Rest, differeth from the Sabbath daies Rest three wayes; the first is in the name; for the name Rest, receiueth its denomination most properlie, from the day wherin it is done; thus the Rest performed on a Fast day, is called a Fast daies rest; & the Rest on a common Holie day, is to be called an Holy day rest, not Sabbath day rest; the worke done on a Saturday is called Saturdaies worke; and the worke done on a friday, it is called Fridaies worke; and so the Rest performed on the Lords day, it is the Lords day rest, not the Sabbath day rest; it is absurd to misename things; for if you may call the Rest, performed on the Lords day, the Sabbath daies rest; why may you not by the like reason, call the Fridaies

Fridaies worke, Saturdaies worke? and the reſt on a common holy day, the Sabbath day reſt? and a Faſtdaies reſt; or any day of publike thankſgiuings reſt, the Sabbath daies reſt? and why may we not call Sauls ſacrificing, Samuels ſacrificing? the Lords daies Reſt therfore, is not the Sabbath daies Reſt.

The other way whereby the Lords day reſt, differeth from the Sabbath daies Reſt, is in reſpect of the 4th Comm. for the reſt performed on the Sabbath day, is properlie the reſt of the 4th Com. becauſe the 4th Com. inioyneth its reſt, to be vpon the Sabbath day; but the reſt performed on the Lords day, cannot be a reſt belonging to the 4th Comm. becauſe the 4th Comm. doth not command any reſt vpon that day which is named Lords day: it commandeth onelie ſuch a reſt as is on the day named Sabbath day, and it commandeth labour & worke on the day called Lords day, it being one of the ſixe working daies.

Happily they will ſay, that they performe this reſt on the Lords day, in conſcience to the 4th Com. But I anſwer, that it cannot belong therfore vnto the 4th Com. for it is not mens *conſcience*, but Gods *ordinance* that maketh a reſt to be the reſt of the 4th Com. which I thus declare, if mens keeping a reſt with a reſpect vnto the 4th Com. would therfore make it a reſt commanded in the 4th Com. then it ſhall follow, that if any man in his ignorance, will obſerue the reſt on a faſt day, & on a Coronation day, in a conſcience of the 4th Com. faineing to himſelfe that it is commanded in the 4th Com. then it ſhall come to paſſe, that Faſt dayes, & Coronation dayes, ſhall ſtand by virtue of the 4th Com. and be Sabbathes too: further, by this deuiſe, whereas the Iewes had many Sabbaths, ſome weekly, others yeerly; they might haue obſerued their yeerly Sabbaths in conſcience of the 4th Com.

The third way whereby the reſt of the Lords day, differeth from the Reſt of the Sabbath day, is in regard of the *ends* wherfore they are obſerued: for the Holy reſt of the Sabbath day, is kept to preſerue in Gods Church the memory of the *Creation*; but the Holy reſt of the Lords day, is to preſerue the memory of the *Redemption*: the Sabbath daies reſt, mindeth vs of Gods

reſt vpon the Sabbath day; but the Lords daies reſt, mindeth vs of Chriſts Reſurrection vpon the Lords day.

Thus you haue ſene it manifeſted, that the Holy reſt which we now performe on the Lords day, it is not that Holy reſt required in the 4th Comm. it is onely like vnto it, but it is not the ſame; for it differeth, 1. in the name, the one being properly called the Sabbath daies Reſt; the other, the Lords daies Reſt, 2. It differeth in reſpect of the 4th Com. for the Reſt proper to the 4th Com. is a reſt vpon the 7th day, & vpon a day whoſe name is properly Sabbath day; but our reſt, is vpon the 8th day, & vpon a day whoſe proper name is Lords day. 3. It differeth in the vſe & end; for the Reſt on the Sabbath day, is to preſerue a memory of the Creation; but the reſt on the Lords day, is to preſerue a memory of the Reſurrection or Redemption. 4. I will add a 4th difference which is this, the reſt vpon the Sabbath day, which is commanded in the 4th com. is a reſt, to be obſerued in imitation of Gods Reſt, on the 7th day, at the Creation Geneſ. 2. 3. Exod. 20. 11. but the Reſt on the Lords day, is not done in imitation of Gods reſt at the Creation; nor can be: for God reſted on the 7th day, & our Lords daies reſt is on the 8th day: now this is farr from imitating of God, when he reſted vpon one day, and we will Reſt vpon an other. And thus in theſe four reſpects it is euident, that the Reſt which now we keepe, it is none of Gods Reſt, ordeined in his 4th Comm. it is but like it, as a counterfaite ſhilling, is like a currant ſhilling; let no man therfore any longer deceiue himſelfe, by thinking he keepeth Gods reſt, when he reſteth on the Lords day.

To conclude, foraſmuch as the Holy reſt we now keepe on the Lords day, it is not that Holy reſt required in the 4th com. hereby you ſee plainly, that now we neither giue God the time, no nor the dueties of the time; and that by aboliſhing of the ſacred & ſanctified *time* of the 7th day, they haue alſo aboliſhed the *Holy reſt*, required of God in this 4th Com. and thus there being but two things inioyned vs in the 4th Comm. they haue reiected them both; iudge then good Reader, if they haue not by aboliſhing of the 7th day Sabbath, made voide and nullified alſo

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the 4th Commandement: for they obſerue iuſt nothing of all that God commandeth, but haue reiected both the time, & the dueties in the time. And thus much for proofe, that by aboliſhing the 7th day Sabbath, they haue made voide & nullified the 4th Com. it ſelfe.

I come now vnto the reaſon of the 4th Com. to ſhew you how they haue nullified & made voide that alſo; for they haue made moſt horrible hauocke with Gods Commandement, by reiecting the Saturday Sabbath: The body of the 4th Com. is conteined in iij. verſes, Exod. 20. 8. 9. 10. and I haue ſhowne how theſe iij. verſes, of the xx Chapter of Exodus, are made voide and nullified; and now I come to ſhew how they haue made fruſtrate alſo an other whole verſe, to wit, verſe the 11th, and ſo they ſhall haue filled vp the meſure of their iniquity full, by a ſacrilegiouſe robbing God, of iiij. whole verſes out of his Morall Law, by taking away the key of knowledge from them: for I account it all as one, to rend iiij. verſes of ſacred Scripture out of the *Bible*, & to peruert the ſenſe of them; or to turne the ſenſe & vſe of them, into Ciphers.

That I may ſhew you, how by denying and aboliſhing the 7th day Sabbath, they haue nullified & made voide the reaſon of the 4th Com. alſo, firſt I will recite the reaſon, *for in ſixe daies the Lord made the heauen & the earth, the ſea, & all that in them is, and reſted the 7th day: Therfore the Lord bleſſed the Sabbath day & hallowed it* Exod. 20. 11. This 11th verſe, is a reaſon giuen by Almightie God, thereby to perſwade vnto the obedience of the 4th Com. The Commandement was this, that we ſhould worke vpon thoſe ſixe daies, which were the firſt ſixe daies from the begining of the Creation; & that we ſhould reſt from labour on the 7th day from the Creation: now the reaſon whereby God would perſwade vs herevnto, is a reaſon drawne from his owne example; becauſe that in thoſe ſixe daies, God himſelfe laboured, and in the ſame 7th day, God himſelfe reſted; yea, and therfore hallowed & *ſanctified* this 7th day.

Now what reaſon can be more liuly, then a reaſon drawne from Gods example? & what argument can be more moueing, with the ſonnes & daughters of God, then an argumẽt fetched

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from the example of their heauenly fathers? but let the oldest man liuing tell me, if euer he heard any Minister in the pulpit, presse the keeping of the 4th com. by this *reason*, which God hath here added vnto his 4th com, or let any man tell me, if euer he heard the sanctification of the Lords day, which is the first day of the weeke, pressed by this *reason* here added by God vnto his 4th com. Nay, what Minister will not be ashamed, to perswade men, either to the keeping of the 4th com. or to keeping of the Lords day, by this reason, which heere God hath propounded? for, we neither worke on those 6 dayes wherin God wrought, neither doe we rest on that 7th day wherein God rested: for we rest on the 8th day, or first day, not as God did, on the 7th day; & our Lords day, God did not rest on it, for our imitation, but he laboured on it for our imitation; so as there is no *correspondency* betwixt our Lords day Sabbath, & our now keeping of the 4th com. & Gods example & reason propounded vnto vs.

When did you euer heare any Minister say thus, Let vs rest from our labours on the Lords day; because God himselfe, as our Patterne, rested on the Lords day? and let vs sanctify & hallow the first day; because God blessed & sanctified the first day? you see how God hath added a most liuely & effectuall reason, to his 4th com. drawne from his owne example, to moue vs to rest on the Lords day, & to sanctify the first day? tell me, if euer you heard any Minister thus presse this reason, & Gods example: or, if yee haue heard any houer aboute it, as loath to touch it, he hath nicknamed dayes, caling the Lords day, Sabbath day; & the 8th or first day, the 7th day: wherefore, because Ministers cannot deuise, how to make Gods example, and *exemplary reason*, to fit & square to our new Sabbath, therefore they are mute & silēt touching it; and thus you see the reason of the 4th com. standeth in our *Bibles* but for a Cipher; & men are ashamed to vse it, least they should shame themselues: is it not a lamentable thing, that Ministers are ashamed to deliuer the whole will & counsaile of God, least thereby they should both shame themselues, & bewray vnto the people their foule errour in abolishing of Gods Sabbaths? for if this reason were vsed, men would easily see, how wide we are from the marke, in keeping the Lords day, in conscience of the 4th com.

com. when as the very reaſon of the 4th com. would plainly teach vs that it is the 7th day Sabbath, wherein God himſelfe reſted, that we ſhould reſt, and not on the 8th day Sabbath.

To ſumme vp all, you haue ſeene how they that aboliſh the 7th day Sabbath, they haue turned the body of the 4th com, into a company of Ciphers; & this hath bene declared & proued many wayes: yea they haue alſo turned the *reaſon* to the 4th com. into ſo many words, ſo many Ciphers; for it ſtandeth in the booke of God for a mute, and is like a blanke in a Lottery; no Miniſter vſeing this reaſon of God before his people, to perſwade them to the keeping of the Lords day, or of the Sabbath day, by it: So then ſince they haue not onely nullified the commandement, but alſo made voyde and vſeleſſe, the reaſon annexed to the commandemēt; hereby you ſee, they haue by reiecting Gods hallowed and ſanctified *time*, the Saturday Sabbath, reiected alſo the whole 4th com. with euery parte and perſell of it, roote and branch.

There are not many verſes in the Morall Law, and behold how of thoſe fewe verſes, they haue turned into Ciphers, & made voyde & vſeleſſe, no leſſe then iiij whole verſes. v. 8. 9. 10. 11. there are not aboue 15 or 16 verſes, in all the Morall law; now whoſoeuer reiecteth the Saturday or 7th day Sabbath, you ſee he maketh voyde & fruſtrate, no leſſe then 4 of thoſe verſes: it is an errour, caling for deepeſt conſideration, & a ſpeedy reformation. Thus much for my 9th argument.

ARGVM. X.

My 10th Argument, to proue that the 7th day Sabbath mentioned in the law, is ſtill in force: is becauſe our Sauiour *Chriſt* ratified the very *leaſt* thing commanded in the Law to endure for euer, Mat. 5. 18. & thus it may be framed.

He that ratified the very leaſt thing commanded in the Law, vnto the leaſt letter, to laſt for euer; he ratified the 7th day Sabbath to be ſtill in force.

But Chriſt ratified the very leaſt thing commanded in the Law, vnto the leaſt letter, to laſt for euer.

Therefore Chriſt ratified the 7th day Sabbath to be ſtill in force.

As for the Major or firſt propoſition, it is cleere of it ſelfe; for nothing therin can be doubted of: for admit that the 7th

day Sabbath, be the leaſt thing commanded in the Morall Law; why then hee that ratified euery thing commanded in the Law, vnto the very *leaſt* thing therein (call it an accident, or a circumſtance of time, or what elſe *diminutily* you will) he did ratifie this litle thing alſo, the 7th day Sabbath: the argument is good *a minori*, for, if *Chriſt* would not haue a title of a letter in the Law altered, much leſſe an *ordinance* commanded in the Law, as is the 7th day Sabbath.

I come next vnto the Minor or ſecond propoſition, and this is moſt cleerly proued by the words of our Sauiour Chriſt, *For truly I ſay vnto you vntill heauen & earth periſh, one iote, or one title ſhall in no wiſe paſſe from the Law, vntill all things be fulfilled* Mat. 5.18. In which words, our Sauiour Chriſt plainly ratified, the very leaſt things commanded in the Law, to laſt for euer: for as *Chemnitius* ſaith vpon this text, *iote*, is a letter of the Hebrew Alphabet of the leaſt value of all other letters in the Alphabet: & *title*, ſaith hee) is as a pricke to a letter, or as a comma to a ſẽtence: whereby we ſee, that inaſmuch as Chriſt, would not haue one of the leaſt letters of the Law, no nor ſo much a title of a letter, as a pricke is vpon the letter (i) in no wiſe to departe from the Law, hereby he ratified the very leaſt thing commanded in the Law: that Chriſt ratified the Law, vnto a *iot* and *title*, extendeth to the very leaſt things in the Law, more emphatically, & more voide of exception, then if he had ſaid, *nothing ſhall paſſe from the Law*.

(Had the 7th day Sabbath bene to be aboliſhed a while after, Chriſt ſhould haue forknowne it well enough; & then remembring that, he would neuer haue here ratified the Law ſo vniuerſally vnto a very iot and title of it)

This is plaine, if we looke but vpon the very next verſe verſ. 19. *Whoſoeuer therefore ſhall breake one of theſe leaſt commandements, and teach men ſo, he ſhall be cald the leaſt in the Kingdome of heauen*, Mat. 5.19. So here then in plaine words you ſee our Sauiour ratifieth the very *leaſt cõmandement*: yet further, Chriſt intended to ratify not onely the leaſt comman. but alſo the leaſt *branch* of euery commandement: for he ratified not onely the 6th com. touching murther but alſo the leaſt thing therin con-

conteined, as raſh anger, and caling an other foole v.22. & the 7th com. hee ratified it to the leaſt iot & title of it, euen to the adultery of the heart, and to a luſtfull looke v.28. & the ſeconp Table, of loue, Chriſt ratified it to the vtmoſt, extending it, euen to the loue of our enemies v.44. by all which it is moſt apparent, that our bleſſed Sauiour, intended, to ratify this Diuine Law of his heauenly father, to the very vtmoſt, & vnto the very leaſt thing therin commanded, neither can any man (I think) invent, ſhould he ſtudy 7 yeeres for it, how to expreſſe himſelfe in words more vniuerſally & emphatically, to comprize euery thing, vnto the very leaſt of all, ſo as his words ſhould be liable to no exceptions, then our Sauiour Chriſt hath expreſſed himſelfe heere: ſo emphatically, ſo vniuerſally, and ſo full are his words heere ſpoken to that end.

Thus you haue ſene this argument firmly proued, neither can I deuiſe, what ſhould be more plaine & pregnant, for the maintenãce of this ordinance of Gods morall Sabbath, then this text vttered by our Sauiour Chriſt: but by how much it is the cleerer, by ſo much the more, Sathan ſtirreth vp oppoſition againſtit; let vs therefore ſee what trickes and quillets the wit of man can deuiſe againſt it; that ſo all rubbs being remoued, our faith may reſt vpon this rocke of Chriſts word, the more firmly and ſecurly.

1. One anſwer brought againſt this argument is this, that by the word *Law* may be vnderſtod, both the morall and Ceremoniall Lawes. But this is an vnwarranrable enlargment of he word law: for it is a rule, that generall words, muſt be reſtrained vnto the Subiect matter in hand; as in Heb. 7.12. if by the word Law there, we ſhould vnderſtand both morall and ceremoniall Lawes, we ſhould make foule worke; wherefore as the word Law in Heb. 7.12. is to be raſtained vnto the Leuiticall ceremoniall Law, according to the matter there ſpoken of; ſo muſt we by the word Law in Mat. 5.18. vnderſtãd onely the morall Law, according to the matter here ſpoken of: for as you may ſe plainly by the context, our Sauior ſpeaketh of the morall Law, for our Sauiour hauing ratified the Law in generall in v.18.19. then he deſcendeth vnto particulars, giuinge examples in the 6th com.

touching murther, as in v. 21. & in the 7th com. touching adultery, as in v. 27. & in the third com. touching ſwearing, as in v. 33. & the latter parte of the Chapter, is ſpent in dueties of loue towards our neighbour, conteined in the ſecond Table, whereby we ſee our Sauiour ſpake onely of the morall Law.

2. I proue that the ceremoniall Law cannot be here meante; for, Chriſt ſaid but in the verſe a forgoing, that he came not to deſtroy the (*Law* or the Prophets) which phraſe, our *Sauiour* vſeth in this Sermon, for the Morall Law onely Mat. 7.12. and neuer otherwiſe, Mat. 22.40. ſecondly, then ſhould Chriſt haue ratified the ceremoniall Law, vnto the worlds end, in Mat. 5. 18. which is contrary vnto all Scriptures: and therfore Chriſt ſpake nothing of the ceremoniall Law in this place. 3. Since Chriſt ſpake here, of the duration & continuance of the Law, for euer; it is abſurd to thinke, that in this caſe, he would ioyne the Morall and the Ceremoniall Laws together, as if they were both of a like perpetuity & laſting nature: and therfore onelie the Morall Law was here meante. 4. Can it be thought that Chriſt ſhould make here in v. 17. an Apologie for the Ceremoniall Law, when elſwhere he preached againſt it? Ioh. 4.21. Beſids ſince Chriſt intended a little after, to aboliſh the Ceremoniall Law, he would rather haue bene ſilent now, then to ſay ought that might ratifye it.

2. An other anſwer made againſt this argument is, that the duration of the Law here ſpoken of by Chriſt, is but vntill Chriſt his *paſſion*; noted in thoſe words, *vntill all things be fulfilled* v. 18. for at Chriſt his paſſion all things were fulfilled. But this anſwer is very abſurd; for theſe words of Chriſt, are a prophecy of the continuance of the Law; which prophecy was ratified by a greate Aſſeueration, ſaying, *verily*, or truly I ſay vnto you &c. Now the time when Chriſt made this prophecy, it was not aboue a matter of two yeeres before his paſſion or there about; now who could thinke, that Chriſt ſhould make a prophecy, & that in ſuch ſolemne a maner, with ſuch an Aſſeueration, that the Law ſhould laſt, & continue yet, two yeers longer? Further, if this anſwer & expoſition be iuſtifiable, then by the ſame anſwer may we now reiect, a greate parte of Chriſts ſermon in the mount, & eſpecially his expoſi-

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tion vpon the Morall Law; for whereas, our Sauiour ratifieth the very least of the commandements in v. 19. & expoundeth the 6th Com. to forbid rash anger, & calleing a mans brother foole, v. 22. and expoundeth the 7th Com. to forbid a lustfull looke, ver. 28. and the 3d Com. to forbid swearing by the creature, v. 34. 36. and the 2d table, to command loue to our enemies v. 44. a man may at once cut off all these, from binding vs; if he will but suppose, that these enlargments of the Law. being so strict & rigorouse were Iewish, and pertaine not vnto Christians; & for the better auoiding of them, he may answer, that Christ ratified the Law, thus expounded, but vntill his death & *passion*, were not this a goodly answer?

2. It is false which they say, that all things were fulfilled at Christ his passion: It is true indeed, that Christ vpon the Crosse, said, *it is finished*, Ioh. 19. 30. that is, his death & passion was finished, but yet *all* things were not finished; for the Resurrection was behind. Wherefore the truer sense, is by these words (till all things be fulfilled) to vnderstand, euen all things, whatsoeuer Christ was to doe for his Church; and all things, which were any way prophecied of him, or of his Church militant; as this for one, Christ *tarrieth* now at the right hand of God, vntill his enemies be made his footestoole, Hebr. 10. 12. 13. This one thing, is not yet fulfilled: see 1 Cor. 15. 25. an other thing is, that the heauens must containe Christ, vntill the time that all things be restored, Act. 3. 21. this other thing is not yet fulfilled, to wit, Christ his second comeing, and the restauration of all things. A third thing is, that the Church shall sing A triumphant song, ouer *death*, the *graue*, & *sinne*, 1 Cor. 15. 55. 56. & this thing is not yet fulfilled neither: now since all these things, shall not be fulfilled, vntill the worlds end, therfore the Law is to last vnto the worlds end; for it must last, vntill all things be fulfilled.

Yet further, the same is euident and apparent in the Text it selfe; for our Sauiour saith, that the Law shall last *vntill heauen & earth perish, or passe away*: that is, vntill the end of the world: for then shall the heauens, & the earth passe away, and be dissolued, as saith S. Peter, *the heauens shall passe away with a noise, & the elements shall melt with heate, and the earth with the workes that*

are therein, ſhall be burnt vp &c. 2. Pet. 3. 10. ſo long therfore as the heauens & the earth laſt, ſo long ſhall the Law, & euery iot, and title of it laſt: the ſame is ratifyed by S.Luk, ſaying, *It is more eaſy that heauen & earth ſhould paſſe away, then that one title of the Law ſhould fall*, Luk. 16.17.

Laſtly, ſuppoſe we that in this text, there were no Prophecy at all, touching the duration & continuance of the Law, yet foraſ. much as we imbrace this *Sermon*, which Chriſt preached vpon the *Mount*, as concerning vs & our times; we muſt therefore imbrace this parte of his Sermon, wherein he preached and taught, that the Law, with the leaſt commandement thereof, yea & euery branch of this Law, vnto a iot & title, muſt goe together; for, Chriſt did not onely preſſe the Law vpon his Diſciples, but alſo euery title of it: wherefore by the ſame right that we imbrace the other partes & paſſages of Chriſts Sermon, by the ſame right we muſt imbrace alſo the Law, & euery iot and title of the Law: this Diuine Sermon of Chriſt, it is iij Chapters long, it begane Mat. 5.1.4. It laſted vnto Mat. 8.1. If you may reiect ſome partes of this Sermon, as not belonging vnto vs, then may you reiect all the Sermon; & if you imbrace ſome partes, then muſt you imbrace all: & thus you ſee, their anſwer is vaine, in goeing about to confine the duration of the Law, vnto the time of Chriſts liuing vpon the earth, or vnto his death and Paſſion onely.

3. A third anſwer is, that not euery iot & title of the Law is now in force; for there be ſome things in the Law, that be not in force, as in the preface to the commandements; I am the Lord thy God, *that brought the out of the Land of Egypt*: this deliuerance out of Egypt, belongeth not vnto vs Chriſtians; for we neuer were in bondage in Egypt: & alſo the reaſon annexed vnto the 5th com. *that thy dayes may be longe in the Land which the Lord thy God giueth thee*: this Land was *Canaan*, & therefore the promiſe of this Land, cannot belong vnto vs Chriſtians. Hereunto I anſwer, that the *Apoſtle* doth apply this promiſe vnto *Chriſtianes*, that liued not in *Canaan*, as you may reade Eph. 6, 1.2.3. neither doth the Lord ſay, that thy dayes may be long in the Land of Canaan: but generally thus, that thy dayes may be

long

long in the Land, which God ſhall giue thee, that is, any Land, into which God ſhould bring them: wherefore the promiſe to the 5th com. is not to be reſtrained vnto Canaan onely, but may belong vnto any Land. And as for the preface touching the deliuerance out of Egypt, this belongeth to this day, vnto thoſe people vnto whome it did at any time belong, that is vnto the Iſraelites

Furthermore, I giue one anſwer ſeruing vnto both theſe, which is this, admit that there be ſome titles of the Law, that doe not belong vnto vs, as theſe two reaſones annexed to the Law, yet they cannot ſhew any titles of the Law, that doe not belong vnto vs, which are partes of the Law: for we muſt diſtinguiſh betwixt the *law*, & the *appurtenãces* belonging to the law: the law, is that parte of the Decalogue, which command. or forbiddeth ſomething; the appurtenances of this *Law*, are the preface to the Law; & the motiues or reaſones to perſwade to the obedience of this Law; & theſe are not deliuered in commanding or forbidding termes: now I ſtand to defend by my argument, nothing more in the Law, then what is Law, & expreſly commanded or forbidden: neither doe I expound Chriſts words Mat. 5. 18. Any larger then ſo; howbeit I iudge, that Chriſt his words ought to be extended, not onely vnto the Law, but alſo to the appurtenances of the Law, if poſſiblie they may, & where neceſſity & abſurdety doe not hinder. To conclud, ſince my argument ſpeaketh onely of ſuch iotes in the Law, as are Law, & deliuered in commanding or forbidding termes, their obiection is impertinent & beſids the matter in queſtion, to bring exceptiones of ſuch iotes as are no law, nor parte of Law, but onely appendixes to the Law: for all the appurtenances belonging to the Law, might poſſiblie be of no force, & yet the law it ſelfe may ſtand ſafely ſtill, like as a mans apparell may be worne out, or burned, & yet his body may be ſafe ſtill,

For a concluſion, let me add one thing in generall, which maketh againſt all their 3 anſwers, which is this, All Orthodox and ſound Diuines, when they haue to deale againſt the enemies, of Gods law, who would aboliſh the whole law, as *Libertines*, *Anabaptiſts*, & our new vpſtart *Eatoniſts*, they doe defend Gods law

to be Morall & perpetuall by this text for one Math. 5. 18. Nay I know not any text we haue in all the new Testament, that is more auailable for this purpose, thē is this one text: but if now our *diuines*, will stand to defend these 4 answeres, which I haue confuted, then why may not any of these Libertines or the rest, make the same answers to them, when they produce this Text, Mat. 5. 18. to defend the perpetuity of Gods Law? as first, why may not these Libertines answer, saying, by the word *Law*, in Mat. 5. 18. may be meant both the Morall & the Ceremoniall Laws; and so Christ should ratify the Morall Law no more then he did the Ceremoniall Law? 2. And why may they not answer also, that the duration of the Law here spoken of by Christ, is but vntill Christs passion? 3. And why may they not answer you also, that there are some iotes & things in the Law, that belong not vnto vs Christianes? as in the preface to the Commandements, Gods deliuerance of the Israelites out of Egypt: And the reason to the 5th com. that thy daies may be long in the Land that the Lord thy God giueth thee, that is, in the Land of Canaan? that so you shall not from this text, defend all and euery of the tenn commandemēts. Wherefore, either they must withdrawe & renounce these 3 answers made to mee, or else they must receiue them at the hands of Libertines, Anabaptists, & Antinomians.

Thus much for my 10th Argument, whereby I haue proued, that our Sauiour Christ ratified the 7th day Sabbath, cōmanded in the Morall Law: becausse hee ratified the very least things commanded in the Morall Law.

ARGUM. XI.

My eleauenth argument to proue the 7th day Sabbath still in force is, becausse our Sauiour Christ would haue it obserued, for about 30. yeeres after the death of all Ceremonies, saying, *Pray that your flight be not in the winter, nor on the Sabbath day.* Mat. 24, 20. and it may be thus framed.

He that commanded his Disciples, to vse all meanes possible, that they might not profane the Sabbath day, by working, trauailing, moileing & toileing on it, for about 30 yeeres after the death & end of all Ceremonies, hee would haue the Sabbath day sanctified, & still in force.

But

But Christ, commanded his Disciples, to vse all possible meanes, that they might not profane the Sabbath day, by working, trauailing, moiling & toiling on it, for about 50 yeeres after the death and end of all Ceremonies.

Therefore Christ would haue the Sabbath day sanctified, and still in force.

For the Major or first proposition, two things are therein considerable, as for the former, it is a most cleere case: for he that would not haue the Sabbath day profaned, he would haue it sanctified and obserued: like as in the 7th com. in that God would not haue a man commit adultery, it followeth that God would haue him liue chastly: the remouing of one contrary is the bringing in of the other: the forbidding of a sinne, is the commanding of its contrary virtue.

And further, he that willeth all possible meanes to be vsed, for the auoiding of any euill, he would that that euill should be auoided, & the contrary good brought in: & so, he that commanded all possible meanes to be vsed, that the Sabbath day might not be profaned, he would not haue the Sabbath day profaned; but that the contrary good should be brought in, which is, that the Sabbath day should be sanctified: for to that very end, that it might not be profaned but sanctified, he appointed the meanes to be vsed; now no man commandeth meanes to be vsed, for the obtaining of that thing, which he would not obtaine.

The other thing considerable is, that he that willed the Sabbath day should be sanctified and kept from profanation, 50 yeeres after the death of all Ceremonies, he willed that the Sabbath day should be still in force vnto this day: the reason hereof is, because there was but one proper time, for the abolishing of all ceremonies; & all ceremonies they were abolished together at once; & therefore whatsoeuer was ratified & to be obserued 40 or 50 yeeres, after the proper time for the death & end of all ceremonies, that thing was no ceremony; for if it were, it should not haue suruiued all ceremonies: neither was it abolished with ceremonies as a ceremony; for then no care shoul haue bene vsed so long after, for its obseruation: now if it was not

a boliſhed with ceremonies, at the proper time when all ceremonies were aboliſhed, then was it no ceremony but a Morall, & conſequently to laſt perpetually.

I grant that many ceremonies were in vſe in the Church, long after they were aboliſhed, but it was by *connivency* and by ſufferance onely, & for the weakeneſſe of thoſe times, but neuer by the *authority* of the Lord of them, as this is: for, the Sabbath day, it was not by *conniuency*, for Chriſt commanding his Diſciples, to *pray* againſt the profanation of the Sabbath day; doth thereby *warrant* the ſanctification of it.

Furthermore, whatſoeuer was authorized to be vſed in the Church, 40 or 50 yeeres after Chriſt his death, that is ſtill to be retained & vſed in the Church; for all things which the Apoſtles did either erect or continue in the Church for 10. 20. 30. or 40 yeeres after Chriſt his Paſſion, not as conniued at, but as authorized & as a duety, thoſe things are ſtill in force in the Church; no inſtance can be ſhowne to the contrary. And ſo much for proofe of the Major.

I come now vnto the Minor or ſecond propoſition, & this I proue out of Mat. 24.20. *But pray that your flight be not in the Winter, neither on the Sabbath day.* Which wordes of our Sauiour doe fully proue my Minor: for 1. theſe words are a commandement of Chriſts, in that he biddeth them pray; *But pray &c.* 2. This commandement it was directed vnto his Diſciples, as you may ſee Mat. 24. 1. 2. 3 dly This commandemēt was, that they ſhould vſe all poſſible meanes, to auoid their flight vpon the Sabbath day: for there was none other meanes to be vſed for the auoiding of this flight, but onely *prayers* to God; for their ſtudy & care, and other humane & naturall meanes, could doe nothing in this matter, for the Preuention of this flight, ſo then prayer being all the meanes that poſſiblie could be vſed, Chriſt commanded his Diſciples to vſe all meanes that was poſſible to be vſed: yea, ſince prayer muſt be accompanied with all meanes & indeauores of man, if more meanes could haue bene vſed, Chriſt would haue had more vſed. 4. This meanes of prayer to God, which Chriſt commanded them to vſe, was to this end, that they might not profane the Sabbath day: for ſo ſaith the

text

text, *pray that your flight be not on the Sabbath day*: Whereby you see, that our Sauiour would not haue them profane the Sabbath day, by their flight vpon it: for the further cleering of this point, because it is of the greatest consequence; I will proue vnto you, that when our Sauiour bad them pray against flying on the Sabbath day, hee spake it because he would not haue them profane the Sabbath day by that their flight.

For this purpose note, that it is the common opinion of expositers vpon this text, that when Christ spake of flight vpon the Sabbath day, he spake of it in a religiouse respect: & this may be yet further confirmed vnto vs, if we consider the *Author* of these words, who was *Christ*; who was a Phisitian for the soule, & all his Doctrine tended to the furtherance of the kingdome of God; wherefore all his speeches are if possible, to be vnderstod as concerning the soule, & the kingdome of God; but especially when he mentioneth matters of *Religion*, as is the Sabbath day, then we cannot but thinke he spake of it in relation to the soule, and to the 4th commandement for the furtherance of the kingdome of God, & the obseruation of the will of his heauenly father, shewing what conscience men ought to make of doeing Gods will, & keeping of his Sabbaths: yea, the text giueth light herein: for why should they pray not to flye in the *Winter*, but because of discomodety of flight then, by foulnesse & couldnesse of weather &c? So, why not on the *Sabbath day*; but because of incommodiouse trauailing then, by reason of the 4th com. and mens consciences, which is a religiouse respect? Nay how can it enter into any mans head to thinke, that Christ should command them to pray, that they might not flie on the Sabbath day, in any other sense then this, because he would not haue them profane it, and because he would haue the will of his heauenly father reuealed in the 4th com. carefully obserued & obeied; and because he would not haue those, his Disciples, pollute their consciences, with profanation of Gods Sabbath?

For the yet further cleering of this point, let it be noted 1. what is compriſed in this word *flight*: suppose Christ had foretold them, that ouer a few yeeres, such an house should be on

fyer, in one of the ſeauen dayes; and had alſo bidden them pray, that they might not be put to quench the fyer on the Sabbath day; what could this imply, but that Chriſt would not haue them worke, labour, moyle & toile ſo on the Sabbath day? euē ſo it is here, for this end conſider, that this is ſuch a flight, as is made out of a citty by the inhabitantes, when the enemies haue beſeiged it with ſouldiers, as you may ſee Luk. 21.20.21. Now when the beſeiged & diſtreſſed Cittizens, flie out from the violence of their enemies, they vſually carry out with them whatſoeuer things of worth they haue in the citty, euen as much as poſſible they can, as their young infantes and children, their beſt apparell, and other things of price; euery man carries forth, euen as much as his backe can beare with his ſafety, ſo that they goe laden out: beſids, they doe not walke at eaſe, as men doe on the Sabbath day for recreation, but they flie and trauaile with all poſſible labour and ſpeede; ſo as the day of their flight, it was a day of moyleing and exceeding toyleinge: I need not mention the diſquiet and diſtraction of the mind, their careing how to ſaue their owne liues, and the liues of their wiues and children, & how to ſaue their goods; all which diſinabled them for, and were enemies to the ſacred dueties of the Sabbath and the worſhip of God therein: all this neglect and putting by of the ſacred dueties of prayer, reading, heareing, conference &c. doth neceſſarily follow the labour of the body by flying on the Sabbath day: Thus much is compriſed in the word *flight*; ſo that, when our Sauiour bid them pray againſt flight on the Sabbath day, it is all one, as if he had bidden them pray, that they might not be driuen to carry burdens on the Sabbath day; and that they might not be put to laborioufe and painfull trauailes on the Sabbath day. 2. Let it be noted, that to beare burdens, and to trauaile on the Sabbath day, were euer accounted for breaches of the 4th com. and for profanation of the Sabbath day, as you may read plainly in Nehem. 13. 15. 17. For Nehemiah reproued the Rulers for bearing of *burdens* on the Sabbath day, ſaying, what euill is this that yee doe, *& profane*, the Sabbath day? ſee alſo Ioh. 5. 10. Exod. 16. 29. VVhereby you ſee it moſt apparent, that when Chriſt bad them pray againſt flight on the

Sabbath

Sabbath day, he meante it, that they ſhould pray againſt profanation of the Sabbath day: for theſe ij are both one, to flie, carry burdens on the Sabbath day; & to profane the Sabbath, as you ſee by Nehemiahs words: and what doth the word Prophane ſignify, but to make a thing common? & what doe they elſe by flight on the Sabbath, but make it a common day, to wit, a trauailing & a labouring day? The will of Chriſt doubtleſſe was none other, then the will of God in the 4th com. that is, that his Diſciples ſhould be carefull, to keepe an holy Reſt on the Sabbath day, & to refraine all ſeruile laboures, according as it is in the 4th com. *In it thou ſhalt not doe any worke &c.*

But here I muſt take away a maine obiection; they will be ready to ſay, that it is no profanation of the Sabbath day, to trauaile on it in a caſe of neceſſity, and to flie to ſaue a mans life, as they doe who are beſeiged &c. Herevnto I anſwer, yis, it is a prophanation of the Sabbath: for what is it to prophane an Holy thing, but to conuert it vnto common vſe? & be it men trauaile to ſaue their liues, yet ſince trauailing & labouring are common workes; by trauailing and labouring on the Sabbath day, as they doe on common daies, they make the Sabbath day a common day, and ſo prophane it: neither will it follow, that becauſe it is no ſinne to trauaile on the Sabbath in a caſe of neceſſity, therefore it is no prophanation of the Sabbath: for God hath permitted vs to prophane & make common the Sabbath in a caſe of neceſſity, and ſo prophanation of it is no ſinne as otherwiſe it would haue bene; the prophanation remaines ſtill, but it is no ſinfull prophanation. 2. The conſideration of this obiection doth ſtrengthen my argument: for, if our Sauiour would not haue men to flie & trauaile & worke on the Sabbath day, no not to ſaue their liues, if poſſibly by means of prayer they might auoid it, much leſſe would he haue men doe any worke on the Sabbath, when there is no neceſſity, and in a common caſe: it is a ſigne, that *Chriſt* was maruailouſly *zealouſe* of his fathers Sabbaths, to haue them religiouſly & carefully ſanctified after his death, when he would not haue his Diſciples to doe, no not ſuch neceſſary works as might ſaue their liues, on the Sabbath, if they might be preuented: & thus I haue ſufficiētly proued the 4th thing in my Minor.

The 5th and laſt thing, to be proued in my Minor is, that this flight on the Sabbath day, was ſpoken of to be, aboute 50, yeeres after the death & end of all Ceremonies: that the deſtruction of Ieruſalem by *Veſpaſian* was a matter of 40, or 46, yeeres after Chriſt his paſſion it is confeſſed by all: & that this obſeruation of the Sabbath, was to be 40, 46, or neere 50 yeeres after the death of all ceremonies, is proued by this, that all ceremonies ended with Chriſt, vpon the Chroſſe,, as you may reade, Epheſ. 2. 15. Coloſ. 2. 14. Now the Sabbath day, being to be obſerued by an holy Reſt, at the deſtruction of Ieruſalem by *Veſpaſian* which was neere 50 yeeres after Chriſts paſſion, at which time all Ceremonies ended, it followeth that the Sabbath was to be obſerued neere 50 yeeres after the end of all Ceremonies, and thus I haue proued and confirmed, both propoſitiones in my argument.

Yet I cale to mind iij obiections more that may be made againſt this argument; the one is, that Chriſt had not reſpect ſo much vnto the Religion & conſcience of the Sabbath, as rather to this, that he had a care to the ſafeguard of the liues of thoſe beſeiged: for if they ſhould flie in the winter, they ſhould be hindered by the foulneſſe of the waies; and if on the Sabbath day, they ſhould be hindered by their ſuperſtitiouſe & needleſſe conſcience, which they would make of the Sabbath, & ſo it might come to paſſe, that their enemies ſhould ſurpriſe them becauſe they could not make that ſpeede that was fiting in ſuch a time of danger. Herevnto Iāſwer, 1. It is agroſſe cõceipt of any, to account that obedience ſuperſtitiouſe & needleſſe, which was done according to the preſcript of a Morall Commandement, to wit, the 4th com. ſeeing they cannot proue the old Sabbath mentioned in the 4th com. to be aboliſhed. 2. I haue before ſhowne, that Chriſt when he ſpak of flight on the Sabbath, he ſpake it in a religiouſe reſpect: but admit that Chriſt ſpake theſe words for the ſafeguard of their liues, yet ſo it will come to the ſame ſtill, that Chriſt ratified the Sabbath day: for, as in the winter, the deepeneſſe of the waies, the ſhortneſſe of the daies, & tediouſneſſe of the weather, would aggrauate theire croſſe, & hinder their ſpeedy flight; ſo on the Sabbath day, the greate

ſorrow

ſorrow of heart that would ſeaze vpon them, for that they were vrged to moile & toile & worke ſo hard vpon that day, wherein they were wont ſweetly to Reſt with the people of God, & to praiſe God in the aſſemblie of the Saintes, & for that they were inforced to profane the Sabbath, which they would gladly haue ſanctified in obediēce to Gods 4th com. theſe things would aggrauate the croſſe, and ſticke ſo in their minds as it would make their heartes to faile them, and ſo hinder their ſpeedie flight: thus the winter would be an impediment to their bodies, and the Sabbath would be an impediment to their ſoules, & ſo the whole man, would be diſabled for a ſpeedy flight, and for the ſafeguard of their liues.

Furthermore as touching their ſuperſtitiouſe conſcience; what reaſon can be imagined, that it ſhould be more vnfit to flie on the Sabbath day, then on a weeke day, or why ſhould their ſpeedy flight be more hindered on the Sabbath day, then on an other day, if not for this cauſe, that they made a conſcience of flying & trauailing on the Sabbath day, more then on any other day? now foraſmuch as our Sauiour commanded them, to pray to God, that they might not fly on that day, *for the offence of their conſciences*, thereby he allowed of, & approued of their making conſcience of the Sabbath day: ſuppoſe our Sauiour Chriſt had commanded *Agur*, Prov. 30. 8. 9. to pray that he might not haue too much, leaſt he ſhould grow proud and hauty, nor too little, leaſt he ſhould ſteale: he ſhould thereby approue of *Agurs* feares of growing prowd, & of ſtealing: & ſo it is in our caſe, for in that Chriſt bad them pray, that they might not flie on the Sabbath day, leaſt thereby their conſciences ſhould be offended & their hearts filled with ſorrow for profaning Gods Sabbath; thereby Chriſt allowed of their conſcience of the Sabbath day, & of their ſorrow for profaning it: and ſo it was no ſuperſtitiouſe conſcience: had the Sabbath day bene aboliſhed long before this ſeige, as this obiection ſuppoſeth, & ſo the conſcience of Chriſts Diſciples bene but ſuperſtitiouſe, then would Chriſt neuer haue commanded them to *pray* to God in this caſe? for this were to giue gold for droſſe, & to ſpend Subſtance for ſhaddowes;

would

would Christ think you haue bidden them ſpend Diuine prayers, for the ſatisfying the deſires of a ſuperſtitiouſe & needleſſe conſcience? & had not this bene an abuſe of holy prayer, and of the Maieſtie of God, to begg of him things for their luſt & vaine deſires? If their conſcience were a vaine & needleſſe conſcience, then they ſhould pray to God to fulfill the deſires of a vaine & needleſſe conſcience, and Chriſt ſhould inſtruct them ſo to doe too, which is moſt abſurd.

Had the conſcience of Chriſts Diſciples, bene ſuperſtitiouſe touching the Sabbath day, then would Chriſt haue *reproued* them for it, and rather haue *rectified* their iudgements; & taught them now beforehand, that as touching the Sabbath, if it fell out that they muſt flie on the Sabbath day, they ſhould then take no care for that, for he came to aboliſh that amongſt other things, and it ſhould be nullified long before their flight, ſo as that ſhould be no let vnto their flight; thus would Chriſt haue prepared them beforehand, and ſtrengthened them againſt this ſuperſtition, if it had bene ſuperſtition: nay had it bene ſuperſtitiõ, Chriſt had nuſled them vp, & flattered them in it, when he bad them pray to God, that their ſuperſtitiouſe conſciences might not be croſſed or diſquieted; therefore it was no ſuperſtitiouſe but a iuſtifiable & religiouſe conſcience which they made of the Sabbath day: and this is yet the more ſtrengthened, by conſideration of the perſones that ſhould make this conſcience of the Sabbath, they were Chriſts owne Diſciples, of his owne teaching; and can we thinke, he would leaue them in ſuperſtition, at this time, and in this caſe, when it was ſo needfull that they ſhould be inſtructed therein?

Happily it will be ſaid, they were not fit to heare now of the aboliſhing of the *Sabbath*, it being a thing ſo highly honoured amõgſt them &c. but why I pray, were they not as able to heare of the aboliſhing of the Sabbath, as to heare of the deſtruction of the *Temple*? for they had the Temple in honour, no leſſe then the Sabbath.

Yet further, it appeareth by the context, that their conſcience was not a fained & ſuperſtitiouſe conſcience, but a true & religiouſe conſcience: for the other things whereof Chriſt admoniſheth

niſheth them, are not fained things, but true and reall things; as whē he ſaid, *woe ſhall be to them which are with child, & which giue ſucke* v. 19. This was no fained thing, for it was a true euill, for women to be put to flie when greate with child, or with children ſucking on them: againe, to flie in the *winter*, v. 20. it was no ſuperſtitiouſe conceipt in Chriſts Diſciples, to thinke the winter a very vnſeaſonable time to flie in, but it was ſo indeed, & ſo we are to thinke ſemblably, of their conſcience of the Sabbath day, that it was no needleſſe & ſuperſtitiouſe conceipt in them to thinke it an offence vnto God, a breach of the 4th com. & a grieuouſe matter to trauaile on the Sabbath day, at what time they ſhould be ſeruing and worſhiping of God: and thus much for this obiection.

The 2d obiection is this, that by the word *Sabbath* mentioned in the text, may be meant not the 7th day and weekly Sabbath, but ſome one of their yeerly Sabbaths: & ſo then if Chriſt had ratified any thing in this text, it had not beene the 7th day Sabbath, but a ceremoniall *S*abbath &c. and the rather they thinke thus, becauſe it is thought that when the Iewes fled out of Ieruſalem, it was not vpon the 7th day Sabbath, but vpon a Feſtiuall Sabbath. But herevnto I reply, 1. That it was no yeerly Sabbath whereof Chriſt ſpake: for, the yeerly Sabbaths being all Ceremonies, and to be aboliſhed long before that ſeige of Ieruſalem, if Chriſts Diſciples had made conſciēce of thoſe, then their conſciences had bene ſuperſtitiouſe, But their conſcience was not ſuperſtitiouſe, as hath bene ſhowne; & therefore the Sabbath whereof Chriſt ſpake and they made conſcience, it was no yeerly & ceremoniall Sabbath, but the 7th day and weekly Sabbath. 2. The word Sabbath, when in Scripture it is put abſolutly, without any addition, & when the context giueth no light to the contrary, it is to be vnderſtod of the 7th day & weekly Sabbath: for this was the moſt frequent & ordenary Sabbath, & Chriſts his ſpeeches are to be vnderſtod in an ordenary & not in an extraordinary ſenſe, and of thoſe things which were vſuall, rather then of thoſe which were rare & ſeldome.

As for their reaſon, that it is thought they fled vpon a yeerly Sabbath day, & not vpon the weekly Sabbath day, this proueth

not, that therefore their conſcience was not of the weekly Sabbath day; but rather, that their conſcience was of the weekly Sabbath day: for, inaſmuch as Chriſt commanded his Diſciples, to pray that they might not flie vpon a Sabbath day, it is to be beleeued, that they did pray accordingly; & further it is to be beleeued, that ſince they prayed at Chriſts commandement, and being Chriſts Diſciples, that they prayed in faith: and that therefore they obtained their prayer: whence it may be collected, that they prayed againſt flight on the weekly 7th day Sabbath; becauſe they did not flie on the weekly 7th day Sabbath; for God heard their prayer. But to thinke they made conſcience of a yeerly ceremoniall Sabbath, & prayed againſt it, and yet were driuen to flie on it, is abſurdly to ſuppoſe, that God croſſed their prayers, and denied their petition. And thus much for the 2d obiection.

The laſt obiection or rather anſwer is, that by the name *Sabbath day* Chriſt might vnderſtand the *Lords day*. But why may they not as well ſay, when Chriſt ſpake of *Winter*, he meant the *Sommer*? and when in the new Teſtament there is mention of Circumciſion, therby may Baptiſme be meant? where did they euer read the Lords day named Sabbath day in Scripture? ſuer I am, the holy Ghoſt putteth a plaine difference betwixt the Sabbath day, & the Lords day, or firſt day of the weeke, ſee Mark. 16.1.2. Finally, who that conſidereth how Chriſt & his Diſciples, made the Lords day a trauailing day Luk. 24. 13. Could thinke, that Chriſt would not permit his Diſciples 50 yeers after, to trauaile on the Lords day, to ſaue their liues, if by this Sabbath day, he meant the Lords day? & thus much for my eleauenth argument, which ſtandeth good againſt all their obiectiones and gaineſayings.

ARGVM. XII.

My Twelueth & laſt argument, to proue that the 7th day Sabbath is ſtill in force, is becauſe 1. The *Apoſtles*, did conſtantly obſerue & keepe it, after Chriſts reſurrection. 2. The *primitiue Churches*, did obſerue and keepe it, after the dayes of the Apoſtles, for 300 or 400 yeeres after Chriſt time. 3. Our owne *Church*, doth daily pray to God, to incline our heartes to keepe it, and it may be thus framed. That

That day wich the Apoſtles of Chriſt, did conſtantlie obſerue and keepe after Chriſts death; and which the primitiue Churches did obſerue & keepe after the dayes of the Apoſtles, for 300 or 400 yeeres; & which our owne Church, doth daily pray to God, to incline our heartes to keepe; That day is ſtill in force.

But the 7th day Sabbath, the Apoſtles of Chriſt, did conſtantly obſerue and keepe after Chriſts death; and the primitiue Churches, did obſerue and keepe it after the dayes of the Apoſtles for 300 or 400 yeeres; & our Church doth daily pray to God, to incline our heartes to keepe it.

Therefore the 7th day Sabbath, is ſtill in force.

As for the Major or firſt propoſition, it needeth no proofe, ſo cleere it is: it conſiſteth of 3 branches as you ſee; as for the firſt of them, which is that, that day which the Apoſtles did conſtantly obſerue, is ſtill in force, or muſt be our Sabbath day, this point muſt needs be granted me; becauſe it is the very poſition of my aduerſaries: for they thus argue for their Lords day Sabbath; *that, That day which the Apoſtles did conſtãtly obſerue, muſt be our Sabbath day*: Wherefore they cannot doubt of my Major.

Furthermore it may be confirmed by this, that we are bound to imitate and follow the practiſe of the Apoſtles: *Be ye followers of mee, euen as I am of Chriſt.* 1. Cor. 11. 1. Therefore that day which the Apoſtles did conſtantly keepe, that day muſt be ſtill in force, and we muſt keepe it.

It is true indeed, if that the Apoſtles had kept a day, but now & then, as once in a moneth, or once in a yeere, or once in many yeeres, (as they kept the Lords day) then it had not followed: But that day which they kept *conſtantly*, vſually, & euery weeke, weeke by weeke, there can be no reaſon imagined, why that day, ſhould not be ſtill in vſe, in the Church. No, nor can we, with a good & quiet conſcience, reiect the conſtant practiſe of the Apoſtles: If the *example*, yea the frequent and *cuſtomary* example, of the Apoſtles, ſhall not be auaileable with vs, what then will auaile with vs? In other caſes, the very mention of it, that S. *Paul* did ſo, or that ſome other of the Apoſtles did ſo, it is ſufficient to bind vs, to doe the like; & why then ſhould we not be followers of them, in this caſe alſo, keeping that day for our

Sabbath which they kept, & constantly kept also?

As for the other 2 branches of my Major, they cannot be denied; vnlesse men dare *censure* those pureſt and *primitiue Churches*, which liued next after the Apostles, as if they should liue in an errour of practise 300 or 400 yeeres together; I should rather suspect our owne times then their times: Nor, vnlesse men would make frustrate an holy *praier* of our *Church*. And so much for the Major.

I come now to the prose of the Minor, or second propositiõ: this consisteth of 3 branches, which I will proue in order one after an other, the first branch is this, that the *Apostles* did *constantly* keepe the Sabbath day after Christs death; for this purpose see Act. 13.14. *But when they were departed from Perga, they came to Antioch of Pisidia, & went into the Synagogue on the Sabbath day &c.* Here you see the Sabbath day in vse; and on this day, Paul preached a Sermon to the congregation assembled, as you may reade in the following partes of the Chapter. Againe, see Act. 13. 42.44. *And when they were come out of the Synagogue of the Iewes, the Gentiles besought, that they would preach these words to them the next Sabbath day: and the next Sabbath day, came almost the whole Citty together, to heare the word of God.* Loe, here againe was an other sermõ preached vpon the Sabbath day: and further, note the *constancy* of keeping the Sabbath day; for here were two Sabbath dayes together kept, the one immediatly following after the other, & this is signified by those words, *the next Sabbath day.* Againe, see Act. 16. 13. *And on the Sabbath day, we went out of the Citty, beside a riuer, where they were wont to pray: and we sate downe, and spake vnto the women, which were come together.* Loe here, at an other time, and in an other place or Citty, the Sabbath day was kept also: and further it is to be noted, that on this Sabbath day, was *Lydia* converted; & shee, & hir houshold Baptized. Againe, see Act. 17.2. *And Paul, as his manner was, went in vnto them, and three Sabbath daies, Disputed with them by the Scriptures &c.* Loe here, at an other time, & in an other place or Citty, the Sabbath day was kept: note also, the constancy of their keeping the Sabbath, that three Sabbath dayes together were here kept, as the text speaketh: note also, that it

was

was no rare and ſeldome thing, for the Sabbath to be thus kept, but that it was in the Apoſtles times, a moſt ordenary & conſtant thing ſo to doe; and this is ſignified vnto vs, by thoſe words, *And Paul, as his manner was*: So it was a cuſtome with S. Paul, to keepe the Sabbath day, euermore whereſoeuer he came. Againe, ſee Act. 18.4. *And he Diſputed in the Synagogue, euery Sabbath day, & exhorted the Iewes & the Grecians.* Loe, here againe, at an other time and in an other place or Citty, the Sabbath day was kept: & note the conſtācy of the keping the Sabbath day; for in this citty Paul kept euery Sabbath day, ſo ſaith the text, *euery Sabbath day*, not a Sabbath day once in a quarter of a yeere, but euery Sabbath in a yeere. What can be more plainly proued, then this point is, that the Sabbath day was kept, yea and conſtantly kept in the dayes of the Apoſtles?

Furthermore it ſhall not be amiſſe to ſhew alſo, by whom the Sabbath was kept; and here I ſhall proue vnto you, that this obſeruation of the Sabbath day, it was an *Apoſtolicall* practiſe; and therefore the more to be regarded: for this purpoſe let vs looke backe vnto the texts fore alleaged, ſee Act. 13.13.14. *Now when Paul, and they that were with him &c.* Where you ſee, that the Apoſtle *Paul* kept the Sabbath day; and alſo other *Chriſtianes*, that accompanied him in his voyage, namly thoſe who were with Paul, as the text ſpeaketh. Againe, ſee Act. 13.43.44.46. Where mention is made of *Barnabas* the Apoſtle, who ioyned himſelfe with Paul, & thoſe other *Chriſtianes*, in the obſeruation of the Sabbath day. Againe, ſee Act. 16.1.3.13.19.20. Where is mention made of *Timotheus*, & of *Silas*, both which, ioyned with Paul in the ſanctification of the Sabbath day. Thus you haue ſeene, that the Sabbath day, was obſerued after Chriſts reſurrection, by the Apoſtles *Paul* & *Barnabas*, & by *Timotheus* & *Silas*, and by other *Chriſtians* that accompanied Paul in his voyage: wherefore, we may ſafely cale, the obſeruation of the old Sabbath day, an *Apoſtolicall* & *Chriſtian* practiſe: for it was obſerued by the Apoſtles of Chriſt, and by ſuch as were *Preachers* of the Goſpell of Chriſt: and therefore the obſeruation of the old Sabbath, hath Authority ſufficient to backe it, by thoſe that publiſhed and preached the Goſpell of Chriſt, vnder the new Teſtament.

Thus you haue ſeene it proued, that the Sabbath day was kept, and conſtantly kept, after Chriſts death & reſurrection. 2. That it was kept by the Apoſtles themſelues, and by ſuch as publiſhed, and preached the Goſpell. 3 It ſhall not be amiſſe to ſhew you, how *vniuerſallie* the Sabbath was kept: for it was kept in diuerſe and ſondry places, as at *Antiochia* Act. 13. 14. 42. And at *Philippi* Act. 16, 12. 13. and at *Theſſalonica* Act. 17. 1. 2. And at *Corinth* Act. 18. 1. 4. So you ſee, the Sabbath day was kept in theſe 4 Chriſtian Churches, to wit, in the Church at Antioch, at Philippi, at Theſſalonica, and at Corinth: all theſe we know of.

Albeit we haue ſufficiently proued; both the Major, and alſo the firſt branch of the Minor; yet all is not done in this argument which ſome that are very ſcrupulouſe require: for ſay ſome, it is true indeede; that the Apoſtles kept the Sabbath after Chriſts reſurrection; but it was amongſt the *Iewes*, and in the Iewiſh Synagogues, but proue vnto vs, that euer the Apoſtles kept the Sabbath, among the *Gentiles*. But herevnto I reply.

This diſtinction of keeping the Sabbath among Iewes, but not among Gentiles is fond and vaine; for theſe men make doubtes & differences, where the Apoſtles made none, as I ſhall proue vnto you: for, the Apoſtles kept the Sabbath day, among both Iewes & Gentiles, ioyned in one congregation togeather: ſee Act. 18. 4. *And he diſputed in the* Synagogue, *euery Sabbath day, & exhorted the Iewes and the Grecianes*: Here you ſee the Sabbath was kept, both with Iewes & Gentiles; for the Grecianes, were no Iewes but Gentiles, ſee alſo Act. 17. 2. 4. *And ſome of them beleeued, & ioyned in company with Paul & Silas: alſo of the Grecians that feared God a greate multitude*: Here you ſee a multitude of Grecianes or Gentiles, were preſent with the Iewes, in the ſame congregation, when Paul & Silas kept the Sabbath day, as in v. 2. ſo then, the Apoſtles made no difference, in keeping the Sabbath day, betwixt Iewes & Gentiles.

Neuertheleſſe I will proue vnto you, that the Apoſtles kept the Sabbath with the Gentiles, ſee Act. 13. 42. 44. *And when they were come out of the Synagogue of the Iewes, the (Gentiles) beſought, that they would preach theſe words to them, the next Sabbath day,*

and

& the next Sabbath came almost the whole citty together, to heare the word of God. Loe, here is a most pregnant text for the purpose: for here the Apostles *Paul & Barnabas*, kept the Sabbath with *Gentiles*; yea with the whole citty almost of the Antiochian Gentiles; wherefore, the Apostles made no difference of keeping the Sabbath betwene Iewes and Gentiles: for they kept it indifferently, as well amongst Gentiles as amongst Iewes.

An other text whereby I shall proue vnto you, that the Apostles kept the Sabbath among the Gentiles, is Act. 16.12.13. *And from thence to Philippi, which is the chiefe Citty in the parts of Macedonia, and whose inhabitants came from Rome to dwell there: and we weere in that Citty abiding certaine daies, & on the Sabbath day we went out of the Citty, besids a riuer, where they were wonte to pray: & we sate downe, & spake vnto the women, which were come together &c.* In this text, it is to be obserued, that these at Philippi with whom *Paul, Timothie, & Silas* kept the Sabbath day, v.3.19. they were *Gentiles*: for, 1: *Lidia*, who was then converted, & she & hir houshold baptized, shee was a Gentile, for she was of the Citty of *Thyatira*, as the text speaketh. v. 14. It doth not follow, that shee was a Iewesse, because the text saith, shee was a worshiper of God, as some thinke: for so was Cornelius also a worshiper of God Act. 10.2. But yet he was no Iew, no nor so much as a proselite, for he then was vncircumcised, Act. 11.3. secondly, it is plaine in the text; because the text saith that these Philippians were Romanes: *Whose inhabitants came from Rome to dwell there*, v.12. now the Romanes were not Iewes, but Gentiles: which appeareth further in v. 20.21. by the opposition, betwixt Iewes & Romanes, *These men who are Iewes, trouble our Citty, and preach ordinances which are not lawfull for vs to receiue, seing we are Romanes.* These Philippians therefore were Romanes, & so Gentiles: and so it is euident by this text also, that the Sabbath day was kept among Gentiles, & that the Apostles were as redy to keepe the Sabbath when they came among the Gentiles with the Gentiles, as they weere to keepe it when they came among the Iewes with the Iewes: they made no difference betwixt Iew & Gentile for this point.

Finally, ſuppoſe it could not be proued, that the Apoſtles kept the Sabbath with the Gentiles at all, but onely with the Iewes; is it lawfull therefore to reiect the examples and practiſe of the Apoſtles? if it be, then theſe abſurdeties follow, 1. That when the Apoſtles exhorte vs, to become imitatores and *followers* of them, as in 1. Cor. 11. 1. and 1. Cor. 4-16. & Phil. 3.17. then theſe textes muſt be vnderſtod, with this vaine limitation, that we muſt imitate the Apoſtles, onely in ſuch actiones, as they did doe among the Gentiles, but not in thoſe they did among the Iewes. 2. If we muſt imitate the Apoſtles, onely in ſuch things, as they did doe among the Gentiles; then is the example of the Apoſtles, of little or no vſe for our direction: for all their actiones well nigh, were done, among the Iewes onely, or elſe among Iewes & Gentiles mixed together, as you may read euery where, ſee Act. 2.14. Act. 13.14.42. Act. 14.5. Act. 17.4.5. Act. 18.4. So much for their firſt anſwer.

An other anſwer they vſually bring, againſt the Apoſtles keeping the Sabbath day, after Chriſts reſurrection is, that it was ſo done for a time onely, *to beare with the weakeneſſe of the Iewes*, who would not be ſuddainly weaned from the Sabbath day, no more then they would from Circumciſion. Herevnto I reply. 1. That it was no weakeneſſe in the Iewes (I truſt) nor ſo to be eſteemed of vs, for thē to yeeld obediēce vnto a morall precept, which inioyneth the Sabbath day: neither are they to rank the Sabbath day with circumciſion, ſuppoſing the Iewes to be as ſuperſtitiouſe in the one as in the other, vntil they know how as well, to proue the Sabbath day to be aboliſhed, as it is eaſy to proue Circumciſion to be aboliſhed.

If the Apoſtles keeping Sabbath, was to beare with the weakneſſe of the *Iewes*, then I would gladly know, why they kept Sabbath with the *Gentiles*; this was not I truſt to beare with the Iewes weakneſſe, ſee Act. 13.42.44. this repetition ſermon or ſermon preached againe at requeſt of the Gentiles, it was not made for the Iewes ſake, but for the Gentiles ſake, who *requeſted* it: now what cauſe was there then, that Paul & Barnabas ſhould preach this ſermon vnto the Gentiles, vpon the Sabbath day, to beare with the weakneſſe of the Iewes, for

whoſe

whoſe ſake it was not preached? had this ſermon bene preached at the requeſt of the Iewes, and ſo for their ſakes, happily this might haue had ſome better culler; but it being prached for the Gentiles ſakes, & at their requeſt, it is abſurd therefore to thinke, that the Apoſtles ſhould haue regard to the Iewes in this caſe: and ſo much for the Sabbath day kept among the *Gentiles* at *Antioch* Act.13.14.42.44.

The vanity of their anſwer, will further appeare if we looke into that other Church where *Paul, Timothie & Silas* kept the Sabbath day alſo, to wit, at *Philippi*, & that too among the Romane *Gentiles* Act.16.12.13. now forſomuch as we reade not of any Iewes dwelling at Philippi, but haue proued the cõtrary, nor can they proue that any dwelt there, who could thinke, that S. Paul and the reſt, ſhould keepe the Sabbath there, in-fauor of the Iewes? or for the weakneſſe of the Iewes? ſince there were no Iewes either in that Citty, or in their Aſſemblies, of whom the Apoſtles ſhould be afraied, or for whoſe ſakes they ſhould doe it.

But here it is anſwered, that albeit there were no Iewes in this Citty or Aſſembly, yet if Paul had not kept the Sabbath here, it would haue bene by one meanes or other carried to the Iewes where they dwelt, whereat they would haue bene offended, & therefore Paul kept the Sabbath here at Philip. But how vaine this conceipt is appeareth. 1. Becauſe this ſuppoſeth, that the Apoſtle durſt not free the Gentiles, from the obſeruation of needleſſe ceremonies in their owne Church, for feare he ſhould offend the ſuperſtitiouſe Iewes in ſome other remote Church. 2. By the like reaſon, Paul ſhould not haue reproued Peter for Iudaizing in the Church of Galatia, Gal.2.14. nor haue durſt to ſpeake againſt Circumciſion; nor to haue wrote to the Coloſſians againſt Meates and drinkes, new Mones, & yeerly Sabbaths, Coloſ.2.16. for by one meanes or other, this would haue come to the hearing of the Iewes, & offended them. 3. By this it ſhould haue come to paſſe, that there ſhould haue bene no place left in the world for the Apoſtles to haue begune a reformation of Iewiſh ceremonies, if they durſt not refaine them for feare it ſhould come to the hearing of the Iewes: wherfore the

Apoſtles kept not the Sabbath at Philippi for to pleaſe the Iewes onely, nor onely for feare of offending them.

Yet further, there is not want of good reaſon, to ſhew that the Apoſtles kept not the Sabbath for the weakneſſe of the Jewes onely: this being laied for a grownd, that if they be ſuppoſed to keepe it for the weakneſſe of the Iewes onely, that then it was a ceremony & ſo aboliſhed, my reaſons are theſe.

1. Becauſe the Apoſtles kept it *voluntarily*, & when they might haue auoided it, as appeareth. 1. Becauſe the Apoſtles remained *certaine daies* with the Church at Antioch Act. 13.42, 44. and with the Church at Philippi Act. 16.12. Now any day of the Sixe had bene as fit for the Gentiles, as the Sabbath, if the Sabbath was a ceremony. 2. Becauſe the Gentiles *beſought* the Apoſtles to preach to them the next Sabbath day Act. 13 42. Now what is obtained by requeſt of Superiors, is at their liberty to grant: now can any thinke the Apoſtles would vſe an aboliſhed ceremony, when it was at their choiſe and libertie to vſe it or not? foraſmuch as the *ſtrong ought to beare the infirmities of the weake*, it was a *burden* for an Apoſtle to vſe a Iewiſh Ceremony: and would the Apoſtles then take an vnproffitable burden on their backes, when they might auoide it?

2. If the Sabbath was kept for the weakneſſe of the Iewes, and ſo appeared to be but a Ceremony, then had the Apoſtles rune vpon ij dangerouſe rockes. 1. As touching the Iewes, how could this but harden the heart of the Iewes in their *Iudaiſme*, and retaining ſtill of Ceremonies, when they ſaw S. Paul, the greateſt enemy to Ceremonies of all the Apoſtles, to obſerue the Sabbath day ſtill, not onely when he was among them, but wherſoeuer he came, yea among the *Gentiles* alſo; 2 As touching the Gentiles, if the Sabbath had bene kept for the weakneſſe of the Iewes onely, as a ceremony, then had S. Paul by keeping the Sabbath among the Gentiles, infected them with *Iudaiſme* by his practiſe: yea, & ſo taught them that now in practiſe, which he muſt afterwards beate downe & vnteach againe by Doctrine; Thus the Apoſtles ſhould be ſuppoſed to make themſelues worke: firſt to infect, & then to heale & cure: further, if their anſwer be good, then was Paul *bound*, to permit & ſuffer the

Chriſtian

Christian Churches in Iudaisme; for the *strong ought to beare the infirmities of the weake*. Rom. 15. 1. Now Paul was strong, & those Iewes were weake.

3. To suppose the Apostles to keepe the Sabbath among the Gentiles, for the weaknes of the Iewes, is absurd: for by so doing the Gospell should receiue no aduantage: for looke what a superstitiouse Iew was eased therby, by so much a beleeuing Gentile was burdened & combered; he being intangled with a Iewish Ceremony: now what were this better then if the Apostles should pull a thorne out of the foote of a Iew, and thrust it into the foote of a Gentile?

4. Obserue, that S. Paul was the Doctour of the Gentiles Gal. 2, 7. Now by Gentiles here, we must not vnderstand such congregations as consisted only of Gentiles: for of all the Churches which Paul planted there were fewe such, but for the most parte they were all a mixed people, of Iewes & Gentiles both, as you may see Act. 17. 2. 4. Act. 18. 4. Act. 19. 10. Act. 13. 14 42. Act. 14. 5. wherefore, suppose yee that the Sabbath had no where bene kept among the Gentiles, that is, in such a congregatiō wherin there were none but Gētiles; yet is the cause the same still: for first, it is plaine that Paul kept the Sabbath frequently in these Churches, which were mixed of Iewes and Gentiles, see Act. 17. 2. 3. Act. 18. 4. And secondly, it is plaine, that these were the Churches which Paul planted, & ouer whom he was set: now if the keping of the *Sabbath* had bene a ceremony, as *meats & drinkes* were, then had Paul committed a foule *errour* by vsing of this Ceremony in his Churches, the Churches of the Gentiles: for he had *constrained* therby the Gentiles vnto Iudaisme; the which fault, he sorely reproued Peter for Gal. 2. 14. 12. For, Pauls keeping the Sabbath must as well constraine the Gentiles to Sabbathizing, as Peters refraining of Meates, did constraine these Gentiles to doe the like.

5. If Paul did *Sabbathize* among the Gentiles, for the weaknes of the Iewes onely, and that ordenarily and customarily, for so he did Act. 13. 14. 42. 44. Act. 17. 1. 2. Act. 18. 4. Then this absurdety followeth, that Paul did also *circumcise* the Gentiles, for the weaknesse of the Iewes, and that ordenarily and customarily: for

there is as greate reaſon, that Paul ſhould haue vſed circumciſion among the Gentiles, in fauor of the Iewes, as to haue vſed the Sabbath day among the Gentiles, in fauor of the Iewes: for the Iewes were as zealouſe for circumciſion as they were for the Sabbath. Herevnto I might alſo add, that Paul muſt as well haue vſed their *new moones*, & abſtinance from prohibited *meates*, among the Gentiles, for the ſake of the Iewes, as the *Sabbath* day, if theſe were all alike Ceremonies, and if there were no more morallity in the Sabbath, then in the new moones and prohibited meates.

6. As touching things indifferent, and the Ceremoniall Law, Paul became *all things vnto all men &c.* Vnto the Iewe who had the Ceremoniall Law, he *became a Iewe*; & vnto the Gentile, who were without this Law, he became a Gentile; that is, when he was among the Iewes, then he vſed the ceremoniall Law, but when he was among the Gentiles, then he behaued himſelfe *without Law*, he vſed no Ceremonies: from this text then thus expounded, it is plaine, that Pauls Sabbathizing among the Gentiles, it was no Ceremony, nor done for the weakneſſe of the Iewes: for among the Gentiles he was *without law*, that is, he vſed no Ceremonies: To thinke otherwiſe, were to thinke that Paul did not onely vnto the Iewe become a Iewe, but abſurdly that vnto the Gentile alſo he became a Iewe.

7. If the Sabbath was a Ceremony, and obſerued, by the Apoſtle, in thoſe Churches where he kept it, for the weakneſſe of the Iewes, then this abſurdety followeth; that he did not roote out Ceremonies, or refraine Iudaiſme in thoſe Churches; & conſequently that he left behind him, many famouſe Chriſtian Churches, peſtered with Ceremonies, & infected with Iudaiſme: for he kept the Sabbath day in many famouſe Churches, ſee Act. 13. 14.42.44. Act. 16.12. Act. 17.2. Act. 18. 4. Now if Paul was forced to obſerue Ceremonies, for the weakneſſe of the Iewes at that time, then ſo muſt he for the ſame cauſe, haue done euer after during his life: for the Iewes remained weake in this matter of Ceremonies, to Pauls dying day: ſince that all confeſſe it, that Ceremonies had for their honourable buriall among the Iewes, vntill the diſtruction of the Temple, which was about 50 yeeres after Chriſt.

8. It

8. It cannot be that the obſeruation of the Sabbath was a Ceremony, & kept for the weakneſſe of the Iewes onely, among the Gentiles: for, if any Iewes could be offended at the neglect of Ceremonies, they were thoſe at Ieruſalem as much as any: for they were all ſtill *zealouſe of the law*, that is, the law Ceremoniall. Act. 21.20. Now theſe Iewes, the very chiefe of them, as the Apoſtles & Elders, they had *determined* it, & *written* vnto the Gentiles, that they ſhould *obſerue no ſuch things*, that is, that they ſhould obſerue no Ceremonies Act. 21. 18. 25. How then can we thinke, that S. Paul, who was euer an enemy vnto Ceremonies. Act. 21. 21. ſhould be ſo forward, as to obſerue the Sabbath day, if it were a Ceremony? yea, and that too in the Churches of the Gentiles, contrary vnto the *decrees* and *determinations* of the Apoſtles and Elders at Ieruſalem, made againſt the vſe of Ceremonies among the Gentiles? & ſo much for confutation of this their ſecond anſwer, whereupon I haue dwelt the longer, becauſe it is their chiefe anſwer, wherin they put greateſt confidence.

A third anſwer they make to my argument, againſt the Apoſtles keeping of the Sabbath day is this, that the Apoſtles muſt take ſuch dayes as they found in vſe in the Church then, or elſe they could not preach & divulge the Goſpell: and the Iewes would aſſemble then on no dayes but on the Sabbath dayes, according to their auncient cuſtome.

Herevnto I reply ſaying, that whereas the enemies to this moſt auncient ordinance of Gods Sabbath, doe faine a neceſſity vpon the matter, as if the Apoſtles were compelled to keepe the Sabbath day; this is but a forged fiction of their owne braines: for the Apoſtles knew how to divulge & make knowne the Goſpell, albeit they had neuer preached on the Sabbath day, nor taken the opportunity of the Iewes aſſemblies, & Synagogues: for they could preach it, from houſe to houſe, in priuate howſen; as we read they did ſometimes, *& daily in the Temple, and in euery houſe, they ceaſed not to teach, and to preach Ieſus Chriſt.* Act. 5.42. And when Paul forſoke preaching in the Iewes Synagogues and aſſemblies, he could find other places to teach & to preach in; & therefore we reade, that he taught a longtime, in the

Schole of one *Tyrannus*, and there assembled vnto him both Iewes & Gentiles, for the *space of two yeeres*. Act. 19. 8. 9. 10, and this place he found out to teach in, after he left the assemblies and Synagogue of the Iewes, as you may see in the text: & therefore it is but a forged invention, to say, that the Apostles, must take the opportunity of the Iewes assemblies, to preach vnto them when they were assembled; there was no necessity of it, as you see. And it is but a forgery of them to say, that the Iewes would not assemble on any dayes but on their Sabbath dayes: as if they would not heare Gods word, out of the Sabbath day, as well as out of the Synagogue: and as if the Apostles should preach daily, but the people did not heare daily Act. 5. 42. & see Mat. 5. 1. with Mat. 4. last. Yet further, Paul could assemble & gather together the Iewes, at his plesure, as you may reade he did Act. 28. 17. *And the third day after, Paul called the chiefe of the Iewes together, & when they were come, he said vnto them &c.* Now he did not cale them together into the Synagogue, but into a priuate house, as you may see v. 16. And further, not onely the Iewes, but the very chiefe of the Iewes (as the text speaketh) refused not to come at his cale: And therefore, Paul was not compelled to seeke out them, and to goe into their assemblies, & Synagogues; for he could cale for them to come vnto him, & that vnto his Chamber or lodging. Yet further, Paul being a prisoner, *remained two yeeres in an house hired for himselfe*, and thither the people came vnto him, to be taught & instructed in the kingdome of God, & those things which concerne the Lord Jesus, as you may read Act. 28. 30. 31. It is therefore an idle plea, to say, that the Apostles must take the opportunity of the Assemblies of the Iewes, then to preach vnto them; as if there could be no other time for the Apostles, but onely that time wherein they were mett in their Synagogues, to preach Christ in.

But happily it will be said, that though this time, wherin the Iewes were assembled in their Synagogues, on the Sabbath day, was not necessary, yet it was the most opportune & fit time for the Apostles to preach in. Herevnto I answer, when an *opportunity* & an *inconuenience* meete, the greater of the two is to be regarded: Pauls care was so to instruct the Iewes touching

Christ

Christ alredy come, as he might therewithall, beate downe all Ceremonies & shaddowes of Christ to come: for, *He taught the Jewes among the Gentiles, to forsake Moses, and circumcision, and the Iewish customes.* Act.21.21. Now if the Sabbath day, was a Ceremony and a shaddow of Christ to come (as these men imagine) & then Paul should frequent the Iewes assemblies ordenarily & vsually, weeke by weeke vpon the Sabbath day, himselfe keeping the Sabbath with them; this were of dangerouse consequence, least it should flesh & hearten the Iewes in their hard heartednesse, to thinke that Christ was not yet come, since that the Sabbath was a signe (as is holden) of Christ to come: & further, it was of dangerouse consequence, least it should ouerturne all Pauls doctrine, when they heard him preach that the Messias was come, and yet they sawe him keepe the Sabbath with them, which signified that Christ was still to come: Yea, it was perillouse vnto the Iewes that were beleeuing Iewes, that by this meanes, they might be still retained, in a superstitiouse opinion of Ceremonies, when they saw Paul keepe them with them so generally, and so constantly: Now let all these inconveniences, or but any one of them, be put into the ballance, with that opportunity of preaching to the Iewes, whilst they were assembled after their wonted manner; and then tell me whither of the twaine is the greater, & whither must giue place vnto the other: doubtlesse, Paul would not hazard the least of these inconveniences, for to gaine that opportunity of the Iewes assembly; he would rather haue made a new assembly of them, vpon some other day, & in some other place, then to haue put them into such perill of danger: for Paul was most carefull to weane them from Ceremonies: & so much for their third & last answer.

Thus you see, we haue proued the keeping of the Sabbath day was an *Apostolicall* practise, & to be imitated & followed of vs: & haue alsotakē away whatsoeuer they can obiect to the contrary: but suppose we could onely haue proued, that the Apostles did *constantly* obserue the Sabbath day, yet in this haue we done and said much more in defence of the Lords Sabbaths, thē they haue said, or can say, in defence of the Lords day, who are

patro-

patrones of it: this Lords day Sabbath, were it not the *Diana* and darling of our time, & supported by men of learning, holineſſe, and zeale, I would ſay of it, that it is the moſt idle & friuolouſe thing, that cane be invented; for beſids other defects in it, they cannot proue a conſtant practiſe of it, no nor that it was euer kept weeke by weeke, two Lords daies together, one after an other, in any place, nor at any time: I can but wonder therefore, that any man, that hath but either learninge or honeſty, ſhould after the conſideration of theſe things, preferre the Lords day aboue the Sabbath day, or neglect the ancient ordinance of Gods Sabbath day, to imbrace this nouill Sabbath of the the Lords day.

I haue now finiſhed my 12th & laſt argument, as touching the firſt branch of it, wherin I haue proued, that the Apoſtles of Chriſt, did conſtantly keepe the Sabbath day, after Chriſts reſurrection: & now I am to procede, and to proue vnto you, the ſecond branch of my Minor or ſecond propoſition, which is, *That the primitiue Churches, which liued after the daies of the Apoſtles, kept the Sabbath day, for 300 or 400 yeeres after Chriſt.* And this trueth I ſhall confirme vnto you by ſondry Teſtimonies,

1.

I will begine with that which M. Perkins reporteth, ſaying, *The obſeruatiõ of the Sabbath, was neglected of thoſe Churches which ſucceeded the Apoſtles, but afterwards, it was eſtabliſhed by Chriſtian Emperours*: his Author for it is *Leo & Anton Edict*, of *Holy daies*: Perk. in his firſt volume, vpon the 4th com. pag. 18. by the word Sabbath M. Perkins vnderſtandeth the Lords day Sabbath: Now of this Lords day, he ſaith according to his author, that the Churches which ſucceded the Apoſtles, they neglected it vntill it vvas eſtabliſhed by Chriſtian Emperours; now theſe Churches, were the primitiue Churches, for they liued immediatly after the Apoſtles: & they liued in the neglect of the Lords day Sabbath, for about 300 yeeres after the daies of the Apoſtles; as is gatherable by this, that he ſaith, it was eſtabliſhed by Chriſtian Emperoures: now the firſt Emperour that eſtabliſhed the Lords day, was *Conſtantine* the greate, as ſaith Hoſp. Cap. 9. pag. 27. & this Conſtantine, liued aboute 300 yeers, after the Apoſtles:

now

now for asmuch as these Churches, liued about 300 yeeres without the Lords day Sabbath it followeth, that they all that time kept the 7th day Sabbath; vnlesse we shall *vncharitably* censure them, to haue liued *profanly* without any Sabbath day all that while, which were absurd to thinke: many Churches kept both Sabbaths together, to wit, the Sabbath day, and the Lords day, as you shall see by and by; now can it be thought, that some of the Primitiue Churches, should be so zealouse, as to keepe two daies, & other some so key could, as to keepe none at at all? wherefore, since these Churches kept not the Lords day, therefore it must follow, that they kept the Sabbath day: thus you see it followeth, that the Sabbath day was in vse in the primitiue times, for about 300 yeeres after the Apostles: so then, as the Apostles kept the Sabbath day, constantly, after Christs resurrection; so the primitiue Churches that succeded next after the Apostles, they kept it for a matter of 300 yeeres longer.

2.

My next Testimony shall be out of the *Centuries*: where it is thus recorded, *Romæ conventus ecclesiasticos non fuisse in Sabbato, quemadmodum in aliarum terrarum ecclesiis*: Centur iiij. Cap. vj. pag. 477. *de ritibus ecclesiæ Romanæ.* The summe whereof is this, that *There was no Ecclesiasticall or Church assemblies, vpon the Sabbath day at Rome, as there was in other Churches.* In which words, there is an opposition made, betwixt the Church of Rome, an other Churches (to wit, Christian Churches) aboute keeping of the Sabbath day, now it is recorded, that there was no Church meetings, vpon the Sabbathday, at Rome; but yet, there was Church assemblies, vpon the Sabbath day in other Churches abrode in the world: so then by this Record, it is plaine, that the most Churches kept the Sabbath day, albeit Rome did not: and it is no maruaile, that *Rome* had learned of the Laodicean Counsaile, to reiect the yoke of Gods 4th com. with the first; & further, this Testimony was of what was done in these Churches, for 300 or 400 yeeres after Christ: so then you see that the Sabbath day, was obserued in the most Churches 300 or 400 yeeres after Christ: & so much for this second Testimony.

3.

My third Teſtimony ſhall be from an acte made by the Laodicean Counſaile in the yeere of Chriſt 364. *Laodicenum Concilium celebratum circa annum* 364 *ſanxit: Non oportere Iudaizare Chriſtianos, & in Sabbatho vacare, ſed potius operari in eadem die, Dominicam præponendo Sabbatho: quod ſi inventi fuerint Sabbathum Iudæorum obſervantes, anahemate ibidem feriuntur. Hoſpin: de origin. Feſt. Chap. 9. pag. 27.* The ſumme whereof is this; *The Laodicean Counſaile held about the yeere* 364 *made a Law, that Chriſtianes ſhould not Iudaize, & reſt vpon the Sabbath day, but rather worke vpon it; & that they ſhould præferre the Lords day aboue the Sabbath day. And if ſo be any were found obſerving the Iewes Sabbath, they ſhould be excommanciated or accurſed.* By this Law then it appeareth, that the Sabbath day, was in vſe in thoſe times, for elſe this Law had bene made in vaine, which forbad Chriſtians to kepe the Sabbath day any more, vpon paine of excommunication; for gouernes doe not enact Lawes againſt nothing. 2. Note, that as the Sabbath day was in vſe in thoſe times, ſo alſo it was in vſe amõgſt *Chriſtianes*: for this law as you ſee, was bent againſt the practiſe of Chriſtianes, forbidding Chriſtianes to keepe the Sabbath day; whereby we ſee, that in theſe times, the Sabbath day was honoured among Chriſtianes. 3. Note, that vnto this time Chriſtianes did honour the Sabbath day with or aboue the Lords day: & this I gather from hence, becauſe this Counſaile ordeined, that for time to come, Chriſtianes ſhould *preferre* the Lords day before the Sabbath: now they neded not to haue made a law, to bind Chriſtiãs, to preferre the Lords day before the Sabbath day, if they had done ſo before the making of this law; & this is a remarkabl thing, that in theſe times the Sabbath day was had in ſuch honour with Chriſtiãs, as it was as highly, or rather more highly ſet by then the Lords day was. 4. Note the time; this Law was made 364. yeeres or there about after Chriſt: whereby we ſee, that the Sabbath day, was in vſe amongſt Chriſtianes, for nere 400 yeeres after Chriſt.

A digreſſion, by the way ſhewing 1. the Invalidity of this Laodicean Counſaile & Decree, made againſt the Lords Sabbaths,

baths. 2. The Originall of the Lords day Sabbath. 3. The time when, and the perſones by whom, the ancient Sabbath was firſt throwne downe.

First of the firſt, that this Decree made againſt Gods Sabbaths, is not to be regarded or eſteemed, ſhall thus appeare, becauſe it was an vngodly act & decree: for they made a Law directly againſt Gods Law: for God ſaid, Remember the Sabbath day, to ſanctify it: but they decreed, that no Chriſtianes ſhould obſerue the Sabbath day, to ſanctify it: and therefore this Counſaile, was guilty of that brand of that wicked one, Prophecied of by Daniel, *Who ſhould ſpeake words againſt the moſt high, and thinke that he may change times & Lawes.* Dan. 7. 25. Now this Counſaile, did here change *times*, to wit, ſacred times, ſanctified of God, the Sabbath day; and decreed, that this time ſhould now be profaned, & men, yea Chriſtians ſhould profane it by working on it: & further, they changed this day for an other day, to wit, the Lords day, caſting downe ſinfully the Sabbath day, & ſetting vp in its roome, and preferring aboue it ſuperſtitiouſly the Lords day.

And as this decree againſt the Lords Sabbaths, was vngodly in them, ſo was it *Schiſmaticall* alſo: for they now begane not onely to decline from ancient purity, but alſo to *reud* Churches, and to diuide betwixt Church and Church, Chriſtianes & Chriſtianes: for other Churches which liued about their time, & together with them, kept that ancient ordinance of Gods Sabbath, as we haue proued alredy out of *Perkines*, and out of the *Centuries*, and as you may perceiue by thoſe Teſtimonies which you ſhall ſee by & by; and other Chriſtanes, kept the Sabbath alſo, euen among themſelues; as appeareth by their law inacted againſt Chriſtians, for keeping the Sabbath day; thus it appeareth, they rent themſelues, both from thoſe other Churches liuing then with them, and from Chriſtianes then in their owne Church alſo: You ſhall ſee by and by alſo, how this Counſaile, hath made a rent from the Churches, whereof thoſe famouſe lights *Athanaſius* & *Ignatius* were Biſhopes, & which liued before this Counſaile, & therby you ſhall perceiue, how they haue made a Schiſme & rent alſo, from the moſt ancient and pu-

reſt, Churches, that liued before them.

Neither is any man to wonder at this, for if we conſider what was Prophecied of this Church of Laodicea, whereof this Counſaile hath its name, we can expect no better from it: for of all the 7 Churches, which *Iohn* wrote vnto in his Reuelation, this of *Laodicea*, it was the worſt: and therefore ſaith Chriſt, *becauſe thou art luke warme, & neither could nor hote, it ſhall come to paſſe, that I will ſpue thee out of my mouth Reuel.* 3.16. Chriſt here forteld them, that it ſhould come to paſſe, that he would ſpue them out of his mouth, as moſt loathſome vnto him; and thinke you that they did not well deſerue it at this time; when they begane to make a Schiſme & rent from other the Churches of Chriſt, and to change Gods time: and to enact lawes againſt Gods Law? conſidering therefore, what an vnzealouſe Church, Chriſt foretould this Laodicean Church ſhould be, it therefore is not to be regarded, what they decreed againſt Gods Sabbaths.

Yet further, if we ſhall note the time wherein this Counſaile liued, and made this decree, their decree will grow more ſuſpitiouſe, and leſſe to be regarded: for it was 364 yeeres after Chriſt; about which time, begane the Myſterie of iniquity to worke: for the purity of the primitiue Churches, begane to decline and be Eccliſed then, & ſuperſtition & popery, begane to inſinuate it ſelfe, and creepe into the Churches: for thoſe pure Churches of the primitiue times, are compared to a riuer, the which the further off it runneth from the ſpring heade, the more filth it gathereth, & ſo it was with theſe Churches: for, as you may reade in *Perkins* his *Demonſtration of the probleme*, about the 300 and 400 yeeres after Chriſt, then begane *Images* to creepe into Churches; The *Croſſe* to be adored, *Iavocation of Saints, prayers for the dead, Pilgrimage, Purgatory, Single life of Miniſters, Monkery, & Monaſticall profeſſion &c.* Till at laſt they had corrupted the *ſecond commandement* by Images, Crucifixes, and the breaden god: now what maruaile, that they had alſo corrupted the 4th com. and aboliſhed the Lords Sabbaths, when thoſe times had corrupted the ſecond commandement? wherefore their decree made neere 400 yeers after Chriſt, is to be ſuſpected, becauſe then was the time of the Churches declining

clining and faleing away, from their former purity.

A ſecond thing to be obſerued by the way, from the decree of this Counſaile, is to note the *Originall* and firſt vpſpringing, of our new Sabbath, caled the *Lords day*, as a ſole Sabbath, and generally receiued; The pite out of which it was digged, is the *Laodicean* Counſaile; the Antiquity that can be alleaged for it, it is no higher thē 364 yeeres after Chriſt; for, 1. vntill about the time of this counſaile, & ſince hitherto, this Lords day was neuer *generally* receiued in the Chriſtian Churches, for the Churches whereof Perkins ſpeaketh, wich liued immediatly after the Apoſtles, they neglected the Lords day, for a matter of 300 yeers, vntill Chriſtian Emperours eſtabliſhed it; it is true, that Conſtantine enacted a Law for the generall obſeruatiō of the Lords day, which was 300 yeeres after Chriſt, and ſo a matter of 64 yeeres before this Counſaile; but in Conſtantines time, the Lords day was not kept *as a ſole* Sabbath; for the Sabbath day was then kept alſo, as by & by we ſhall proue by *Athanaſius* who liued in Conſtantines time. 2. Vntill the time of this Counſaile, and ſince, the Lords day was neuer receiued and kept for *a ſole* Sabbath, as now it is: for before the time of this Counſaile, the Sabbath day, and the Lords day, were both kept together, in many Chuches, as you ſhall ſee by thoſe Teſtimonies which by & by I ſhall produce, out of *Socrates*, and from *Ignatius*, but now, at the time of this Counſaile, began the Sabbath day to be reiected, and alſo the Lords day, to be ſet vp as the ſole Sabbath without any other: and now the Lords day muſt forſooth be preferred before the Sabbath day: and ſo you ſee the firſt Originall of our Lords day Sabbath, to be a ſole Sabbath, was this Counſaile of Laodicea.

The third and laſt thing to be obſerued is, that here we take knowledge, of the perſones by whom, the Lords Sabbaths were firſt throwne downe, and of the time when they were firſt throwne downe. The perſōes that did commit this horrible fact they were that lukewarme people of the Church of, *Laodicea*: none others durſt attempt to *change* Gods times, & to make a ſacred time become a profane time but theſe: the time when it was in that declined time, to wit, 364 yeeres after Chriſt: the

former times, which were the more pure times, they durſt not lay violent hands of Gods ordinance: thus we ſee when, & by whom Gods Sacred Sabbaths were rooted out of the Church. Thus my digreſſion finiſhed, I returne whence I came.

4.

My fourth Teſtimony ſhall be the words of M. *Perkins*, and Doctour *Prideaux*, & M. *Brerewood*; For M. Perkins, he moueth a queſtion, to know who changed the Iewes Sabbath? And then his anſwer is this, *It is commonly thought (ſaith hee) that the Iewes Sabbath, was changed into this Lords day, by Chriſtian Emperours, long after the Aſcention of Chriſt.* Perk. in his Expoſition vpon the firſt Chapter of the Reuelation; and verſe the 10th. In which words M. Perkins doth deliuer, though not his owne, yet the *common* opinion and iudgment of others: now the common opinion is (ſaith hee) that the Iewes Sabbath was changed, long after Chriſt his Aſcention; and that by Chriſtian Emperours: ſo then, it is the common opinion, that the Sabbath day laſted in the Churches, a long time after Chriſt his Aſcention; euen 300. yeers.

For Doctour *Prideaux*, ſaieth he in his worke vpon the Sabbath pag: 140, *Annon Sabbathum Iudæorum cum Iudæis, ſine ſcrupulo & murmure obſeruarunt Apoſtoli? cætus in Sabbatho coactos libentiſsime inſtituerunt? Annon inſequens Eccleſia, tam Sabbathum hoc, quam diem Dominicum per aliquot annorum decurſum ſacris conventibus diſtinauit? Notiora ſunt iſta quam vt probatione indigeant.* The ſumme whereof is this, *did not the Apoſtles (ſaith hee) obſerue the Iewes Sabbath, with the Iewes, without the leaſt ſcruple making? & did they not moſt willingly appoint aſsemblies on the Sabbath day? and did not the Church which followed them, appoint both the Sabbath day & the Lords day, for holy aſsemblies, for diuerſe yeeres? theſe things are ſo well knowne that they need not to be proued.* By whoſe Teſtimony, you ſee, that the Churches which followed the Apoſtles, they obſerued and kept the Sabbath day, for diuerſe yeeres: & this is ſo plaine by Hiſtory, that it needeth not any quotations or proſe.

For *M. Brerewood*, *Profeſſor* in Greſham College in London, in his Treatiſe of the Sabbath day, againſt *M. Byfield* pag. 77. thus

thus writeth: *And little doe you know (saith hee) of the ancient condition of the Church if you know it not, that the ancient Sabbath, did remaine & was obserued, together with the Lords day, by the Christians of the Easterne Church, aboue 300 yeers after Christs death &c.* And againe, *The Sabbath of the 7th day, was religiously obserued in the East Church, 300 yeeres & more, after our Saviours passion. That Church being a greate parte of Christendome.* Thus by the iudgement of those who are well seene into the Histories of the Church, it is a plaine case, that the Sabbath day, was *religiously* obserued, and that by *Christians*, for more then 300 yeeres after Christ.

5.

My fifth Testimony shall be that recorded by *Zanchie* out of *Sozomen*, the summe whereof is this, *That those of Constantinople, & almost all others haue Ecclesiasticall Assemblies, to heare Gods word, on the Sabbath day, & on the Lords day.* Zanchie vpon the 4th com. Thes. 1. Here you see, that not onely at *Constantinople* they kept the Sabbath day, but also, almost in all other Churches, the Sabbath was kept.

6.

My sixth Testimony shall be out of *Socrates*, the summe whereof is this. *Assemblies were wonte to be in the Churches, euery weeke, vpon the Sabbath day, & vpon the Lords day.* Socrat. Chap. 8. lib. 6. & againe, *At Cesarea, Cappadocia, & in Ciprio, vpon the Sabbath day, & vpon the Lords day, the Presbiters & Bishopes did euermore interpret & expound the Sciptures.* Socrat. Cap. 21. lib. 6. here you see, a weekly obseruation of the Sabbath day; & a constant practise of Presbiters and Bishopes, to expound the holy Scriptures vpon the Sabbath day.

But before I proceed any further, it shall not be amisse, to answer a doubt, that may rise in the minds of some that reade these Antiquities: may they say, what did the primitiue Churches keepe two Sabbath daies euery weeke? for it seemeth so; because they kept both the Sabbath day, and the Lords day. For answer hereto, we must know, that howbeit they kept two daies, yet it is not to be thought, that they kept them both for Sabbath daies, resting from labour all day long, according to the 4th com. for, 1. This were more then euer God required in his morall Law, to rest two daies in Seauen. 2. *Ignatius* put

a dif-

a difference betwixt the Sabbath day, and the Lords day; as betwene the King and the Quene: for he caled (as you ſhall ſee by & by) the Lords day, the quene of daies, hereby intimating, that the Sabbath day whereof he ſpake alſo in that place, was the King of daies. 3. The Chriſtianes, againſt whom the Laodicean Counſaile, enacted that law foreſpoken of, they honoured the Sabbath day aboue the Lords day, as there we ſhewed. 4. Many Churches of Chriſtianes, they kept not the Lords day at all for 300 yeeres together, as we haue ſhowne out of Perkines. 5. In Cõſtantines time he gaue leaue for men to goe to plough, and other workes of huſbandry on the Lords day, as elſe where we haue ſhowne: by all which it is more then manifeſt, that the primitiue Curches, though they kept the Lords day, yet they kept it not for a Sabbath day, or like the *Sabbath* day, but rather much like as we now keepe a common Holy day, or a lecture day, wherin we come to Church & heare the word of God, but we keepe not the whole day, in a reſt from laboures & in conſcience of the 4th com. thus you ſee, albeit they kept two daies in a weeke, yet but one onely was kept for their Sabbath, the other was kept lightly and partially: they kept theſe two daies in a weeke then, much like as we now kepe the Lords day, and ſome light Holy day; or the Lords day & a Lecture day, when they fall both in one weeke.

7.

My ſeauẽth Teſtimony ſhall be that of *Athanaſius*, who liued about the time of Conſtantine, 300. yeeres after Chriſt: who in his *Homilie de Semente* ſaith thus; *Wee aſſemble together in the Sabbath day, not as if we were infected with Iudaiſme, but therefore wee meete together in the Sabbath day, that we may worſhip Ieſus the Lord of the Sabbath. Centur. iiij. Cap. vj.* pag 410. In which words, we ſee what was the practiſe of the Chriſtian Curches, in the daies of *Athanaſius*; for then they kept the *Sabbath day*, as we ſee here.

Furthermore, it is worth our obſeruation to conſider, that Athanaſius doth not onely & barely auowch it, that they then kept the Sabbath day; but moreouer, he doth *Iuſtify* & *defend* their keeping of it: for whereas ſome might obiect vnto him

ſaying

saying, but doe your Churches keepe the Sabbath day still? why that is *Iudaisme* &c. of this mind was the Laodicean counsaile, that liued not long after Athanasius: and it seemeth that this slaunderouse opinion of the Sabbath, was creeping into the Church in the daies of Athanasius, & growne to ripenesse within a matter of 60. yeeres after him: for now the Laodicean counsaile durst cale it Iudaisme in plaine termes, for Christians to keepe the Sabbath day; but see how this famouse Athanasius, & godly Bishop, foreseeing this mischeife, meeteth with the priuy obiectiones of some in his time, who were alredy infected with this leauen, saying, *not as if we were infected with Iudaisme*: The iudgement therfore of this Godly Bishop was, that a Christian Church, might sanctify the Sabbath day, without any tainte or tincture of Iudaisme. I wish all Ministers now, would learne to know of Athanasius, that to keepe Gods Sabbath, it is no Iudaisme. but how is it to be lamented to see the most diuines, rather to follow that Schismaticall decree, of the counsaile of *Laodicea*, caling the keeping of Gods Sabbath Judaisme, then to follow that famouse *Athanasius*, who defendeth it, that the keeping of the Sabbath day, is no Iudaisme.

Further, it is to be noted, that the Christian Churches, in the time of Athanasius, kept the Sabbath day, and that this was about 300 yeeres after Christ; so that the Sabbath day was in vse with Christianes, for 300 yeeres after Christ. Now the first 300 yeeres after Christ, are accounted for the most pure times, & the freest from corruptiones: and the after times were lesse puer, abateing of their purity daily, as the Church grew elder; now forasmuch as the Sabbath day, was honourable amongst Christianes, and religiously obserued in the most puer times, this is much to be regarded; for what if the Sabbath day began to be trampled vpon, and counted for *Iudaisme*, 60 or 100 yeeres after these puer times? whats that to vs? for if we follow any, we will choose rather to imitate the more puer Churches (I trust so) then those that were lesse puer; now the more puer Churches (as you haue seene it abundantly proued) they kept the Sabbath day: To conclude, so long as the Churches retained their best purity, so long the Lords Sabbaths were in vse &

honour; but when the Churches begane to decline and fale away, as to ſet vp *Images*; to adore the *Croſse*; to pray to *Saints*; to pray for the *deade*; to beleeue a *purgatory*; and the like, then they begane to eſteeme the Lords Sabbath *Iudaiſme*, that ſo they might forſake them, and ſet vp dayes of their owne invention: but my truſt in God is, that as he hath cauſed a reformation, of the abuſes of the ſecond commandement, which crept into the Church in thoſe times; ſo the ſame God will find a time, to reforme the abuſes of the 4th com. alſo, which crept in then too, but remaine to this day vnreformed.

8.

My eight & laſt Teſtimony, ſhall be that of *Ignatius*, who liued about an 100 yeeres after Chriſt: *Let not vs* (ſaith hee) *keepe the Sabbath day, in a Iewiſh manner, pleaſing our ſelues with a reſt or idleneſſe: for he that will not labour let him not eate &c: But let euery one of vs, keepe the Sabbath day Spiritually, reioyceing in the meditation of the lawe: not in a remiſneſſe or idleneſſe of the body; but in an admiration of the workemanſhip of God; not reioyceing in daunceings, and vnciuill Showtinges &c. And after the Sabbath day, let euery one that loueth Chriſt celebrate the Lords day, beinge the queene of dayes &c. Ignat. in his Epiſtle to the Magneſianes.* In this exhortation of Ignatius, we may note. 1. That hee ſpeaking both of the *Sabbath day*, and alſo of the *Lords day*, doth inſinuate a plaine difference betwixt them, as touching their eſtimation: for the Lords day he counteth as the *queene* of daies, and ſo leaueth a place for the Sabbath day, to be in account as the *King* of dayes: yea ſpeaking of the Sabbath day, he vſeth the word *Sabbathizare*, but ſpeaking of the Lords day, he vſeth the word *celebrare*.

2. We may note, that hee ſpeaking of the Sabbath day, doth conſider it doublie; firſt, as the Iewes in thoſe dayes did vſe it, or abouſe it rather, ὡς ἀργίαις χαίροντες *reioyceing in idleneſſe* or *ſlothfulneſſe*, as hee ſpeaketh. And ſecondly, as Chriſtianes ought to vſe it: for the former, we may note by Ignatius his words, that the Iewes in his dayes, did keepe the Sabbath day indeed, but yet they kept it profanly, as a feaſt of *Bacchus*, with idleneſſe, with daunceings, with ſhowteing, and the like: now this kind

of

of Sabbath keeping, Ignatius did abhorre, saying it is better for the Iewes to labour on the Sabbath day, then thus to keepe it: *for he that will not worke (saith hee) let him not eate*; which words are to be referred vnto the Iewes, not vnto the Christianes to whom he wrote, vnlesse they would ioyne with these profane Iewes in reuelling and roioting on the Sabbath day: by which manner of speaking, Ignatius alludeth vnto a like forme of speech vsed by God himselfe, in a like case, saying, I *cannot suffer your new Moones, nor Sabbaths &c. My soule hateth them &c.* Isa. 1.3. Now God did not simply hate their Sabbaths, since he had commanded them; but he hated their irreligiouse & hypocriticale obseruation of the Sabbaths; and so Ignatius did not meane simply, that the Iewes should worke vpon the Sabbath day, or else they should not eate; but comparatiuly, and respectiuly, as if he had thus said, rather then men should keepe the Sabbath, as doe the Iewes, in reuelling, & sporting, & idlenesse, let them be forced to labour & worke in it, by denying them foode: for it is better to worke on the Sabbath day according to that commandement which inioyneth labour. 2. Thes. 3.10. then to rest according to that commandement. Exod. 20.10. when a man dothit onely to please the flesh, and not to further him in the worship of God: it is better to keepe no Sabbath, then to keepe it onely in a carnall manner: honest labour is better on the Sabbath then carnall slouthfull & reuelling rest: Now this kind of profane & carnall keeping of Gods Sabbath, is that which Ignatius doth admonish Christians of, and doth dehorte them from, saying, Let not vs keepe the Sabbath as doe the Iewes, or in a Iewish manner &c.

In the next place Ignatius speaketh of the Sabbath, as Christianes ought to keepe it: & that is, not profanly and carnally, but religiously and Spiritually; But let euery one of vs (saith hee) keepe the Sabbath *Spiritually*: and then he proceedeth to mention the dueties of the Sabbath particularly, the one whereof is, to reioyce in the meditation and Diuine contemplation of the Law of God: *reioyceing in the meditation of the Law*: the other is, to make an holy admiration, of the Creation of the world, & of the prouidence of God in the gouernance of the same &c.

In an admiration of the workmanship of God: Now vnto this Holy, Spirituall, & religiouse obseruation of the Sabbath day, did Ignatius exhorte those Christians vnto whom he wrote, saying, *But let euery one of vs, keepe the Sabbath day &c.* In which exhortation, you see that Ignatius did not onely permit: the keeping of the Sabbath day, among Christianes; but he goeth further then so; for he falleth to a plaine & right downe exhortation and perswasion of Christians to keepe the Sabbath day, *Let euery one of vs (saith hee) keepe the Sabbath day*. What cā be more plaine? had Ignatius esteemed the obseruatiō of the Sabbath day, an abolished ceremony, as many thinke now a daies, or Iudaisme, as those of the Laodicean Counsaile thought it, who liued 200 yeeres after Ignatius; and as many of vs now a dayes iudge it to be; he would neuer haue exhorted and perswaded *Christianes* to the obseruation of it.

Thus you see, that so long as the Church was in its greatest purity and perfection, so long it retained in honour the Lords Sabbaths: for Ignatius liuing so neere vnto the time of the Apostles, he liued in the most flourishing estate of the Church for purity: and euen in these so pure times, was the Sabbath day in honour & vse; & so continued, vntill the Church began to decline, which was 200 yeeres after this time, about which time they began to corrupt the second Command. & what maruaile if they then also made hauocke of the 4th commandement too? but this I say, so longe as the primitiue Churches, remained in their greatest purity, so longe Christians retained the Lords Sabbaths in honour & vse, & thus much for the second branch of my Minor, so hitherto we haue proued these two things, the former, that the Apostles of Christ, did constantly obserue the Sabbath day, in their time: the other, that the most pure & primitiue Churches which followed the Apostles, kept the Sabbath, so long as they kept their purity, which was 300 or 400 yeeres after Christ: & now I am come to the third & last branch of my Minor.

The 3d branch of my Minor or second proposition, which I am to proue is, *That our Church doth daily pray to God, to incline our heartes to keepe this Sabbath day*. I shall not neede to goe

goe farre for the proofe of this point: for our daily prayers to God, euery Sunday or Lords day, in the Congregation, will confirme it: for the Miniſter, as it is ordered by our Church, in the booke of Common prayer, rehearſeth to the whole Aſſembly, the 10. Commandements of Almightie God, & among the reſt hee repeateth the 4th Com. ſaying, *Remember the Sabbath day, to keepe it holy &c. But the 7th day, is the Sabbath of the Lord thy God, in it thou ſhalt not doe any worke &c. for the Lord reſted the 7th day, and therefore the Lord bleſſed the Sabbath day, and hallowed it.* Now as ſoone as this Commandement, touching the 7th day Sabbath, is rehearſed in the audience of the people; It is by our Church ordered, that the whole Congregation ſhall herevnto ſubioyne this deuout prayer, *Lord haue mercie on vs, and incline our heartes to keepe this lawe.* And thus you ſee, that our Church doth ratify the Sabbath day, by praying daily to God, to incline our heartes to keepe it.

But happily ſome may ſay, our Church doth not intende by this hir prayer, to ratify the 7th day Sabbath, which is the Iewes Sabbath. Herevnto I reply, that by this hir prayer, ſhe muſt be vnderſtod to pray to God to incline our hearts, either to the keeping of the 7th day Sabbath, or to the keeping of the Lords day Sabbath: now ſtrongly I am perſwaded, that the *Reuerend Biſhopes* of our Church will not ſay, that the 4th com. doth command vs to keepe the Lords day; & therefore when we pray to God, to incline our heartes to the keeping of the 4th com. we cannot vnderſtand our prayer, to be meant of the Lords day: for it is not the day caled Lords day, which the 4th Com. inioyneth; but it is the day called Sabbath day, as you ſee in the Commandement: and it is not the Lords day, which the Miniſter pronounceth in reading the 4th com. but it is the Sabbath day, which he ſpeaketh of: neither is it the 8th day, or firſt day of the weeke which the 4th com. ſpeaketh of; but it is the 7th day, and laſt day of the weeke which the commandement mentioneth: neither is it the 8th day, or firſt day of the weeke, or Lords day, where in God reſted at the Creation, but it is the 7th day wherein God reſted, as the Commandement ſaith: neither is it the Lords day, which the commandemēt ſaith

God bleſſed and hallowed; but it is the day caled Sabbath day, which God bleſſed and hallowed, as the 4th commandement ſpeaketh: wherefore, when the Miniſter ſaith Remember to Sanctify the Sabbath day: if then we ſhall pray thus, Lord incline our hearts to keepe the Lords day; doe we not ſo make anſwer, as ſometimes deafe men doe, who when a man caleth for a knife, they bring him the ſheath? & when the Miniſter telleth the people which day is the Sabbath day, ſaying, But the 7th day is the Sabbath of the Lord; if then we ſhall pray thus, Lord incline our heartes to keepe the 8th day; are we not then like thoſe that come to Church when the Sermon is done? & that goe to ſell comodities, the day after the fayer? yea were not this to bable with God, and to profane this Holy ordinance of prayer? when the prayers of the Church cane be taken but ij. waies, it is a very abſurd thing, & vncharitable, for any man to expound them in the worſer ſenſe, which is a falſe and abſurd ſenſe: wherefore ſince the Lords day cannot be meãt in our publike prayer, therefore the Sabbath day muſt be meante: for there is none other but one of theſe two that can be imagined, and thus I haue proued, the 3d branch of my Minor, to wit, that our Church doth pray to God daily, to incline our heartes to keepe the Sabbath day, & ſo theſe 3 points are proued. 1. That the Apoſtles kept the Sabbath day. 2. That the primitiue Churches after them kept it. 3. That our Church daily praieth to God to keepe it: wherefore, if the conſtant practiſe of the Apoſtles & the religiouſe practiſe of the moſt ancient and primitiue Churches after the Apoſtles; & the daily prayers of our Church will any thing auaile with vs; then muſt we ſanctify the 7th day Saturday Sabbath.

ARGUM. XIII.

I had thought to haue added no more by way of profe, for confirmation of the Sabbath day, but further ſerch hath miniſtred vnto me more arguments: & theſe they are which follow. My 13th Argument for confirmation of the 7th Sabbath is, becauſe we muſt imitate God, who kept the 7th day Sabbath: and thus I frame it.

What-

Whosoeuer must imitate God in his keeping of the 7th day Sabbath, they must keepe the Saturday 7th day Sabbath.
But we must imitate God, in his keeping of the 7th day Sabbath.
Therefore wee must keepe the Saturday 7th day Sabbath.

For the Maior it is cleere: for since God kept the Saturday 7th day Sabbath, if we must imitate him, then must we keepe the same day in order when it comes; and so doeing we shall treade in his footesteppes. But this is no imitation of God, to consider how hee rested on the 7th day, and for vs to rest on the 8th day: or, when hee rested on the 7th & last day of the weeke, for vs to rest on the first day of the weeke; this is rather to thwarte and crosse God, then to imitate & follow God. To imitate God, is to doe as like him, & to come as neere him as possible we can: now no day of the weeke, is so like the day wherin God rested, as our Saturday the 7th day; because God rested on the Saturday 7th day: nor can we come so nere God, in practise on any day of the weeke, as we may on our Saturday which is the 7th day. So much for the Maior.

I come to the Minor, to wit, that we must imitate God, in his keeping of the 7th day Sabbath: and this I proue, 1. in generall: for the Scriptures doe frequently set God before vs for our pattorne, & exhorte vs, to be imitators & followers of him, as Eph. 5. 1 *Be yee followers of God as deere children &c. Math. 5. 48. Yee shall therfore be perfect, as your Father which is perfect.* 1. Pet. 1. 15. 16. *But as he which hath called you is holy, so be yee holy, in all manner of conuersation. Because it is written, be yee holy, for I am Holy. Luk 6. 36. bee yee therfore mercifull, as your Father also is mercifull.* Thus we see how frequent the Sacred Scriptures are, in exhorting vs to be followers & imitators of God: & doubtlesse God doth delight to be imitated by menn, & to see them follow his ensamples, in such things as hee hath set him se se forth, vnto vs to be imitated in: if then we must imitate God in one thing, then why not in an other? Yea, if we must imitate God in things more difficult, as in his *Holinesse*, *Mercifulnesse*, & in his *perfection*, much rather should we imitate him, in things most facile & easie to be done: now what is more easie for vs to doe, then to change the Sunday Sabbath, into the Saturday Sabbath; so should we imitate God indede, and keepe the 7th day, as hee did, at the Creation.

2. I.

2. I proue the Minor in particular, from the 4th Com. where God Almightie commandeth vs, to reſt vpon the 7th day, Exod. 20.10. and then he fetcheth a reaſon to moue vs to doe ſo, from his owne *example*; becauſe himſelfe reſted on the 7th day, Exod. 20. 11. as if he had thus ſaid, Reſt you on the 7th day, as I did: for I at the Creation reſted on the 7th day.

I ſhall further proue the ſame, by the Teſtimony of Diuines of note. *Muſculus* in his Expoſition vpon the 4th Com. fol. 66. *The imitation of the example of God (ſaith he) ſtandeth in this, that in the ſame Sixe daies, in which God wrought all his workes, wee worke ours; and in the ſeauenth day, when hee reſted, from his, we doe reſt alſo from our workes, according to his example.* Thus you ſee Muſculus expounding the 4th Com. ſo, as he ſaith, we muſt imitate the example of God, and reſt vpon the *ſame* 7th day, in which God himſelfe reſted.

M. Perkins on the 4th Com. in his firſt volume pag. 47. vpon theſe words of the Com. *for in ſixe daies &c.* ſaith thus. *This is the third reaſon of this Com. taken from the like example. That which I did, thou alſo muſt doe: but I reſted the 7th day: Therfore thou muſt doe the like.* Againe *Perkins* in his Caſes of conſcience pag. 106. D. ſaith thus, *The ſecond reaſon is taken from Gods Example; That which the Lord himſelfe hath done in perſon, the ſame muſt man doe by his Commandement: But the Lord himſelfe reſted the 7th day; Therfore man muſt doe the ſame. This reaſon made by God to the creature, muſt ſtand in force, till hee reuerſe it, which yet he hath not done nor doth.* Thus M. *Perkins* affirmeth the trueth of my Minor, moſt fully.

M. *Dod* on the Commandements, vpon theſe words of the 4th Com. *for in ſixe daies, &c.* pag. 121. ſaith thus, *The third reaſon is taken from Gods example &c. as if he ſhould ſay, if thou wilt follow examples, then follow the example of the beſt: now, what better example can there be, then of God himſelfe? who when he made the world reſted on the 7th day: Therefore from his example, learne thou that on the 7th day, thou giue thy ſelfe wholly to the dueties of ſanctification.* To the ſame effect he ſpeaketh againe in pag. 167. where he ſaith, that *God propoſed himſelfe for a Preſident, to be imitated of vs: God ceaſed from creating on the 7th day therefore hee would*

would haue vs ceaſe from our workes alſo on the 7th day. In which words *M. Dod* affirmeth, that we muſt imitate God, in his keeping of the 7th day Sabbath, ſo much for proſe of the Minor:

Herevnto ſome may ſay, the example of God, was for the old day, for the 7th day &c. To them I ſay, they ſay the trueth: what other day is commanded in the 4th com- then the old day? the 7th day? can they thinke the 4th & old com. ſhould command any new day? as the 8th day? or can Gods example agree to any new day? ſurely this old 4th com. is for none other then for an old day, and ſo is Gods old example.

Happily ſome will anſwer, that reaſon annexed to the 4th com. where vpon this argument leaneth, is no parte of the 4th com. it is onely an appurtinance vnto it &c. I reply, & will you therefore reiect this reaſon annexed by God? then fall you into theſe abſurdeties. 1. That you will retaine the *Sabbath day* mentioned at the begining of the com. Exod. 20. 8. & yet reiect Gods reaſō annexed therto, to ſtirre vp to the obſeruatiō thereof; as if Gods reaſon were forceleſſe, & vſeleſſe: theſe thinke they haue no need of Gods *exſamples* to leade & moue them to obedience. 2. They abſurdly faine, that this reaſon taken from Gods Reſt on the 7th day at the Creation is *Iewiſh*, and Gods enſample, belonging vnto the people of the Iewes onely, or elſe why will they reiect Gods example? loue they not to be followers of God? or ſhall the Iewes onely be the followers of God, but not Chriſtianes? 3. If you ſay this reaſon belongeth not vnto vs Chriſtianes, then doe you caſt a foule blurre vpon our Diuines *Muſculus, Perkines,* & *Dod* with many others, who haue expounded, & applied this reaſon from Gods example, vnto vs Chriſtianes: yea *M. Perkins* ſaith expreſly that, *This reaſon made by God vnto the Creature, it muſt ſtand in force, vntill hee reuerſe it which yet he hath not done nor doth.* So much for this anſwer.

I conclude, if we will become *followers* of God, & imitate him, as he hath preſcribed in his 4th com. then muſt we ſanctifye the Saturday 7th day Sabbath.

ARGVM. XIV.

My 14th argument, for maintenance of the *Saturday* Sabbath is, becauſe wee may, together with Antinomiās, Libertines,

& Anabaptists, as well abolish all the Morall Law by the Scriptures, as with them abolish the Saturday Sabbath, and thus I argue.

If wee may, together with Libertines, Antinomians, & Anabaptists, abolish by the Scriptures, the Saturday Sabbath as a Iewish Ceremony; Then may wee with them also, abolish by the Scriptures, the wholl Law of God, euen all the tenn commandements, as Iewish Ceremonies.

But neither wee may, nor yet may those lawlesse Christians; of Libertines, Antinomians, & Anabaptists abolish by the Scriptures, the wholl Law of Gods tenn commandements, as Iewish ceremonies.

Therefore wee may not, together with Libertines, Antinomians, & Anabaptists, those lawlesse Christians, abolish by the Scriptures, the Saturday Sabbath, as a Iewish Ceremony.

For prose of the consequence; it is well knowne, that those Lawlesse Christians of *Libertines, Antinomians,* & *Anabaptistes,* doe reiect the Santification of all Sabbaths: not but that they keepe the Lords day as a Sabbath, together with those Protestant Churches amonge whom they liue; but they keepe it onely as an ordinance of the Magistrate, and as in obedience to their gouerners; yet so too, as in case they could doe any common seruile worke on the Lords day, without offence to any, they would, and doe professe it that they would: but to keepe any Sabbath, as a Diuine institution, and as an ordinance of Gods, and by virtue of the 4th commandement, this they doe reiect as Iewish, and Ceremoniall: and for their warrant, among other textes of Scripture, as wee doe, so doe they alleage Exod. 31.13. & Colos. 2. 16. 17. against the Saturday Sabbath, shewing that it is abolished, as a signe and shaddow &c. Thus they bring Scripture against the old Sabbath, as well as wee, & the same Scriptures that we bring: so then, wee are iustly ranked with Libertines, Antinomians, and Anabaptists, for abolishing by the Scriptures, the ancient Sabbath day.

Now I procede to proue the Major (for as for the Minor, it needeth no prose) if wee may by these Scriptures Exod. 31.13. & Colos. 2. 16.17. Together with these Sectaries, abolish the Saturday Sabbath, which is one thing commanded in the morall

Law

Law; then may we together with them alſo, by theſe Scriptures Eph. 2. 15. Heb. 7. 12. Heb. 10. 1. Col. 2. 14. Aboliſh the wholl Morall Law, & all things commanded therein: the reaſon hereof is plaine and manifeſt: for theſe Sectaries doe bring Scripture againſt the wholl Law of God, as well as againſt that one parte thereof, which commandeth the Saturday Sabbath: now if we will ſhake hands with them in the one, why not in the other alſo? if we will ioyne with them, in vrging & preſſing theſe textes Exod. 31. 13. Coloſ. 2. 16. 17. Againſt the 7th day Sabbath, which is one branch of the Law; why then ſhould we not by the ſame reaſon, ioyne with them alſo, in vrging & preſſing theſe other textes Eph. 2. 15. 7. 12. Heb. 10. 1. & Col. 2. 14. Againſt the wholl Law & euery branch thereof, and ſo aboliſh it too? thers the ſame equity for both, let vs not therefore aboliſh Gods Sabbath day, vnleſſe we minde to turne Anabaptiſts and Antinomians, and aboliſh the wholl Law alſo.

Happily it will be thought, ther is not ſo good reaſon, to aboliſh the wholl Law, by theſe Scriptures which theſe Sectaries doe alleage againſt it, as there is in thoſe other Scriptures, which they alleage againſt the Saturday Sabbath: But for this matter, I ſhall make it appeare, that (as theſe Sectaries, haue as little cauſe to vrge theſe textes, againſt the wholl Morall Law, as they or wee, haue to alleage thoſe textes againſt the old Sabbath day, ſo) they haue as good cauſe & as ſtrong reaſons, to alleage theſe textes againſt the wholl Law, as they, and we haue to alleage thoſe textes againſt the old Sabbath day: for this purpoſe, let vs compare the textes on either partes.

Firſt, for the textes brought againſt the Sabbath day, Exod. 31. 13. & Coloſ. 2. 16. 17. Here ſay they & wee, the Sabbath in the Morall Law is made a *ſigne*, & a *ſhaddow*: now all ſignes & Shaddowes, are aboliſhed at Chriſts coming, hee being the ſubſtance of thoſe ſhaddowes. 2. In the text Col. 2. 16. 17. Say they and wee, here we haue the very thing in queſtion, expreſſly mentioned, namly Sabbaths, and Sabbaths too in the plurall number, & ſo all Sabbaths both weekly & annuall, in the Morall Law and in the Ceremoniall Law, are aboliſhed: Now on the other parte, for the textes brought againſt the wholl law-

see Heb. 10, 1. *for the Law having a shadow of good things to come &c.* Where the things commanded by the Law, are called a shadow: hence I thus reason, if the Sabbath commanded in the Morall Law be abolished, because Sabbaths commanded in a Law are a shadow; Col. 2. 16. 17. Then are all things commanded in the Morall Law abolished (and consequently the Law also) because things commanded in a Law are a shadow. Heb. 10. 1. Is not there as good reason for the one, as for the other? come we to the other textes also, see Eph. 2. 15. Col. 2. 14. Heb. 7. 12. Where it is said, there is *a chang of the Law*: & that the *handwriting of ordinances is put out*: & that the *Law of commandements is abrograted*, In which texts it is affirmed, that the law is abolished: here then may they say in like manner, in these textes we haue the thing in question expresly mentioned, namly the Law: & by *Law* in Scripture is somtimes meant, both the Morall & Ceremoniall Law Mal. 2. 7. And so the wholl Law is abolished, both Morall and Ceremoniall: well then, hence I thus reason, if the Sabbath in the Morall Law be abolished by Col. 2. 17. Because there is mention of *Sabbaths* abolished; then must not the Morall Law, be abolished also by Eph. 2. 15. Col. 2. 14. & Heb. 7. 12. Because here is mention made of the *law* abolished? is there not the same reason in both? for if you will extend the word Sabbaths, which is onely vnderstod of the Sabbaths in the Ceremoniall Law, vnto the Sabbath inioyned in the Morall Law; why may not they extend the word Law, which is onely vnderstode of the Ceremoniall Law, vnto the Morall Law? & whereas you alleage, that in Col. 2. 16. 17. There is mention of Sabbaths in the plurall number, and therefore all kinds of Sabbaths weekly and anniuersary must be abolished; why may not they, and you with them, argue also and say, that in Eph. 2. 15. and in Col. 2. 14. There is mention of ordinances & commandements, in the plurall number, and therefore are all Gods ordinances, and all Gods commandements, whither in the Morall Law or in the Ceremoniall abolished?

Thus you see then, there is as good reason for vs, to ioyne with Antinomians and Anabaptistes in casting away the Morall Law, as to ioyne with them in casting away the Sabbath day, com-

manded in the Morall Law : we may as well caſt away by the Scriptures miſapplied, euen all Gods commandements, and all Gods ordinances, as Gods Sabbath day : we may as well turne Anabaptiſts in wholl as in parte, and reiect all things commanded in the Decalogue with them, as any one thing therein commanded. To conclude, vnleſſe we will iuſtify thoſe Sectaries in deſtroying the whole Law of Gods 10 commandements, let vs as we ought, raiſe vp Gods Sabbath againe.

ARGUM. XV.

My 15th. argument in defence of the Saturday Sabbath is, that it muſt be morall: becauſe if you aboliſh the Sabbath day by the Scriptures, you muſt alſo by the Scriptures aboliſh the *law* of the Sabbath day, which is the 4th commandement. and thus I argue.

If by the interpretation of the Scriptures, you aboliſh the Saturday or 7th day Sabbath; then by the interpretacion of the Scriptures, muſt you alſo aboliſh the Law of the Saturday or 7th day Sabbath, which is the 4th com,

But no man may by the interpretation of the Scriptures, aboliſh the law of the Saturday or 7th day Sabbath, which is the 4th commandement.

Therefore no man may by the interpretation of the Scriptures, aboliſh the Saturday or 7th day Sabbath.

For the Minor, it is out of queſtion: for euery man granteth, that the *law* of the Sabbath, the 4th com. is morall; and that it were horrible impiety to aboliſhed it, any more then to aboliſh any of the reſt of the Decalogue: and howbeit they ſay, that ſomething in this Law is aboliſhed, as the *time* of the 7th day, yet as for the Law, it retaineth its commanding and binding force ſtill as they doe confeſſe: I come therefore vnto the Major, to proue the conſequence thereof.

Howbeit the point is cleere enough of it ſelfe, yet ſuch is the enmity of men to Gods Sabbaths, as rather then they will imbrace them, they will queſtion any cleere trueth: for whats more cleere then this, take away the thing (yea any thing) commanded in a Law, and take away the Law thereof? take away the Sabbath day, commanded in the 4th com. and you take away the

4th com. alſo? there are many lawes in the old Teſtament, which are now aboliſhed; let my aduerſaries ſhew me any one of them, wherein any thing once commanded, was aboliſhed, but that that Law it ſelfe alſo was aboliſhed: if then it be the conſtant interpretation of Scriptures, to iudge when a thing commanded in a Law is aboliſhed, that then that Law is aboliſhed, then ſo it muſt be in this caſe alſo: take away the Sabbath day, & take away the Law of the Sabbath day, for example.

There was a Law made touching the difference of *Meates*, Leuit. 11. Now the Apoſtle ſhewing vs, that the difference of meates is taken away, Coloſ. 2. 16. hence we conclud, that not onely that difference of meates is taken away, but alſo that law, which commanded that difference of meates is taken away: Againe, there was a Law for the obſeruation of *New-Moones* Numb. 28. 11. which was to ſanctify the firſt day of euery moneth: Now the Apoſtle ſhewing vs, that thoſe New-Moones are aboliſhed, Coloſ. 2. 16. hence we conclud, that that Law of the New-Moones is aboliſhed alſo. Againe, there were diuers Lawes made, for the keeping holy of diuerſe anniuerſary Sabbaths, Leuit. 23. 7. 21. 24. 32. 35. 39. now the Apoſtle ſhewing vs, that thoſe yeerly Sabbaths, are all aboliſhed, Coloſ. 2. 16. hence we gather, that together with the abolition of thoſe Sabbaths, all thoſe lawes made for thoſe Sabbaths, are aboliſhed alſo. it is cleere therefore, that if you aboliſh the weekly Sabbath, which is Saturday the 7th day, you muſt alſo from thoſe Scriptures by which you aboliſh it, aboliſh alſo the Law of it, which is the 4th com.

A ſecond reaſon I take from Coloſ. 2. 14. 16. where the Apoſtle aboliſhing thoſe yeerly Sabbaths in v. 16. doth alſo aboliſh the *Lawes* of thoſe yeerly Sabbaths in v. 14. & that vnder the name of *hand-writting of ordinances*, ſhewing how Chriſt vpon the croſſe did put out, and aboliſhed this hand writting of ordinances, that is thoſe *Lawes* & ordinances, of thoſe many yeerly Sabbaths; whence I thus argue, if by this 16th verſe of Coloſ. 2. you will aboliſh the weekly Saturday 7th day Sabbath, then muſt you by the 14th verſe of Coloſ. 2. aboliſh alſo that Law, handwriting, & ordinance of the 4th com. which belonged to,

and

& was made for the weekly Sabbath day: for, looke what Sabbath daies you include in v. 16. The Lawes of those Sabbath duies, you must include in v. 14. & so abolish them: for it is plaine that the Apostle speaketh no larger in v. 16. then in vers. 14. he condemnes no Sabbaths in v. 16. but such whose Lawes he abolished in v. 14. & thus you see it clearly proued, that take away Gods Sabbath, & yee take away the Law of Gods Sabbath, which is the 4th com.

Here by the way note, that since Anti-Sabbatharians will haue nothing in the 4th com. morall but the dueties of Rest & Holy exercises, therefore let them know, they shall haue no Law for these dueties; they shall not presse to the practise of these dueties by any Law: for in that they will haue the 7th day Sabbath a ceremony, & included in the text, Col. 2. 16. thereby they haue abolished the Law of the dueties of Rest & holy exercises, by Colos. 2 14. & then their Lords day Sabbath shall be a lawlesse Sabbath; & the dueties of the time & Rest, & holy exercises shall be lawlesse dueties.

But hereto it will be ãswered, in the 4th cõ. is two things inyoined, the dueties of rest & holy exercises, & the time; now though the time be abolished, as a ceremony, yet so long as the dueties of rest, and holy exercises, which are morall, remaine, the 4th com. may be abolished as touching the time, but not as touching the other dueties of Rest and holy exercises. But how absurd this answer is, appeareth. 1. In that it cannot be showne (as hath bene said) that euer any thing commanded in any of God lawes, hath bene abolished, but the Law it selfe also hath bene abolished: it is therefore a growndlesse fiction, to imagine any of Gods lawes to be abolished in parte, & yet to remaine in parte. 2. The absurdety of this answer appeareth in this, that by the same answer, they may retaine in the Church still, all those abolished Lawes of the *New-Moones* & of these yeerly Sabbaths before spoken of, saying, that in these new-Moones, and yeerly Sabbaths there were two things inyoined, the duties of rest, and holy exercises, & the times; now though these times be abolished, & so those commandements as touching these times; yet those commandements may all remaine still, as touching the dueties of rest, and holy exercises: by this kind of absurd answer

answer therefore you see, we may still hold all those abolished ceremoniall Lawes, to be of vse in the Church still & morall. I conclude therefore take away the time & 7th day, and take away also the Law of the time and 7th day, which is the Law of the 4th commandement.

ARGVM. XVI.

My 16th argument in defence of Gods Sabbaths is, that the time, to wit, the 7th day, must be morall and perpetuall; or else those *dueties* performed in that time by the 4th com. to wit, rest from labour, and holy exercises, these must be ceremoniall and abolished: as in the former argument we haue proued, that if they abolish the 7th day, they abolish also the Law of the 4th com. so in this we shall proue, that if they abolish the 7th day, they doe also abolish the *dueties* inioyned in the Law of the 4th cō. and so farrewell Law & dueties both: Thus I argue.

If by direction from the Scriptures, you make the time, to wit, that 7th day in the 4th com. ceremoniall and abolished; then must you by the same direction, make those dueties performed in that time, to wit, rest from labours, & religious exercises, ceremoniall & abolished also.

But noe man will make those dueties of rest, & religious exercises, ceremoniall & abolished.

Therefore may no man make that time of the 7th day in the 4th com. ceremoniall & abolished.

As for the Minor it is gainesaid by none. I come therefore to the Maior, the consequence whereof I proue to be sound, from the practise of the *Holy Ghost* in Scripture, who, whē he abolisheth the *day* & *time* once commanded, he thereby inferreth, the abolition also, of those *dueties* to be done in that day and time.

For example, on the first day of euery moneth, which was their *New moone*, the Israelites were bound to rest from labours Amos 8.5. & to be conuersant about religious exercises ij. king. 4.23. now whē the Holy Ghost did put an end to these dueties, he did onely mention the time & day, as, *Let no man condemne you in respect of the New mone*, Colos. 2.16. Gal. 4.10. and by abolition of the time, hee inferred the abolition of those dueties

dueties alſo performed in that time. Againe, the Iſralites had many yeerly Sabbaths, wherein they were to reſt from labour, & to be conuerſant in holy dueties, as you may reade at large, Leuit. 23. now when the Holy Ghoſt would put an end to theſe dueties he did onely mention the time & day *as, yee obſerue times, and daies, and yeeres &c.* Gal. 4. 10. Rom. 14. 5. Coloſ. 2. 16. and by his abolition of the times and daies, he inferred the abolition alſo, of thoſe dueties of reſt, & holy exerciſes performed in thoſe times, now this practiſe of the holy Ghoſt, giueth vs to vnderſtand, that where the time is aboliſhed, there thoſe dueties vſually performed in that time, are aboliſhed alſo: wherfore, if you will aboliſh the time and day, to wit, the Iewiſh Sabbath day (as ſome call it) then if you will fetch light from the Scriptures, you muſt learne of the Holy Ghoſt, to aboliſh alſo thoſe *Iewiſh* dueties, of reſt, & religiouſe exerciſes, performed in that day and Iewiſh time.

Thus you ſee, vnleſſe you hold the old Sabbath day morall, you cannot hold the dueties of a Sabbath morall: & if you condemne the time & day for a ceremony, you muſt alſo relinguiſh thoſe dueties which you would faine haue be morall.

ARGVM. XVII.

My 17th argument for defence of the Saturday Sabbath, prouing that it muſt be morall and ſtill in vſe is, becauſe it is a parte of Gods worſhip: and thus I argue.

All the partes of Gods worſhip, compriſed in the firſt Table of the morall Law, which were written by the finger of God in Tables of ſtone, are morall & now in force.

But the ſanctification of the Saturday or 7th day Sabbath, is a parte of Gods worſhip, comprized in the firſt Table of the morall Law, and was written by the finger of God in Tables of ſtone.

Therefore the Sanctification of the Saturday or 7th day Sabbath, is morall and now in force.

For the Major, it is not onely a trueth, but alſo a trueth of that importance and conſequence, that there ſhould be no Chriſtian found (me think) dareing to deny it: for he that denieth it, doth deny God ſome parte of his worſhip; he denieth that God ſhould haue his wholl worſhip; and will giue God but ſome

peeces thereof onely: now what God hath ioyned together, how dare any man to put them assunder? the Almightie, in setting man a platforme of his worship, diuided it into fowre partes, & commanded it by fowre seuerall commandements, which make vp together the first Table of the Decalogue or Morall Law, and so the wholl worship of God, compleate in all the partes thereof; now how shall any man dare by his deniall of this trueth, to put these asunder, and to plucke any one of these partes from its fellowes, but that he must be guilty of heinouse impiety, & horrible Sacriledge? if it was so heinouse, to *rob God of his Tithes & Offerings* Mal. 3.8. what is it, to rob him of his *worship and service!* if not one *iote* or *title* of the Law shall faile, so long as heauen and earth endure Mat. 5.18. with what warrant may any man say, that a parte of Gods worship, prescribed in that Law is abolished? as safely may a man clipe the Kings coyne, as clipe, pare off, or diminish any parte of Gods worship: the highest & worst degree of impiety and vngodlinesse in a Christian, is to turne Athiest and to deny God; and the next vnto it, is to deny God his worship and seruice, in wholl or in parte: now this they must doe who deny my Major. Nay which is worse, they doe not onely deny God a part of his worship, but also they must accovnt it *Iewish*, & *Iudaisme* in any that are *intire* and *perfect* in Gods worship, that is, in such as giue God, all the partes of his worship: for such as performe vnto God all his worship, intirly and perfectly, they will sanctifie his Sabbaths as one parte thereof, which these men must account Iudaisme.

I confesse indeed, some textes are brought to proue the abolition of one parte of Gods worship, to wit, the old Sabbath day, as Exod. 31.13. Colos. 2.16.17. But these are but clokes, to couer their euill dealing with God, vnder a pretense of Scripture: because this parte of Gods worship, hath bene out of vse in the Church now a longe time, & because it is now growne through neglect of it into reproch, as to be called Iewish, Ceremoniall, and a circumstance with the like, therefore to colour the matter ouer, men haue abused these textes of Scripture; but suer I am, it is more out of a desire and will men haue to reiect this parte of Gods worship, then any thing else, that these Scriptu-

res

res are alleaged: for there is nothing in these textes for that purpose, necessarily prouing so much, but onely that they who alleage them are wilfull, and will make them of larger extent then they neede to doe. I desire these words (necessarily prouing) may be well obserued, since I place greate Emphasis in them: for an ancient ordinance of Gods, is not to be *vnnecessarily & voluntarily* abolished, as if men were weary of Gods worship, and did study how to abolish & reiect his ordinances, and lay wast Religion. Now whither it will stand with a good conscience, for any man to abolish any parte of Gods worship vvhen he needes not, & vvhen there is no necessity by any thing in those textes to doe it, I leaue it to all men to iudg of.

I come to the Minor, & here I am to proue, that to sanctify the Saturday or 7th day Sabbath, is a parte of the vvorship of God; & this I proue first in *generall*: for it is a generall receiued trueth, that all the things command in the first Table of the Decalogue, are the partes of Gods vvorship; yea, & they are Gods immediate vvorship, as *Polanus* in his *Syntag.* pag. 558. saith; if then the first Table of the Decalogue commandeth the vvorship of God, the sanctification of the Saturday and 7th day Sabbath must needes be a parte of the worship of God; because it is commanded with the other partes of Gods worship, in the first Table of the Decalogue. 2. I proue it *particularly*, and that by the Testimony of two worthy Diuines; the one is *Vrsinus* in his Catech. on the 4th command. pag. 637. where speaking of the old Sabbath day, he expressly saith of it, that *it was tyed to the 7th day, and that the obseruation thereof was necessary, and it was the worship of God*: thus hee. The other is *M. Perkins* in his cases of conscience pag. 108. where he expresly affirmeth, that *the Iewes Sabbath, was both the time of Gods worship, & also a parte of Gods worship.* Thus I haue made good the Minor, to wit, that the Saturday 7th day Sabbath, was commanded of God, as *a parte of his worship.*

By the way, it is to be noted, that albeit men fleit this ordinance of Gods ancient Sabbath, caling it, but a *circumstance* of *time*, and the like, yet you see it cleerly proued, that it is such a circumstance as is not to be fleited; for it is *a parte of Gods*

worship. I conclude, the Saturday Sabbath must be morall and still in vse; because it is a parte of Gods worship: and because if any deny it, they are enemies to Gods intire and wholl worship and seruice; for they doe diminish it, and detracte from it, they pare of from it & clype it, as Traitoures doe the Kings Coine, making it lighter and lesser then his Maiestie coined it for.

ARGVM. XVIII.

My 18th argument, for the maintenance of the ancient Sabbath day is, that it must be Morall and still in vse: because it was obserued by Christians, with the approbation of the *holy Ghost*, after the death of Christ, and abolition of all Ceremonies. And thus I argue.

The obseruation of that thing by Christianes, after the death of Christ, and abolition of all Ceremonies, which the Holy Ghost recordeth to posterity, by way of approbation and commendation, that is no ceremony, but morall and still in force.

But the obseruation of the old Sabbath day, was celebrated by Christians, after the death of Christ, and abolition of all Ceremonies, and was recorded by the holy Ghost to all posterity, by way of approbation & commendation.

Therefore the obseruation of the old Sabbath day, is no ceremony but a morall & still in force.

For the Major, there can be no doubt of it: for since that all Ceremonies had their period and last date, at Christs death vpon the Crosse, it cannot be thought, that the *holy Ghost* would giue the least commendation or approbation, of any Ceremony practised after the death of Christ, at which time all Ceremonies had their end; vnlesse we should thinke the holy Ghost would build vp againe, what Christ had throwne downe: it cannot be thought, the Holy Ghost would giue any approbation of a Ceremony, vnto posterity and the Christian Churches succeding: wherefore the obseruation of Chistians, commended by the holy Ghost, after the death of Christ and all Ceremonies, must be iudged a Morall.

I come to the Minor, the trueth of which I proue out of Luk. 23. 56. *And they returned and prepared odoures, and ointments, and rested the Sabbath day, according to the commandement.*

In

In which text, we may note theſe particulers for the profe of our point. 1. that the parties who reſted this Sabbath day, they were Chriſtians, namely, Chriſtian women, as *Mary Magdalen*, & *Ioanna*, & *Mary* the mother of *Iames*, and other women with them, as the text ſpeaketh Luk. 24. 10. 2dly, we may note, that this Sabbath day, was ſanctified after the death of Chriſt: for Chriſt ſuffered the day before it. 3dly, it was ſanctified after the abolition of all Ceremonies: for all Ceremonies ended vpon Chriſts Croſſe, as we reade in Coloſ. 2. 14. So that an end was put vnto all Ceremonies, on the day before this Sabbath was ſanctified. 4thly, the ſanctification of this Sabbath day, was recorded by the Holy Ghoſt, vnto all ſucceding Churches, as we find it and reade it in this text at this day. Yea, which is remarkable, theſe women preferred the Sabbath day, before the embalming of the ſacred body of our Lord Ieſus: for conſidering thoſe hote countries, it had bene very needfull to haue embalmed the dead body before it had bene 3 dayes dead; & yet as needfull as it was, they neglected it, preferring the ſanctification of the Sabbath before it; & this zeale of theſe holy women, hath the holy Ghoſt recorded vnto poſterity.

5thly, that the holy Ghoſt recorded this, by way of approbation and commendation of their fact; appeareth hereby, 1. becauſe he doth ranke it together with other remarkable and commendable facts: for he recordeth it with that commendable fact of *Joſeph* of *Arimathea*, who begged the body of Ieſus of Pilate, tooke it downe from the Croſſe, wrapped it in a linnen cloth, and laid it in a new Tombe Luk. 23. 50. &c. And with that laudable facte of thoſe *women*, who obſerued the place where they laid the body of Chriſt, prepared odoures & ointments, and on the firſt day of the weeke erly in the morning, they went vnto the Sepulchre to embalme the body of Chriſt Luk. 23. 55. 56. Luk. 24. 1. now together with theſe laudable actiones, is rekoned vp alſo the religiouſe ſanctification of the Sabbath day, by thoſe religiouſe women.

2. Had their obſeruation of this Sabbath day, bene any thing but morall; or any thing leſſe then laudable, doubtleſſe the holy Ghoſt would haue paſſed by this point, and *buried* it in ſilence,

as God did the body of *Moses* Deut. 34.6. In a place *vnknowne* leſt ſucceding Churches ſhould hence take occation to honour & ſanctify it.

3. The Holy Ghoſt commendeth in theſe women, their obſeruation of the Sabbath day, moſt remarkablie in this, that he doth not relate it barely thus, *they reſted the Sabbath day*, but he further added the rule they did it by, & that which warranted their action, which was that they did it *according to the commandement*, that is, the 4th commandement; *And reſted the Sabbath day, according to the commandement*: Had this their fact bene the obſeruation of a ceremony & a matter indifferent at that time, & ſo not deſeruing ſpeciall notice & commendation, in all liklihode, it had bene moſt fit to haue bene paſſed ouer in ſilence, or at the moſt to haue made a bare and ſparing relation of it, as to haue ſaid, they reſted the Sabbath day, and added no more; but ſurely the addition of theſe words, *according to the commandement* κατα την ἐντολην haue an emphaſis in them: for as in diuinity, theſe words, to doe a thing *againſt* or *contrary* to a Commandement, doe carry with them a diſpraiſe, and are a note of a diſcommendable action, ſo on the contrary, to doe a thing *according* to a commandement, doth carry with it a praiſe, and are a note of an action laudable and commendable: where did we euer reade, that either *Prophets* or *Apoſtles* did make reporte of any mans action, & added this thereynto, that it was done according to a commandement, or according to Gods will & minde, but that this was added by way of praiſe & commendation? for this end looke the vſe of this addition, in theſe ſcriptures, Luk. 2. 22.23.24.39. ij. Ioh.4.Gal,1,4.Luk.1.6. Dan.9.5. Ezra. 3.4. Ezra. 10.3.5. So much for profe of the Minor.

Happily ſome may ſay, that it mattereth not ſo much what theſe women did at that time, conſidering that they then knew not of the abolition of any ceremonies &c. But for the auoiding of this, I doe build the weight of my argument (as you may ſee) not vpon the action of thoſe women, but vpon the allowance & approbation of the ſame, by the *Holy Ghoſt*; now the Holy Ghoſt knew well enough, that all ceremonies were aboliſhed the day before this Sabbath was kept, Col. 2. 14. ARGVM.

ARGVM. XIX.

My 19th argument in defence of the Sabbath of the Lord, proueth that it muſt be morall; becauſe if you make it a ceremony & aboliſhed, then you raſe out one of Gods Tenn commandements, by making it but a *tautologie* and needleſſe repetition, of what was commanded in other of the commandements: and thus I argue.

That doctrine which teacheth and affirmeth ſuch things, as make one of Gods Tenn commandements, a tautologie & needleſſe repetition, of what is commanded in other of the ſame 10 *commandements, that doctrine is falſe and erronioufe.*

But the doctrine which teacheth, that that ancient ordinance of Gods the old Sabbath day, is a ceremony & aboliſhed, is that doctrine which maketh one of Gods 10 *commandements & by name the 4th com. a tautologie & needleſſe repetition, of what is elſewhere commanded in other of the* 10 *commandements.*

Therefore the Doctrine which teacheth & affirmeth, that that ancient ordinance of Gods the old Sabbath day, is a ceremony & aboliſhed, is erronioufe & falſe.

For the Major, none will deny it, ſince it were to ouerturne the number of Gods commandements which are *Tenn*, Deut. 10.4. & to make things differing in number, one and the ſame in nature; & ſo make an horrible confuſion: yea, no man can indure to heare on it, that there ſhould be a tautologie in the Morall Law: I come therefore vnto the Minor, to ſhew, that they which hold the old Sabbath day to be a ceremony, they make one of Gods tenn command. & by name the fourth, to be a tautologie, & needleſſe repetition, of that which is commanded in other of the command: for this purpoſe we will conſider all the things commanded in the 4th com. & then ſhew you, that if that time of the 7th day be a ceremony & aboliſhed, then there is nothing left in the 4th com. but what is commanded in the other of the 10 commandements.

All the things then commanded in the 4th com. are three: the one is holy & religiouſe exerciſes; the other is a reſt from labour; the third is the time wherein theſe are to be performed: as for the firſt of theſe, to wit, holy & religiouſe exerciſes, as prayer,

prayer, preaching, singing of Psalmes, with the like, these being parties of Gods worship and furtherances thereof, are commanded in the second Commandement: for the second commandement forbiddeth all false worship, & commandeth the true worship of God, as prayer, preaching, Psalmes, and Sacraments; as Diuines acknowledge: so then, we neede not rune to the 4th com. for these dueties of the Sabbath, to wit, holy exercises of prayer, singing of Psalmes, preaching and reading of Gods word: for we haue them inioyned in the affirmatiue parte of the second commandement: thus for the first point you see, that as touching the duetie of holy exercises, the 4th com. inioyneth nothing, but what was before inioyned in the 2th com. and so the 4th cõmand. in thes respect is but a tautologie & needlesse repetition of what is elsewhere commanded in other of the 10 commandements.

As for the second thing inioyned in the 4th com. it is Rest from laboures: now this duety, if you consider it as a naturall Rest, for the refreshing of the body being toiled & spent with laboures, then so it is inioyned in the sixte commandement, in the affirmatiue parte thereof: but if you consider it as a spirituall rest, it being a vacancy from corporall laboures, that so way may be made for holy exercises; then so it is inioyned in the second commandement also: for when the second commandement inioyneth Gods worship, it necessarily inferreth a rest and cessation from howshold and field workes; from merchandizing, buying and selling, that so men may be at liberty & fredome to worship God: thus for the second thing to wit, Rest, you see the 4th cõ. inioyneth nothing but what was before cõmanded in the 2th com. & therefore the 4th cõ. in this point is but a tautologie and needlesse repetition, of what is elsewhere inioyned in other of the 10 commandements.

The third & last thing is the time inioyned in the 4th com, which since they say it is abolished, it followeth, that there is no time or day now in the 4th com. inioyned: touching which I thus argue, if the time to wit, that 7th day from the Creation, or the last day of the weeke, inioyned in the 4th com. be a Iewish Ceremony and abolished, then is there no *day* inioyned

now

now by the 4th commandement, for take from a Law the thing it inioyneth, & then that Law inioyneth nothing: for example, thoſe anniuerſary and Ceremoniall Sabbaths mentioned in Leuit. 23. and aboliſhed by Coloſ. 2. 17. 18. when God aboliſhed thoſe very *daies* commanded in thoſe Lawes, he vtterly aboliſhed all daies, that were inioyned in thoſe commandemēts: thoſe dayes being Ceremonies, when they were aboliſhed, not other daies came in the roome of them, by thoſe commandements. Thers the ſame reaſon for the day and time in the 4th com. if it be ſuppoſed a Ceremony and aboliſhed: wherefore the old day being aboliſhed, and no new day inioyned by the 4th com. there is now nothing lefte in the 4th com. peculiar vnto it; nor can they ſhew vs any thing in it as now, which is not elſe where commanded in the Decalogue: thus you ſee, if you hold the old Sabbath day to be aboliſhed, then is this 4th commandement a tautologie, and needleſſe repetition of things before commanded.

Or, if you would ſuppoſe, that that particular time in the 4th com. is aboliſhed, but yet that *a* time or *ſome* time ſtill remaineth in the 4th com. why ſtill it will come to the ſame: for a time, or ſome time; is inioyned in the 2th com. for where God requireth his worſhip, there it is neceſſarily inferred, that he there requireth a time or ſome time for his worſhip, without which it cannot be. Thus I haue proued it, that if you hold the old Sabbath day for an aboliſhed ceremony, then you raſe and deface the 4th com. by making it but *a tautologie*, and a needleſſe repetition of ſuch things, as are commanded before in the 2th com. it remaineth therefore, that that doctrine which affirmeth the old Sabbath day, to be a Iewiſh Ceremony, is falſe & erroniouſe; the contrary whereto is the very trueth.

ARGVM. XX.

My 20th argument for defence of the Lords Sabbath proueth, that it muſt be morall; or elſe there is no *day* at all commanded now by the 4th com. and thus I argue.

If we aboliſh Saturday the old Sabbath day, which was commanded in the 4th com. then we leaue no day as commanded now by the 4th com.

But we muſt leaue a day, as commanded now by the 4th commandement.

Therefore we muſt not aboliſh Saturday the old Sabbath day.

For the Minor, it is confeſſed by all, that there is a *day* commanded now by the 4th com. & therefore I paſſe that point as granted; and ſo come vnto the Major, the conſequence whereof I proue to be ſound, by an Iuduction of particulares, of which there is one and the ſame reaſon.

Firſt for their *new-moones*, which God commanded the Iſraelites Numb. 28. 11. wherein they were on euery firſt *day* of the moneth, to reſt from labours Amos. 8. 5. And to repaire vnto the Miniſter for inſtruction ij King. 4. 23. Now when God aboliſhed by the text Col. 2. 16. 17. that very day commanded in that Law Numb. 28. 11. then hee left no *day* as commanded ſtill by that law Numb. 28. 11. In the next place, come we vnto all thoſe anniuerſary Sabbaths commanded in the Ceremoniall Law: the Iſraelites had one Sabbath, on the firſt day of the 7th moneth Leuit. 23. 24. againe, the Iſraelites had two other Sabbaths in the 7th moneth, as we reade Leuit. 23. 39. beſides diuers other Sabbaths there mentioned in Leuit. 23. Now when by this text Col. 2. 16. 17. euery of thoſe *daies*, commanded in thoſe lawes, were aboliſhed, there were no *daies* left as commanded ſtill by thoſe commandements in Leuit. 23. Now there is the ſame reaſon of the day commanded in the 4th com. if you hold it a Ceremony, as there was of thoſe other dayes which were Ceremonies Leuit. 23. for as the time in theſe anniuerſary lawes, was a Ceremony, ſo my aduerſaries hold the time in this 4th com. is a Ceremony; wherefore there is the ſame reaſon in all; that is, aboliſh that ſpeciall time ſpecified in any of theſe commandements, and you leaue no day as commanded in theſe lawes & commandements.

2. I proue it from all thoſe textes which are vſually brought againſt the Lords Sabbaths, as Exod. 31. 13. Col. 2. 16. 17. Rom. 14. 5. & Gal. 4. 10. In which texts, our Anti-Sabbatharians or enemies to Gods Sabbaths, ſay, that the Sabbath *day* of the Iewes, commanded in the 4th com. is aboliſhed as a *ſigne* and *ſhaddow &c.* And that text of *eſteeming one day aboue an other*

Rom.

Rom. 14. 5. And that text also reproving the Galatianes so *observing of daies* Gal. 4. 10. are spoken against that *day* mentioned in the 4th com. wherefore since the word (day) is of as larg an extent in these texts, as the same word (day) is of in the 4th commandement it is as cleere as the sunne at noone day, that if that day, commanded in the 4th com. be an abolished Ceremony, then is there now no day commanded by the 4th com. and if the observation of those *daies*, commanded in the 4th com. be reprouable, and abolished by Gal. 4. 10. &c. Then are there no dayes now in vse by virtue of the 4th com. the reason is, because those dayes which were commanded are abolished, as they say.

It is more then manifest then, that if we abolish Saturday the old Sabbath day, once commanded in the 4th com. then we leaue no day as commanded now by the 4th com. we must therefore cleaue vnto Saturday which God hath sanctified & hallowed Genes. 2. 2. 3. or else bid farewell vnto all *daies*, & Sabbaths, as diuinly instituted.

ARGVM. XXI.

My 21th argumēt for the defence of Gods Sabbath proueth, that it must be morall & still in force, or else we mancle & lame the *royall Law* of Gods commandements, receiuing & acknowledging but but some parceles & peeces thereof onely: & doe deny that intire and whole Law of God, to be *whole* & *intire* to vs, or to belong vnto vs in the *Integrity* & *perfection* thereof. And thus I argue.

If any man abolish the 7th day Saturday Sabbath, commanded in the Law of Gods 10 commandements, hee must also mancle and lame that royall Law of God, receiuing & acknowledging but some parceles and peeces thereof onely, and he must deny that intire and whole Law of God, which was vttered by the voice of God, & wrote in Tables of stone by the finger of God, to be whole and intire to vs, or to belong to vs in the Integritie and perfection thereof.

But no man may mancle & lame that royall Law of Gods 10 commandements, receiuing but some parceles and peeces thereof onely; nor deny that intire & whole Law of God, to be whole and intire to vs, or to belong to vs in the integrity and perfection thereof.

Therefore no man may abolish the 7th day Saturday Sabbath, commanded in the Law of Gods 10 commandements.

For the consequence of the Major: because this argument fetcheth all its force, from the *wholnesse* & *Integrity* of the law, it is needfull therefore that I shew, what the wholnesse & perfection of the Law is: note therefore, that the Law is then said to be whole, intire, & perfect, when it hath all the partes and percelles added to it, which God at the making of it, put and ioyned together, lacking none of them: like vs we cale him an whole an perfect man, who *hath* all his ioyntes & partes which God gaue him when he made him: & as we cale that an whole and perfect Bible, which *hath* in it, both the old and New Testaments, together with all and euery of the seuerall bookes & Chapters bound together, which at the first God ioyned together; and as that man is said to be an whole and perfect man, who *lacketh* no limme or ioynt, of those which God ioyned together whē he made him: & as that is said to be an whole & perfect Bible, which *lacketh* neither Chapter nor verse of all those Chapters & verses, which God deliuered in writing, from the Prophets and Apostles; so that is said to be the whole intire, & perfect Law of God which *hath* all the partes and things commanded, which at first belonged to it, & which *lacketh* none of all those precepts, which at the making and diuulging of that Law, God ioyned together. If then we would know, whither we haue the whole law of God intirly now or not we must haue recourse vnto the making & first diuulging of this Law: looke therefore into the twentyth Chapter of Exodus, and there you shall see this whole and intire Law of God, with all & euery the members thereof, as God made it when he first proclaimed it vnto his Church: thus you see both what the wolnesse & integrity of Gods Law is, and where to find it whole and intire as God made it; & if any man shall diminish or deny, any one particle commanded in this Law, he must be said to mancle & lame this Law: & the Law must be accounted but a lame, mancled & imperfect Law, like as if a mā lacketh but a ioynte of his hand or a finger, he is said to be a lame man; and if a Bible wanteth but a leafe or a verse, it is an imperfect Bible.

Now

Now to apply this; Jn the Decalogue, God chargeth his people, to *Remember* the Sabbath day, and to *ſanctify* the Sabbath day, and to *Reſt* on the 7th day; now this day caled Sabbath day, & 7th day, was our Saturday, as all men know: wherfore if any man will aboliſh this Saturday 7th day Sabbath, as not commanded now to be *remembred*, now to be *ſanctified*, and now to be *reſted on*, that man, doth mancle & lame the *royall law* of God: for he withholdeth one branch of Gods Law, which inioyneth the remembrance and ſanctification of the Saturday 7th day Sabbath, that man, receiueth and obeyeth but ſome parceles & peeces of Gods Law onely: for he yeeldeth obedience but onely vnto ſome *nyne*, or nyne & an *halfe* of Gods *tenn* commandements; for he leaueth out that peece and parte which concerneth the Saturday Sabbath: and that man, muſt deny Gods intire & whole law, to be intire & whole vnto vs; or, to belong vnto vs, in the integrity & perfection thereof: for if the Law belonged vnto vs, in its integrity and perfection, then the Saturday Sabbath, which was once commanded in that Law, & ſo was a parte & a peece of the Law, it muſt now alſo be commanded in the Law, and ſo belong vnto vs now. Thus the conſequence is proued good, that whoſoeuer aboliſheth the old Sabbath day, he mancleth Gods Law, he yeeldeth obedience but vnto percels and peeces of it, & he denyeth that Gods Law belongeth vnto vs, in its *intigrity* & *perfection*. For the Saturday Sabbath, ſerueth to make vp Gods Law, an intire, an whole, & a perfect Law; & without it, it is but a lame, imperfect, maimed, defectiue Law; like a lame man wanting an hand, or a finger of his hand; & like an imperfect & defectiue Bible, lacking a Chapter, or a verſe of ſome Chapter.

I confeſſe that thoſe tene Miniſters, Gods aduerſaries and myne in this point, goe aboute like botching Taylers, or ſowterly Coblers (for I cannot more aptly and fitly reſemble their action) to make vp this breach againe, by adding a peece of new cloth to fill vp the rent, and ſo they ſuppoſe to auoide this blow, and to make vp the Law againe an intire and perfect law: now howeuer it is commendable to peece & mend old garments, yet it is altogether inſufferable, for any to play the

botcher and cobler with Gods *lawes*: the new peece wherewithall they would fill vp this rent, & make vp this breach, it is the *Lords day* or first day of the weeke, & this day must now be thought & firmely beleeued, to be put into the old Law of the Decalogue, & then we shall haue 10 commandements againe wholly & compleatly: but as once it was vnlawfull to weare a garment of Linsey wolsey, and to bring profane and common persones into the Temple, so is it now, to mingle *humane* institutiones with *Diuine* ordinances, and to bring a day appointed by man, into the Morall, eternall, and sacred Law of God: for the Lords day hath no higher institution then the ordinance of the Church; and will they peece and mend vp the Diuine Law of God, with the peece of an humane ordinance? but admit that the Lords day were of Diuine ordination, yet is this peece too bigg or too little, to stand in the breach of the 4th commandement, as formerly I haue showne, because it cannot agree to the 4th com. besides, to see the vnskilfulnesse of these peecers; they confesse that this Lords day Sabbath is a new ordinance, pertaining to the new Testament, as are *Baptisme* & the *Lords Supper*, & yet they will attempt to mende vp the breach of the old Law, with a peece taken out of the new Testamēt: thus the old law, shall be partly old, partly new; partly Law, & partly Gospell; a new kind of botching. They saied indeed a Cobler should answer my booke, and see now if they be not as good as their word; is not this worke of theirs Coblers worke?

Hauing proued the Major, I come vnto the Minor, & here I am to proue, that no man may so wrest the Scriptures, as thereby to *mancle* & *lame* the *Royall Law* of God, no man may receiue & obey but some *percels* & *peeces* of it onely; & that no man may deny the *whole* and *intire* Law of God, to belong to vs *wholly*, *fully*, and in the *integritie* and *perfection* thereof: me thinke none should deny this Minor; if any will. 1. He is guilty of doeing violence, to the Law, and of being partiall in Gods Lawes, this was the sinne of those Priests laied to their charge by God, who had *polluted the Sanctuary*, & *done violence to the Law*, Zeph. 3.4. and againe, *yee haue not kept my waies, but haue bene*

partiall

partiall in the Law: Malach.2.9. yea, he muſt hold it *Iewiſh* & *Iudaiſme* in any that will be *intire* & *perfect* in Gods Law, that is, that will haue an indifferent and vnpartiall reſpect vnto all the partes thereof: for he that is intire and perfect in the Law, will haue reſpect vnto Gods Sabbaths, which they muſt count Iudaiſme.

2. I finde it in *Polanus* Syntag: pag.353. that Papiſts doe deny the ſecond Commandement againſt worſhiping of Jmages, to be *Morall* and appertaine vnto *Chriſtianes*: to the like purpoſe I find in *Willet* on Exod.20.pag.342.343. theſe paſſages. *The commandement (ſay Papiſts) of abolſhing and deſtroying Images, was ceremoniall, & therefore it concerneth not Chriſtians now.* And againe, *The ſecond pracept againſt the making of Images was onely temporall, & concerned the Iewes.* Thus Papiſts are partiall in the Law, and deny its integrity: now if we may deny the Integrity of the Law, tell me why Papiſts may not doe ſo too?

3. If any will deny this Minor by the iudgement of M. *Perkins* he denieth himſelfe to be *regenerated*: ſee M. *Perkins* in his Commentary on the Galatians, Chap.5. v.4. pag. 311. where treateing of the Law, thus he writeth, *The Law it is wholly copulatiue: all the partes of it are linked one to an other: he that is bound to one Commandement, is bound to all: he that keepes one indeede, keepes all: he that breakes one, in reſpect of the diſpoſition of his heart, is a breaker of all, Iam.2.10. he that makes no conſcience to keepe ſome one commandement, if occaſion be offred, will breake any: Hence it followes, that true regeneration is that which is a reformation & chang, according to the whole Law of God: Ioſias turned to God according to the whole Law. Zacharie & Eliſabeth, walked in all the Commandements of God. Dauid ſaith, he ſhall not be confounded, when he hath reſpect vnto all the Commandements of God.* Here you ſee M. Perkins vrgeth it, as a note of true *regeneration*, that men be reformed according to the *whole Law*; and exemplifies it by that of *Ioſias*, *Zacharie* & *Elizabeth*, & the prophet *Dauid*: if that regeneration then be a reformation, according to the whole Law, then is the whole Law ſtill in force, & ſo men may not deny its Integrity & wholneſſe, men may not mancle & lame it; vnleſſe it grieueth them that the 10 Commandements ſhould be all Morall.

To conclud, we muſt either reaſſume and reedify Gods ancient

Sabba-

Sabbaths, or elſe we muſt reiect and demoliſh the integrity and perfection of Gods royall Law.

ARGVM. XXII.

My 22th Argument, in defence of the *Sanctified & hallowed* Saturday Sabbath Geneſ. 2.3. is, that it muſt be Morall & ſtill in force; partly becauſe all Diuines with one accorde do hold and maintaine, that one day in a weeke is Morall & ſtill in force by the 4th Com. and partly becauſe there can be no day ſanctified by the 4th Com. of all the 7 daies, but Saturday only. And thus I argue.

If one day in a weeke muſt be ſanctified for a Sabbath by virtue of the 4th Commandement, then Saturday Gods ancient ſanctified and hallowed 7th day Sabbath, muſt be our weekly Sabbath day.

But one day in a weeke, muſt be ſanctified for a Sabbath day, by virtue of the 4th Com.

Therfore Saturday Gods ancient ſanctified & hallowed 7th day Sabbath, muſt be our weekly Sabbath day.

Firſt I will proue the Minor, namely, that ſome one day in a weeke, muſt now be kept for a Sabbath day by the 4th Com. & then in the ſecond place, I will proue the Major, namely, that that one day, muſt be our Saturday. For the former, I will proue it firſt by the Teſtimony of our Church in generall, and then by the Teſtimony of many particular Diuines of note. Firſt then for our Church: ſee the booke of *Homilies*, Homilie the 8th, of the place & time of prayer pag. 138. where it is thus written, *As concerning the time which Almighty God hath appointed his people to aſſemble in together ſolemnely, it doth appeare by the 4th Com.* And then a little beneath, *And therfore by this commandement, wee ought to haue a time, as one day in a weeke, wherein we ought to reſt, & giue our ſelues wholly to heauenly exerciſes.* And by and by againe, *Thus it may plainly appeare, that Gods will & Command was, to haue a ſolemne time, & a ſtanding day in the weeke, wherein the people ſhould come together, and haue in remembrance his wonderfull benefites, and to render him thankes for them.* Here our Church acknowledgeth & teacheth, that by the 4th Com. we ought to ſet a parte a time, as one day in a weeke, & to haue a ſtanding day, in the weeke for the worſhip of God.

Biſhop *Babington*, in his expoſition of the Commandements. and on the 4th Com. Pag. 168. thus writeth: *To haue one day in the ſeauen, to ſerue the Lord in, that was Morall., and remaineth ſtill, binding*

binding vs vnto it. Doctour *Willet* in his Hexapla on Exodus, and vpon the 4th Com. pag. 356. thus writeth; *This then may safely be affirmed, that to keepe one day of seauen holy to the Lord, is Morall & not ceremoniall.* And againe pag. 363. *This Commandement as it is Morall continueth still; namely, that a certaine day should be set a parte for the publike seruice of God; & that as Chrysostome saith, in circulo hebdomadis &c. in the compase of a weeke, one whole day should be set a parte &c. Hom. 10. in Genes.* *Musculus* in his Common places, on the 4th Comm. at the latter end, saith thus, *Touching the Sabbath, it stands with the Law of nature, that we should some day giue our selues vnto holy exercises: in this respect we must not shake off the sanctification of the Sabbath, which is so farr deliuered vnto vs by the Law of nature, that all people vniuersally, haue their standing Holy daies, consecrated for the doeing of holy things.* *Peter Martyr*, in his Commentary on the Epistle to the Romanes, Chapt. 14. v. 5. pag. 436. saith thus, *It pertaineth to the 10 Commandements, that out of the whole weeke, should one day be consecrated to the worship of God.* *Purchas*, in his pilgrimage, pag 21. *Some (saith hee) make question of the Sabbath: Howbeit I must confesse, that I see nothing in that Commandement of the Decalogue, prascribed, but is naturall & morall: & that the obseruing of one day of seauen in euery weeke appeareth both by the first order established in nature, when God blessed & Sanctified the 7th day, and by necessity of a Sabbath, as well before the Law, in the daies of the Patriarkes, as in the times of Dauid, or Salomon: & by the generall consent of all, that it is Morall to set a parte some time to the Lord &c.* Thus we see it abundantly proued, that one day in a weeke is still in force by the 4th Com. I might be infinite well nigh, in the prose of this point, out of M. *Perkins*, M. *Dod* & many others; yea what pulpit is there in the Kingdome of England, which doth not on all occationes seale vnto this trueth, by proclayming and publishing it vnto the people?

Hauing proued the Minor that one day of the weeke must be a Sabbath by the 4th cō. now I come vnto the Major, to proue that this one day must be our Saturday: or this, that if one day in a weeke must be a Sabbath day by the 4th com. then Saturday must be our weekly Sabbath day: my reason of this point is, because none other day of the weeke can be a Sabbath day, by the 4th com. besids our Saturday: this I shall proue, by sondry arguments taken from the 4th com. we will fetch our first argument, from the first word of the 4th com. Remember.

That day, and that day of the weeke onely must be Sabbath day by the 4th com. the which this word Remēber doth send vs vnto: now this word hath reference vnto Saturday the old Sab-

bath day onely: for the word Remember, implies a thing foreknowne; thus *Peter* is said to remẽber the words of Iesus which he had said vnto him. Mat.26.75. and so it is here, whereas God said remember the Sabbath day, he speaketh to his people the Iewes, of a day which they knew beforehand: for it was consecrated, not first at the giuing of the Law, but long before, euen at the Creation, Genes.2.3. now the Iewes, they knew no day for a Sabbath day, and so could remember no day, but Saturday the 7th day, they knew not of the *Lords day*, nor of any other; and therefore this 4th com. and the word Remember in it, belongeth properly vnto no day of the weeke but Saturday, 2. That day of the weeke, and that onely is the Sabbath by the 4th com. whose proper name is *Sabbath day* Remember the *Sabbath day* Exod.20.8, now no day of the weeke was euer called Sabbath day by the Scriptures, or ancient fathers, but Saturday: & therefore no day but Saturday can stand by the 4th com. I am not ignorant that we cale Sunday, Sabbath day, but this is but a miscalling and nicknaming of daies, as elsewhere is shewed, see Mark.16.1.2. where Saturday was caled Sabbath day, & sunday was caled the first day of the weeke. 3. Onely that day is Sabbath day by the 4th com. which is the 7th day of the weeke. But the 7th day is the Sabbath of the Lord thy God, Exod.20.10. now no day of the weeke is by any approued computation called and accounted the 7th day but Saturday, as elswhere hath bene showne: therefore Saturday is the Sabbath day by the 4th com. see Mark. 16.1.2. where Sunday is caled the first day of weeke: & if Sunday be the first day, then Saturday which cometh after it, must be the 7th day. Thus you see, none other day of the weeke can be Sabbath by the 4th com. because none other day was euer caled Sabbath day, nor counted the 7th day. 4. No day of the weeke cã be Sabbath day by the 4th com. but Saturday the 7th day, because the reason of the 4th com. & Gods ensample of his rest on the 7th day therein conteined Exod.20.11. cannot belong vnto any day of the weeke besids Saturday, this point is elswhere cleered also.

Thus you see it vndeniablie proued, that if one day in a weeke must be a Sabbath day by the 4th com. it must of necessity be Satur-

Saturday: becauſe the 4th com. in all the partes thereof, point vs out vnto Saturday, and vnto no day of the weeke beſids it.

ARGVM. XXIII.

My 23th argument in defence of the Lords Sabbath proueth, that it muſt be morall & perpetuall, becauſe it is ſuch an ordinance of Gods, as doth greatly further the publike & ſolemne worſhip of God, tend vnto piety and furtherance of the dueties of the firſt Table, nouriſh Chriſtian Religion; & generally helpeth all ſortes of people, to the attainment of grace, and groweth in all the dueties of piety towards God, and Charity towards man: yea, becauſe it is ſuch an ordinance of Gods, as tendeth vnto mercy, and that not onely towards mankind in generall, but alſo vnto mercy both vnto man & beaſt. And thus I argue.

That which is expreſely commanded in the morall Law, which by experience we find, tending vnto, and a notable furtherance of Gods publique & priuate worſhip and ſeruice; and of all ſortes of people, for their attainment and increaſe of grace & godlineſſe, and growing vp in our Chriſtian Religion: yea and further, which is commanded as a worke of mercy vnto mankind; yea both to man & beaſt; that thing is morall & perpetuall, & ſtill in force.

But to reſt from worke on Saturday the 7th day, is expreſly commanded in the Morall Law, and we find it by experience tending vnto, & a notable furtherance of Gods publique & priuate worſhip & ſeruice; & of all ſortes of people, for their attainment & increaſe of grace & godlineſſe, and growing vp in our Chriſtian Religion: yea and further, which is commanded as a worke of mercy vnto mankind; yea both to man and beaſt.

Therefore to reſt from worke, on Saturday the 7th day, is morall perpetuall and ſtill in force.

As for the trueth of the Major, I ſuppoſe none will deny it: for it is a Rule in expounding the commandements, that not onely the things expreſſed in the Decalogue are commanded as dueties binding vs, but alſo all *cauſes, helpes, & furtherances* vnto thoſe dueties: whence I reaſon thus, if the helpes & furtherances of morall dueties belong vnto vs, though not expreſſed in the Law, then by like if not by ſtronger reaſon, ſuch helpes & furthe-

rances as ſerue vnto morall dueties, being expreſly commanded in the Law, doe belong vnto vs & bind vs as morall: yea further, that duety which is commanded in the law, as a worke of mercy, that muſt needs be morall without all controuerſy.

And as for the Minor, I ſuppoſe it is as cleere as the Major: for, 1. it is expreſly commanded in the Morall Law, that we ſhould reſt from worke on the 7th day, which is Saturday. *But the 7th day is the Sabbath &c. in it thou ſhalt not doe any worke &c.* Exod. 20. 10. And 2. we find it by all experience, that if we reſted from our labours on Saturday the 7th day, it would greatly tend vnto the furtherance of Gods publike worſhip on that day, and vnto the begetting groweth and increaſe of grace in all men: for when men doe ſet a parte all worldly imployments, to attend on the ſeruice of God, then are they free from many diſtractiones & incumberances, which would hinder them in Gods ſeruice, and then are they fiter for all Religious exerciſes &c. The trueth hereof we ſee by our now keeping of the *Lords day*; for our reſting from worldly imployments on this day, doth greatly further the worſhip of God, & all holy exerciſes; iuſt ſo it would be with the 7th day if we had it in vſe.

3. That a reſt from worke on the 7th day, is commanded as a worke of mercy, is plaine Exod. 23. 12. *In the 7th day, thou ſhalt reſt, that thine oxe and thine Aſſe may reſt, and the ſonne of thy maide, and the ſtranger may be refreſhed.* See to this effect alſo Deut. 5. 14. So then God would that men ſhould reſt on the 7th day, for the reliefe eaſe and refreſhment, both of man and beaſt: God would that Maſters ſhould exerciſe pittie and mercy to their wearied and tired ſeruants, by reſting them on the 7th day. Now in this reſpect, I may cale the Saturday or Sabbath day, the Seruants *Iubile*; for on this day euery weeke, they ſhould haue releaſe from their painfull and ſeruile labours, to refreſh themſelues therin: on this day all Maſters ſhould exerciſe mercy to their wearied ſeruants: how euer other times & holy dayes for ſeruants refreſhment, are at the liberty & pleſure of gouerners, yet this time & day, is not ſo: for of duety God in the behalfe of Seruants requireth it of Maſters, & ſo it is the Seruants by right from God. Thus you ſee it cleere, that to reſt on the

7th

7th day, is a worke of mercy vnto mā & beaſt, & a worke greatly tending to the furtherance of all the dueties of piety and charity.

In a word, the obſeruation of the Sabbath day, muſt needs be a thing greatly tending to the good of mankind: becauſe it was made for them: *The Sabbath was made for man.* Mark. 2.27. vnleſſe therefore we will accuſe God of vnskilfulneſſe, in making things for men, which are not good and proffitable for them, we muſt needs yeeld, that the obſeruation of the Sabbath, is a thing tending vnto, and a furtherance of mans good in generall,

What anſwer may be framed to this argument I cannot foreſee, vnleſſe it be ſome ſuch as this, that the reſt from labour is it onely which tendeth vnto piety, and is a worke of mercy, but not the day, to wit, the 7th day, this helpeth not &c. But contrarywiſe.

1. The day helpeth vnto a religiouſe ſanctification of the reſt; becauſe it is a *ſacred day* abone all others in the weeke, for God hallowed it at the creation, and it onely, Geneſ. 2.3. & therefore it doth beſt beſuite ſacred actiōs, & addeth a kind of a more reuerēt reſpect vnto them: thus a man is touched with a more ſublime and honourable regard of the duety of prayer, in the Church (as of ancient in the Temple) then in a common houſe: ſee Geneſ. 28.16.17. Eccleſ. 4.17. Leuit, 19.30. ij. Chron. 8.11. Mark. 11.15.16.17. And Moſes muſt *put off his ſhoes*, becauſe the *place* was *Holy grownd*, Exod. 3.5. Thus Nehemiah required of the people, behauiour ſutable vnto the *day*; the people muſt *not weepe*, becauſe the *day was Holy*, Nehem. 8.9.10. and *This is the day which the Lord had made, let vs reioyce & be glad in it*, Pſal. 118.24. Here the *day* minded them of the dueties in and of the day, to wite, ioy and gladneſſe, like as the Coronation day when it cometh, it mindes vs of the dueties of the day, & that in a more liuely maner then any other day: if therefore ſacred places, did further men in ſacred dueties, by touching their heartes, with a more then ordenary reuerence and religion, & chaunge of behauiour; and if *daies* doe mind vs of the dueties of the daies: then why ſhould not alſo, the ſacred day of the Sabbath when it cometh, be of like vſe? it being of like

kinde? why ſhould not the preſence of this ſacred day, the more moue vs to be holy, becauſe the day is holy? if Moſes muſt put off his ſhoes, becauſe the grownd where on he ſtoode was holy grownd, why ſhould not we be the more moued, to put off all carnall and ſinnefull affectiones, becauſe the day wherein we are is an holy day? & if the people in Nehemiahs time, muſt not weepe, becauſe the day was holy, muſt not we learne to abſteine from worke the rather; becauſe the day is holy? So thus we ſee, ſacred places, & ſanctified daies, haue added ſomewhat vnto the increaſe of holy affectiones; & reaſones haue bene fetched, from the holineſſe of the places, and daies, to moue vnto more reuerence in geſture outwardly in body, & inwardly in heart, and to decline ſuch things as doe not beſute theſe places or times: this may yet further appeare in the Lords day: for it being ſuppoſed a *ſacred day*, and of Diuine inſtitution, the day thus conſidered, doth not a little further our reſt from laboures, & ſo helpe vs to a more proffitable vſe of all holy exerciſes in the day, which would not be ſo, if the day were in eſteeme but a common day.

2. One duety of the Sabbath, is to ſing Pſalmes, vnto the praiſe of God, as we may ſee by the title of the 92 Pſalme: and among other things the Church doth praiſe God, for that his marvailouſe & miraculouſe worke of the Creatiõ of the world, whereof the Sabbath day or 7th day is a ſigne, Exod. 31.17.15. Now this very day, doth not a little further this ſacred duety, of praiſing God for the Creation of the world; & that. 1. Becauſe this day, being the ſame day in the weke for order whereon God reſted at the Creation, it doth more liuely repreſent vnto vs Gods reſt, then can any other day of the weeke. 2. Becauſe God made this day to be a ſigne of the Creation, Exod. 31.17.15. as the Elements of bread wine and water in the Sacraments, be ſignes of the redemption; now ſignes doe further the remembrance of the things ſignified by them; & therefore the Sabbath day being a ſigne of the Creation, it doth further the thankfull remembrance thereof, and our cheerefull praiſes of God for it, ſince by it wee haue life being & wel being, without which ſhould haue had no being at all.

3. The

3. The 7th day being that day whereon God himselfe rested at the Creation Genes.2.2, this day hath a force in it aboue all daies in the weeke, to perswad men to rest themselues, and giue rest vnto their seruants on that day, in an imitation of God, because God rested on it: and thus it furthereth. 1. The work of mercy, in affording rest vnto poore seruants: and 2. It furthereth the workes of piety & religion: for the more freely that men rest, the more cheerefully they worship God: this efficacy no other day hath.

4. As a place, so the time of the 7th day, is a furtherance to Gods worship; for thereby we haue time to serue God in, without which God cannot be serued; yea further, this time & day doth further the continuance and frequency of Gods worship: for were it not for this, some men would thinke it enough to giue God but one howre or two in a day, and one day in a moneth or quarter of a yeere.

5. The time and day, was commanded at once together with the duety of rest, both in one commandement, both in one sentence in that commandement, both with one breath, Exod. 20.10. The one as a duety, the other as the proper time for the performance thereof: now it is consentaneus and agreable to all reason to thinke, that these two things being thus inioyned immediatly together, should both tend together vnto one and the same end, each after its manner and kind, so as if the one tendeth vnto the worship of God, so should the other also: and it is absurd to thinke, that the one should tend vnto one end, & the other vnto another and diuerse end: A decre is made, that one the 5th of Nouember, the day should be kept in a thankfull remembrance for that deliuerance &c. & that people shall refraine their laboures, & resorte to their parish Churches; where the Ministers shall publikly praise God &c. now who cold imagine, but that as the duety of resting from worke tendeth vnto the publike praise of God, so doth the place appointed thereto, to wit, the Church, and so doe the persones, to wit, the Ministers, and so doth the time and day also, to wit, the 5th Nouember? & it were absurd to thinke, that the rest from work should tēd to the publik praise of God, but the day should

tend

tēd to ſome other end: it followeth therefore, that as the reſt inioyned in the 4th cō. tendeth vnto the furtherance of Gods worſhip, ſo doth the time, to wit, the 7th day there alſo inioyned; & as the reſt from labours tēdeth vnto mercy towards man & beaſt, ſo the day, to wit, the 7th day, tendeth vnto mercy alſo.

Thus I haue proued it, that the obſeruation of Saturday the 7th day, is morall & perpetuall: becauſe it tendeth vnto the furtherance of Gods publike (as well as priuate) worſhip and ſeruice; & becauſe it is a worke of mercy, both to man & beaſt: now all workes in the Decalogue, tending to promote Gods ſeruice, are Morall; and all workes therein commanded, which are vvorkes of Mercy, are Morall alſo, by the judgement of all Diuines: and ſo much for this anſwer.

An other anſwer ſome may frame, ſaying the day, to vvit, the 7th day is not *neceſſarily* tending vnto the vvorſhip of God, & a vvorke of mercy &c, ſince theſe may be furthered alſo by an other day. But contrariwiſe, 1. This anſwer is abſurd, & thus I make it appeare, there is a twofould neceſſity, there is a neceſſity vvhich is *abſolute*, as vvhen the vvorſhip of God cannot ſtand, vnleſſe it hath ſuch a day &c. And there is a neceſſity in *ſome reſpect*, as vvhen Gods vvorſhip cannot ſo vvell & fitly ſtand, vnleſſe it hath ſuch a day &c. Novv, if they vvill admit of no more of the Morall Law, then is neceſſary in the firſt reſpect, then theſe abſurdeties they fale into, 1. that they may reiect the 8th Com. *Thou ſhalt not ſteale*: for it is not abſolutly neceſſary that this 8th com. ſhould be retained among vs, ſince *Coueting* an other mans goods in heart, is forbidden in the 10th Com. now he that keepeth the 10th Com. ſtandeth not in any abſolute neede of the 8th Comm. yea, they may as vvell reiect as not Morall, the 6th, the 7th, & 8th Commandements, as not abſolutly neceſſary: becauſe the Magiſtrate may make Lawes againſt murther, adultery, and ſtealth: if men vvill reiect Gods 7th day vvhich he hath ſanctified & commanded, becauſe men may find and ſet vp an other day, then may they reiect for the ſame reaſon the 6th, the 7th, & the 8th Commandements alſo.

2. An other abſurdety they fale into, vvhich is this, that thus they may reiect the ſetting a parte of an whole day, for reſt from labours

laboures, and for Gods vvorſhip: for both theſe may be done in halfe a day, or in ſome fevve hovvres of a day: yea, they may reiect the weekly ſanctification of a day vnto God, and keepe but one day in a moneth or in a yeere: for it is not abſolutly neceſſary to Gods worſhip, & as a worke of mercy either to keepe an whole day, or one in euery weeke.

3. An other abſurdety they fale into which is this, they may aſwell reiect the Element of *Wine* the Sacrament, ſaying, wine is not neceſſary to the Lords Supper, as to ſay the 7th day is not neceſſary vnto Gods worſhip: for common *beere* may be drunk in ſtead of wine, as well as a common day be vſed in ſtead of an hallowed day. Yea, as well may vve change bread in the Lords Supper for fleſh, & eate fleſh in remembrance of Chriſts body, as change that ſanctified day, which God commanded.

2. I proue it that the very preciſe time of the 7th day, is neceſſary vnto Gods worſhip, if not abſolutly, yet *ſecundum quid*, if not for the being of it, yet for the right, fiteſt, & well being of it: my reaſones are theſe 1. if the 7th day, was not in ſome reſpect neceſſary vnto Gods worſhip, and a worke of mercy, then might the Iewes haue changed the day & ſet out an other day for the ſame dueties: But it was not Lawfull for the Iewes to change their Sabbath day, as all confeſſe: Therfore was the 7th day neceſſary in ſome ſorte.

2. If the 7th day, were not neceſſary in ſome ſorte vnto the ſeruice of God, and worke of mercy in refreſhing man and beaſt after they were ſpent in labour, then would not God haue *expreſly commanded it* for thoſe endes: But God did expreſly command the 7th day to thoſe endes, as we read in the fourth Com. Deut. 5. 14. Exod. 23. 12. Mark 2. 27. Therfore is the 7th day neceſſary in ſome ſorte &c: why ſhould we thinke, that God ſhould expreſly command the 7th day by name for his Sabbath, the 8th day for Circumciſion, & the 14th day for the paſſeouer, vvhen he mentioned not the day for baptizing of Infantes? nor the day for adminiſtration of the Lords Supper? but that the dayes expreſly commanded, vvere *neceſſary*, and the dayes not commanded vvere *indifferent*? had not the 7th day bene neceſſary, God vvould haue left it vncommanded, as he hath done many indifferent things.

3. Our Sauiour saith, *the Sabbath was made for man* Mark. 2. 27. Now if made for man, then it was necessary for mans good, either for his being absolutly, or for his well being respectiuly; or else it was needlesse & superfluouse: But it was not made needlesly &c. Therefore it was necessary.

4. If no day of the weeke, can be so fit a day for Gods worship, as the 7th day, then is the 7th day necessary in some sorte: But no day of the weeke can be so fit a day as is the 7th; because all the other 6 daies are common & vnhallowed dayes, and onely the 7th day, is a sanctified and holy day Genes. 2. 3. and so fittest for holy dueties. Ergo &c.

5. If all the other 6 dayes in the weeke, be ordained for labour and worke, then of necessity the 7th day must be kept for Gods worship, and for a worke of mercy to man & beast: But all the other 6 dayes are ordeined for worke, *Sixe daies shalt thou labour &c.* And ordinarily & weekly to alter the institution of any of those Sixe daies, is to violate Gods ancient ordinance: Therefore is the precise time of the 7th day necessary.

6. On the Sabbath day, men are not onely to afford rest vnto their wearied seruants, but also to make holy assemblies Leuit. 23. 2. 3. to worship God Ezek. 46. 3. & to doe the exercises of Religion: now forasmuch as no day is commanded by God, for these dueties, but onely the Saturday or 7th day, therefore if you take any other day, it must be a day of mans appointment: now let all men iudge, if men will not be more carefull to yeeld their seruants *rest*, to meete together, in the publike assemblies, and to performe the partes of Gods worship & exercises of Religion, on that day which God hath commanded, then on that day which is but of mans commandement: this may appeare by our common holy dayes, what thin assemblies? what cold deuotion then? in comparison of the Lords day, which is supposed of divine institution: so necessary then is a day of Diuine institution as without it, Religion & Gods worship will languish of a continuall consumption: now since there is no day of diuine institution but the Saturday or 7th day, it is of necessity that we keepe the Saturday or 7th day, to preuent the decay of Religion, & to support & further Gods worship & Seruice

Thus

Thus I haue proued it, that to reſt from our labours on Saturday the 7th day, is morall & perpetuall: becauſe we finde it tendeth vnto the furtherance of Gods worſhip; & becauſe it is a worke of mercy, to man & beaſt; yea, in a ſorte neceſſary alſo: &t hus much of this argument.

ARGVM. XXIIII.

Becauſe many ſtand ſo much vpon the *law & light of nature*, holding that onely to be morall in the Decalogue, which is ratified by the light of nature: &, that they would imbrace the Sabbath, if it could be proued to be a Law of nature: for the benefite of ſuch therefore J frame this argument; and thus I argue.

That duety which is expreſly commanded in the Decalogue, which being made knowne to a meere naturall man, he cannot by his light of nature & reaſon oppoſe, but muſt allow of and ſubſcrib vnto as good for him, that duety is morall, concerneth our practiſe, & is perpetually to be kept.

But the obſeruation of Saturday the 7th day Sabbath, is expreſly commanded in the Decalogue, & is a duety which being made knowne to a meere naturall man, hee cannot by the light of nature & reaſon oppoſe it, but muſt allow it, and ſubſcrib vnto it as good for him.

Therefore the obſeruation of Saturday the 7th day Sabbath, is morall, concerneth our practiſe, & is perpetually to be kept.

As touching the proſe of the major, if any ſhall except againſt it, ſaying, they could like of it, if it ſpake of ſuch a duety in the Decalogue, as were firſt found out by the light of nature; but miſlike of it, becauſe it ſpeakes of ſuch a duety as is firſt found out by a ſupernaturall light, & then made knowne vnto a naturall man. Hereto I reply, that it is not materiall whither the duety be firſt found out by the light of nature, & after allowed of by the ſame light, or firſt found out by the ſupernaturall light of Gods word in his 4th com. & then ſubſcribed vnto by the light of nature: it mattereth not I ſay which way & by whom the duety was found out firſt, ſo long as nature & the light of reaſon doth allow of it, iuſtify it, and ſubſcrib vnto it, after it is found out: for, men are as well bound by the Law and light of

nature, to obserue those dueties which the light of nature alloweth and approueth, being taught vnto them, as to obserue those which were neuer taught them: for it is not the finding of them, nor the manner of getting the knowledg of them that bindeth, but it is the approbation, and allowance of them, that bindeth to the obseruation of them, and which hath the force of a Law in a man: wherefore, what duety soeuer is prescribed vs in the Decalogue, if the light of nature cannot oppose it as harmfull & incommodiouse, but doth rather allow of it, iustify it, & approue of it as good, that duety must needs be morall & practised by vs; or else we bewray our selues to be vnnaturall, & to put out the light of nature in vs, & to goe against conscience: for we will refuse to doe that, which the very light of nature in vs, alloweth of, and subscribeth vnto as good to be done, and so I come to the Minor.

In the minor I shall not need to proue any thing but this, to wit, that a *meere naturall man*, cannot oppose Gods 7th day Sabbath, but must allow of it as good to be obserued, so soone as the Author, vse, & end of it be discouered vnto him: first thē for the Author of the Sabbath, a meere naturall man cannot by the light of reason, but allow of all lawes and ordinances made by a Deity. 2. for the vse, and end of the 7th day Sabbath, 1. as it is kept in memoriall of the Creation, so a naturall man cannot but allow of it; since by the Creation hee receiued his being, and all comforts of this life. 2. It crosseth not the good of particuler persones, societies, or common weales; but on the contrary, it serueth to refresh both man and beast, being ouertoiled and spent in the 6 dayes before by laboures; it helpeth the exercise of Religion; and it is a duety, which societies and common weales cannot well subsist without: for we see, besids weekly Sabbaths, that common weales do maintaine sondry anniuersary holy dayes, and therefore at the least one day in 7 is counted needfull for Rest: wherefore, suppose wee that the Lords day, or the Sunday Sabbath were changed into the 7th day or Saturday Sabbath, since the common weale standeth in neede of one day in 7 at least for rest and refreshment and the exercise of religion, therefore it followeth, that if we had the Saturday Sabbath

bath in vſe, the common weale could haue nothing againſt it to oppoſe it, but muſt allow of it, approue it, and ſubſcrib vnto it as good to be obſerued: becauſe in it and by it, a good and benefite cometh vnto the common weale, both for their bodies and ſoules.

In a word, doth not nature teach vs, that it is meete to ſhew mercy vnto Seruants, and allow them one day in 7 to reſt in from their painefull laboures, and to refreſh themſelues? and ſo to fit them for labour againe on the next Sixe daies? and doth not nature teach, that it is fitter that this day ſhould be of Gods choiſe, which is Saturday the 7th day, then of mans choiſe? and alſo, that the time ſhould not be indifferent, at mans pleſure, leaſt ſome cruell Maſters ſhould deny their Seruants this neceſſary refreſhment, but neceſſary, as inioyned by God & as a duety from all Maſters?

How then ſhould this Sabbath be but morall, when the light of nature cannot except againſt it? and how ſhould it not but be obſerued of vs to this day, when that naturall light of reaſon that is in vs, doth conſent vnto it, & allow and approue of it as good for vs? as the Apoſtle ſaid, *Doth not nature teach you, that if a man hath long haire, it is a ſhame vnto him?* 1. Cor. 11. 14. So may I ſay, doth not nature teach vs, that if we had Gods ancient Sabbaths, the obſeruation of them would proue both piouſe and commodiouſe? our Sauiour ſaith, *The Sabbath was made for man.* Mark. 2. 27. Now what an vnnaturall man is that, who will reiect that thing which was made for him? will any man refuſe an howſe, or a garment that was made for him? or any of Gods Creatures which were made for him? & ſhall not ſuch incurr an heauy cenſure, who will reiect a duety commanded in the Decalogue, the which the light of nature ſtill remaining in vs, doth allow of & approue of?

This is one thing I deſire may be in ſpeciall manner obſerued, that ſuch as reiect Gods Sabbath, they reiect a moſt ancient ordinance of Gods expreſly commanded in the Morall Law, ſaying, that very day and time is not morall nor concerneth our practiſe, as doe the reſt of the 10 commandements, when as not withſtanding our conſciences, and that light of naturall reaſon

which is in vs, doe consent vnto it, approue it, and allow of it, as a thing very good and commodiouse for vs, if we had it in vse among vs: shall not such opposites be condemned, by their guilty consciēces for opposing of that ordinance of Gods, which is no way against them, but euery way good for them, their consciences being witnesses thereof? should we vrge the practise of any thing impossible to be kept or vnnaturall to be done, the which nature riseth against & abhorreth, thē if it were opposed it were the lesse maruailouse, but when we vrge & stand to defēd, nothing but a brāch of the morall law, nothing that nature disallowеth of, but rather cheerefully imbraceth, that such a thing should be opposed as no morall, nor appertayning vnto vs, but as Jewish and I cannot tell what, this is the matter of wonder, & so much for this argument.

For conclusion, let me goe a little further then my argument drawes me, I see not but it might be proued, that the 7th day Sabbath is a Law of nature, euen in their owne sense, who say they would imbrace it if it were a Law of nature: for as the Gentiles some of them found out the true God, so some of them found out the true & 7th day Sabbath: for the prose hereof I referre you to *Walæus de Sabbatho*, pag. 46. 47. who affirmeth the point himselfe; & also proueth it; for he citeth diuerse ancient Authores, as 1. *Philo* the Iew lib. 2. de vita Mosis, *Our custome (saith Philo) doth adominish all Barbarianes, Græcianes, Europianes, and Asianes of duty: for who doth not honour that sacred day, which returneth euery weeke?* ij. he citeth *Iosephus* lib. 2. aduersus Appionem circa finē libri, saying, *There is not any Citty, Græcianes or Barbarianes, nor any Nation, vnto whom the obseruation of the 7th day, in which the Iewes rested, is not come.* Thus Iosephus. iij He citeth a most ancient author *Theophilus Antiochenus Patriarcha* lib. 2. *ad Autolicum*, *As touching the 7th day (saith hee) which among all mortall men is greatly famouse, it is caled the Sabbath &c.* iiij. He citeth *Clemens Alexandrinus* lib. 5. *stromatum: Not onely the Iewes (saith hee) but also the Gentiles knew that sacred 7th day &c.* 5. He citeth *Eusebius*, præparat. Euangel. lib. 13. who proueth the same out of *Plato*, *Hesiod*, *Homer*, *Calimachus* and others, for further proose hereof, I referre you to

M. *Richard*

M. Richard Byfield on the Sabbath, pag. 81. who there alleageth ſondry Teſtimonies, ſhewing that the Gentiles kept the 7th day or Saturday Sabbath; amõg the reſt theſe *Seneca* in his 95 Epiſt. and *Macrobius*, Saturn. lib. 1. Cap. 7. And *Aretius*, problem de Sabbatho Hebræru. thus you ſee that the Saturday or 7th day Sabbath was found out by, and in vſe among the Gentiles, wherefore the 7th day Sabbath ſtands firme, by the Law and light of nature.

Thus much for my arguments, whereby I haue proued the morallity and perpetuity of the Lords Sabbaths: wherein (as I truſt) I haue giuen ſatisfaction abundantly, to the conſcience of any man that is not vn-willing to ſee a trueth: but as for ſuch as reade with preiudicate opiniones, reſoluing before hand, to ſtop their eares leaſt they ſhould hear, & ſhut their eyes leaſt they ſhould ſee, which is a brand of an hearte hardened by the iuſt Iudgement of God, I leaue them to him that ſhall iudge them an other day.

Conſider what I haue ſaied, and the Lord giue you vnderſtanding in all things.

SECT. IV.

WHereas we haue made profe of the morallity & perpetuity of the Lords Sabbath, and finding that men haue ſondry diſtinctiones, and euaſiones, whereby they would ſhune the force of our arguments, I haue therefore reſerued this Section, purpoſly to confute thoſe diſtinctiones; and to ſhew the vanity and abſurdetie of ſuch their euaſiones; that ſo all rubes & ſcruples being remoued, our arguments may haue free paſſage, and be receiued without all doubtinges: it is true, I ſhall handle many of thoſe diſtinctiones & euaſiones here, which I haue touched before, by way of vſe, in my Expoſition of the 4th commandement, but thoſe things which there I did but touch curſorily, here I ſhall handle more largly, as the more proper place for them: but ſay I ſhould but repeate them, it were not labour loſt; for being they are the common anſwers,

and

& often beaten into the mindes of people, there is need of an often confutation of them, that so what is said, it may sticke the faster, & remaine the longer in mens mindes.

I.

The first euasion which I will deale withall, shall be their distinction of *a* Sabbath, & *the* Sabbath: for an argument being brought, for the morallity of the Sabbath day, out of the 4th com. they are ready to blunt the force of it, by this answer for one, to wit, that the word Sabbath may as well be translated a Sabbath, as the Sabbath.

To discouer the vanity of this idle distinction, (for many care not how idlely and absurdly they answer, so be they may say something against this sacred ordinance of Gods) first, we must know what is the difference betwixt a Sabbath, and the Sabbath: by the Sabbath, is meant that common and well knowne Sabbath day, to wit, Saturday the 7th & last day of the weeke, the which the Iewes kept for thowsands of yeeres, this I cale *the* Sabbath emphatically and by way of excellency, and as a certaine well knowne day. Now on the contrary, by *a* Sabbath, they would vnderstand some one day of the 7, but vncertainly which: not any one rather then an other, not any certaine standing knowne day of the weeke; but so as the 4th commandement may indifferently be applied vnto any day, as vnto Sunday, or Monday, or Tewsday &c.

The sense of this distinction being giuen, the absurdety of it wil appeare by the like cases; the Lord said, let *the* earth bud forth the bud of the herb &c. Genes. 1. 11. were it not a sensesse translation to render it thus, Let *a* earth bud forth &c? againe, then *the* man said, *the* woman which thou gauest me, shee gaue me of the tree &c. Genes. 3. 12. were it not an absurd translation to render it thus, then *a* man said, *a* woman which thou gauest me &c? as well may they translate it a earth for the earth, a man and a woman for the man and the woman, as a Sabbath for the Sabbath: for as there was but one earth, and but one man, and one woman, so was there but one Sabbath day. Againe, suppose a commandement had bene giuen in the new Testament, for the

Lords

Lords day, in the ſame forme of words with the 4th com. for the Sabbath day, ſaying, *Remember the Lords day, to ſanctify it &c. But the firſt day of the weeke, is the* Lords *day, in it thou ſhalt doe no worke &c. for on the firſt day, the* Lord *roſe from the deade, and therefore the* Lord *bleſſed the Lords day and hallowed it*: If any now ſhould frame ſuch a diſtinction againſt our Lords day Sabbath, ſaying, this name Lords day, may be tranſlated *a* Lords day, that ſo he might turne the ſenſe of the commandement, from that day which hath ſo many hundrethes of yeeres bene knowne, & called by the name Lords day, vnto any day of the weeke, would not the Patrones of the Lords day, cry fie on ſuch a man? it is pitty he liues, that will ſo corrupt the Scriptures? the caſe is their owne; I appeale vnto their conſciences, if by theſe anſwers, they haue not as ſhamefully corrupted and abuſed this portion of Gods Law the 4th com.

2. Whereas they ſay, the name Sabbath may be tranſlated a Sabbath, that this tranſlation is vnfit, and diſagreing to the Scriptures and contextes, I alleage, againſt them, all the lerned *tranſlatoures* both new and old, that euer tranſlated the *Bible*, for they all conſtantly, doe render it *the* Sabbath not a Sabbath.

3. If by the name Sabbath in the 4th com. was meant a Sabbath, vncertainly what day of the weeke, then this abſurdety followes, that the Iewes were not bound diſtinctly vnto the Saturday Sabbath which they alwayes kept, and held, themſelues bound to keepe, but that they might haue kept Sunday, Monday, or ſome other day, in imitation of God, and in memory of the Creation. Yea further, ſince all men confeſſe, that the Iewes by Sabbath day vnderſtod the Saturday, if now it be otherwiſe vnderſtod, then one & the ſame word ſhall haue one ſenſe for 2000 yeeres and more, and afterwards, the ſame word ſhall haue an other ſenſe: and ſo the words in Scripture ſhall change their ſenſe, as the times change; what is more abſurde?

4. The abſurdety of this diſtinction yet appeareth in this alſo; for ſince there was neuer any day of the weeke, weekly cal'ed Sabbath day, in all the Scriptures, but the Saturday onely, how can any man in his right wittes, apply the 4th com. to any day but Saturday? it is as abſurd, as if one ſhould ſuppoſe two Saturdayes

turdayes in a weeke, a Saturday & *the* Saturday: or two Christmas dayes in one yeere, *a* Christmas day, and *the* Christmas day. I confesse we cale now a daies Sunday, Sabbath day, but what matters it what we cale, who take liberty to cale, and to miscale daies at our plesure? but I speake of a Diuine nomination of daies, vsed in the Scriptures; for neither *Prophets* nor *Apostles* did euer cale the Sunday, or Lords day, Sabbath day, nor any other day of the weeke saue Saturday. Since therefore there is but one day in a weeke named Sabbath day, by Diuine computation, how can there be *a* Sabbath day, and *the* Sabbath day?

5. In my exposition of the 4th commandement I haue at large proued it, that by Sabbath day, in the 4th com. we must vnderstand the Sabbath day *emphatically*, that is, Saturday, & not a Sabbath day, at rouers & at randome; vnto which profes forepast I referr my Reader, see my Exposition, vpon these words *Sabbath day*.

6. The absurdety of this distinction appeareth in this; if this word Sabbath, should be translated *a* Sabbath, then one & the same word, should haue diuerse senses in one and the same commandement: for the name Sabbath, at the latter end of the commandement Exod. 20. 11. must be translated *the* Sabbath; for it was not any day of the weeke which God blessed at the Creation, but it was Saturday the 7th day onely and certainly: it is absurd therefore, to translate the same name Sabbath, at the begining of the commandement Exod. 20. 8. otherwise, as *a* Sabbath, as of a day at randome and vncertaine. And so much for this distinction.

II.

A second euasion I will touch, and it is there distinction of a 7th day, and the 7th day: let a man vrge those words of the 4th com. *But the 7th day is the Sabbath of the Lord &c.* to proue that we must sanctify the old Sabbath day which is the 7th day, and they will make this for one of their answers, that the commandement speakes of *a* 7th day not of *the* 7th day: by a 7th day, they vnderstand some day or other of the weeke, at rouers and at randome, but not any one certaine day of the weeke. Were there nothing else against this distinction, this one were enough, that

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by refusing *the* 7th day which implieth a setled, well knowne, & certaine day of the weeke, to imbrace *a* 7th day, at rouers, as an vncertaine time, hereby they labour to make things knowne when, vnknowne when, things certaine to be vncertaine: as if they delighted in vncertainties; and as if God should require a time for his worship, but no man knew when.

2. Were this answer tollerable, what should stand firme in the Scriptures? God commanded circumcision on the 8th day, had some of our times liued in those times, they could by this Law, haue circumcised a child on the 9th or 10th day, & made it in their accompt a 8th day, though not the 8th day: for if they would but skip ouer the first or second day of the childs birth, not rekoning them, then the 9th day or 10th day, would be a 8th day. The Lord commanded the Passeouer to be eaten on the 14th day of the moneth: loe we haue some, by a new deuised computation, could haue iustified it, that by the same Law, they might haue eaten the Passeouer on the 15th or 16th day of the moneth, and all well enough: for they could make the 15th or 16th day of the moneth a 14th day though not the 14th day: for hauing said, that the commandement may be vnderstod of a 14th day, they can thus make it good; they will not rekone the first day of the moneth for any of the number, but begine their account at the second day, and so the 15th day will become *a* 14th day, is not this pretty iugling? think you that these men thinke they haue to doe with a God, when they thus expound his commandements? or with some babe or child that cannot tell to 7 or to 14? but they will say perhapes, they doe not so rekone nor skip ouer daies &c. But that this is false, I thus proue it: our Sunday, or Lords day is not onely the first day of the weeke, in our common account; and in the computation of all Churches Iewes and Christianes, Protestants and Papistes; but also it is caled the first day of the weeke, constantly in the Scriptures, see Mat. 28. 1. Mark. 16. 2. Luk. 24. 1. Ioh. 20. 1. 19. Act. 20. 7. ij. Cor. 16. 2. Now that our new Sabbathariās, might make their Lords day Sabbath, to become *a* 7th day, & so accord to the 4th com. they must skip ouer *Sunday* in their accompt, not rekoning it for the first day of the number, & so begine their rekoning at *Mon-*

day, counting Monday for the first day of the weeke, & then the Sunday or Lords day following will be a 7th day: thus by their distinction & cuni[illegible]iugling together, that day which our Church & all Churches cales *dies octavus* the 8th day, these haue made it a 7th day: & that day which the Scriptures cale, the *first* day, the same they haue made a 7th day.

I abhorr with my heart & soule, to see Gods people thus deluded, and his sacred Scripture, I meane his 4th com. thus abused, and made a nose of waxe to be turned hither and thither as the times please. I know some are redy to wish I had spent my time better, then to haue medled in this point of the Sabbath, so in loue they are with their wonted errours: and others, haue wished me and my booke hanged vp together, with the like, so rash is their furiouse zeale for their new Sabbath, and so madd they are and enraged against me for discouering this their abhominable abuse, both of Gods people and the sacred Scriptures: but whither I haue done well or euill in this point, and whither they or I doe rather deserue this censure, I leaue to the indifferent and vnpartiall reader.

3. An other absurdety against this distinction is, that if a 7th day may be vnderstod in the 4th commandement indefinitly & vncertainly, then were not the Iewes tied to sanctify the Saturday Sabbath, no more then any other day in the weeke.

4. All Translatores both new and old, are against them: for they constantly translate it *the* 7th day, as the most fit, not *a* 7th day.

5. Since there is no more 7th daies, then there is Saturdaies in a weeke, it is a fooliish distinction to talke of a 7th day, as if there were or could be more 7th daies in a weeke then one: for since our Sunday or Lords day, is the *first* day, in a Diuine account, as hath bene proued, and also in all other approued computationes, therefore Saturday following, and onely Saturday must be both the 7th day, and a 7th day without difference.

6. That it must be translated, and also expounded of the 7th day, to wit, Saturday, and not of a 7th day vncertainly which day, I haue proued it in my Exposition of these words of the

4th

4th com. *But the 7th day is the Sabbath of the Lord &c.* Vnto which place I referre my reader.

7. The absurdety of this distinction appeareth thus: if the word seauenth, may be translated *a* 7th, as of a day vncertaine, then one and the same word, in one and the same commandement, should haue diuerse senses: for the word seauenth, at the latter end of the commandement Exod. 20. 11. must be trãslated *the* 7th, as of a day certaine: for God rested *the* 7th day, to wit, on Saturday Genes. 2. 3. it is absurd therefore to translate the word seauenth, in the former parte of the commandement Exod. 20. 10. *a* 7th, as a day vncertaine. And so much for this distinction.

III.

A third euasion they haue, & this is very frequent in all mens mouthes, let a man vrge the 4th com. for the Saturday Sabbath, & your answer shall be this, *One of Seauen*, the 4th com. it inioyneth one day of 7, so they reiect the 7th day, and will haue one of 7. Thus they leane vpon this false exposition of the com. that by the 7th day, is to be vnderstod one day of the 7: by one of 7 they meane any one of the 7, or *some one day of the* 7 or other without difference. Thus these enemies to Gods Sabbath, doe corrupt the proper sense of the scriptures, rather then they will see their old erroures, and be take them to a reformation; glad they are if they can inuent any thing, for the subuersion of this sacred ordinance Gods Sabbath day.

My first argument against this euasion shall be this, that the word Seauenth vsed in the 4th com. it is not a *Cardinall* as they cale it, but an *Ordinall* word of number; it noteth but one of that number, and its order also, as that it is the last for order of that number named; thus the Tẽth, is not any one of the 10, but the last for order of the 10. The fowrth moneth of the yeere, it is not any one moneth of the 4, but the last moneth of the 4, so the Seauenth day of the weeke, it is not any day of the 7, but the last for order of all the 7. they doe therefore most shamefully corrupt the word of God, who when they heare God say, *But the 7th day is the Sabbath of the Lord*, which 7th is the last day of the number or weeke, then they will come in with their deuices

to defeate God of his day and time, saying, by the 7th, may be meante one of 7, or, some one day of the 7, that is, as well the first day of the weeke, or any other, as the last day.

2. The absurdety of this answer and exposition, may appeare by the like cases: The passeouer was by the Law to be eaten vpon the 14th day of the moneth; now according to these Expositers of Gods Law, a man might haue eaten the passouer vpon one of the 14 daies, as on the 5th or 8th or 12th daie, and iustifiably too; for their Exposition of Gods law is, by 14th to vnderstand one of 14, or, some one day of the 14, that is, any one day of the 14. Againe, they were to circumcise a child on the 8th day, I, say these men, that is, vpon one or vpon some one of the 8 daies: so they might at their choise, circumcise a child on the 4th or 6th day of its age: thus by their expositiones they make Gods Lawes of none effect: for God made choise of one certaine day aboue all others, and these haue made all daies common; God would haue the 7th day which is the last of the 7 for his Sabbath, but these tell vs, one of 7, some one of 7, or any one of the 7 may suffice; as if God had not made his choise of the day, but left vs the prerogatiue, to make the choise: good Lord deliuer vs from such Expositers, and such Expositiones. I could haue borne this griefe with silence, as a long time I did if these Antisabbatharians, or enemies to Gods Sabbaths, would haue taken knowledge of these their errours, in loue and the spirit of meekenesse, either in priuate before I printed my former booke, or in publike by my former booke; but now they maintaine thē with an high hand, vtterly cōdēning me, & protesting against me both in publike and in priuate, wherefore I doe the world to know, how I abhorre these their vngodly proceedings in abusing Gods people, and in corruption the sacred Scriptures.

3. If by the 7th day, may be vnderstod, one of 7 indifferently, thē might the Iewes haue kept any one day in the weeke without difference for their Sabbath, as Sunday, Monday, or some other, but this is absurd to imagine: yea a greater absurdety; for since all mē cōfesse, that the Iewes, with their Prophets & *Christ* himselfe, vnderstod by the words Sabbath day, one certaine day

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of the weeke, as Saturday, if now we will expound the same words in the 4th com. of a day vncertaine, then shall the words of scripture chang their sense as the times chāg: the same words for 2000. yeeres shall signifie one thing, and euer after that, an other thing: oh manstrouse absurdety!

4. If by the 7th day, may be vnderstod some one day of the 7 without difference, then may we Christianes, keepe the Saturday Sabbath againe with the Iewes: for this is one day of the 7: but this they hold a fowle errour, to keepe the Iewes Sabbath; & therefore by the 7th day, we must not vnderstand one day of the 7 indifferently.

5. If by the 7th day in the 4th com. be vnderstod, one day of 7, then is there no ceremony in the 4th com. for, if one of 7 be the true exposition of the 4th com. it was euer the true sense of it; & if one of 7 indifferently, both was & now is, the true exposition of the Com. where I pray is the ceremony? where is the time which we say was abolished by Christ? since the sense of the com. is euery way the same now which it was: But our new Sabbatharians all say, there is a ceremony in the time: Therefore is not one of 7, the true sense & exposition of the 7th day, in the 4th com.

6. The 4th com. it inioyneth one day of 7, & but one one day of 7, to wit, the last of the 7: now since they oppose this text Colos. 2. 16. which aboliseth Sabbaths, to the 4th com. against that Sabbath there; hereby they abolish that one day of 7 in the 4th com. how absurd then is it, for them to talke of one day of 7, as if still one day of 7 were morall by the 4th com. when themselues haue abolished that one day of 7 there commanded, by Colos. 2. 16. they will abolish a thing, and yet maintaine it still?

7. That by these words in the com. the 7th day, must be vnderstod the 7th day, as of a knowne certaine day, and not one of 7, indifferently and indefinitly, I haue proued it in my Exposition of the 4th cō. vpon these words *But the 7th day is the Sabbath &c.* whither I referre my Reader: and thus much for this euasion, that by the 7th day, they say may be vnderstod, one of seauen, or some one day of the 7.

Some

IIII.

Some seing how hardly they are beset in the former distinctiones, haue found out an other & new euasion, and they seing that these words of the cō. beare so strongly against them, to wit, *But the 7th day is the Sabbath*, they therfore haue thought it fit, to reiect these words alltogether, and so all the after parts of 4th com. also; & therefore they answer thus, that ther is no more of the 4th com. morall, but these words at the beginning of it, *Remember the Sabbath day, to sanctify it*: and as for all the residue of the com. that they reiect altogeather, as appurtenances to the com. and as application.

I must confesse., I neuer heard any man so impudent, saue one *M. Greenwood* a silenced Minister, one of my 10 professed aduersaries, and one man more whose name I spare; neither would I haue iudged it worth the confutation, but that I feare the rest of my aduersaries may be take them to this refuge, when they be hardly put too it. When I looke vpon this mans answer, togeather with those forementioned, me thinkes they haue dealt very honourably, with Gods Law: for they haue not dared to deny any parte of it in right downe termes, but this man, (as they say) without feare or witt, layes violent hands on Gods Law, & rendeth or teareth away, the greater parte thereof at once: me thinke he that makes conscience of a *Surpliße*, should make some conscience, of doeing violence to a Morall Law, and of denying such a portion of Sacred Scripture: I beare indeed of much conscience vsed in other matters, I see too little vsed in disputation, woe is me that it is so: any thing shall be said, or done, yea Gods Lawes shall be mancled & quartered, rather then God shall haue his Sabbathes againe. But firſt, it is absurd for any man to put asunder what God hath ioyned togeather: could any thing be more neerly ioyned to other, then the latter parte of the 4th Com. is to the former? and yet this man dares sunder them. Our Sauiour said, that the *Law*, in euery *iote & tittle* of it, should last for euer Mat. 5. 18. But M. Greenwood saith, not onely that some iote or title of it is abolished, but also that many letters, yea words of it are abolished: the Lavv of the 4th Comm. had not one hundreth vvords in it, and he hath here reiected aboue Fovvre score of them:

them: is that *a contrite ſpirite, that trembleth at Gods word* Iſai. 66. 2. vvhich reiecteth his vvord?

2. The latter parte of the Comm. naming the Seauenth day, hath as good right to be Morall as the former parte naming the Sabbath day; for, like as the Lords day, and Sunday, be tvvo names, both notifying one & the ſame day, to vvit, our preſent Sabbath day; ſo are Sabbath day, & Seauenth day, tvvo other names, both notifying the Saturday; and therfore the Holy Ghoſt vſeth them promiſcuouſly, the one for the other: for that vvhich in one place is named the Sabbath day, as in Exod. 20. 11. in an other is named the Seauenth day, as in Geneſ. 2. 3, Exod. 23. 12. Exod. 34. 21. yea it is ſo in one and the ſame verſe, Exo. 20. 11. if therefore the Sabbath day, be morall, then muſt the 7th day be morall too.

3. As the other commandements, haue two partes, an affirmatiue and a negatiue, ſo hath this 4th com. the affirmatiue, you haue in theſe words, *Remember the Sabbath day, to ſanctify it.* The Negatiue, you haue expreſſed alſo in theſe words, *The 7th day is the Sabbath &c. in it thou ſhalt not doe any work &c.* Now this man by denying theſe words, he denieth a parte, yea the Negatiue parte of the 4th cō. and is it not abſurd to imbrace the affirmatiue parte of a commandement, and to reiect the negatiue parte thereof? yet nothing is ſo fowle, but it may be ſaid, to aboliſh Gods Sabbaths. Where is reſt commanded and *ſeruile labour* forbiddē, if not in this latter parte of the com. take away then this latter parte of the Com. & you take away Gods commandement, which forbiddeth all ſeruile laboures on the Sabbath day: now ſhall the duety of reſt from labour be morall, & not that parte of the Com. which expreſly inioyneth it? ſhall we haue no Law now againſt working on the Sabbath day?

4. If theſe words, But the 7th day is the Sabbath, be not morall, but aboliſhed, then this abſurdety followeth, that we are not tied by the 4th com. to giue God a Sabbath once a weeke, or one in 7 daies, but it is enough if God hath a Sabbath once a moneth, once a yeere, one in 7 daies, or one in 700 daies: for in what parte of the commandement, will yon find on what day in 700, you ſhall keepe your firſt Sabbath, if you aboliſh

those words, *But the 7th day is the Sabbath &c.* were it not for these words, might you not begine your first Sabbath, at the 700th day, as well as at the 7th day?

5. If no more of the 4th com. be morall, but these words, *Remember the Sabbath day, to sanctifie it*; then is the commandement. *Sixe daies thou shalt labour, and doe all that thou hast to doe*, Exod. 20 9. aboliſhed alſo: now, I maruaile what offence these words are vnto any, that this command. must be raſed out too? were these wordes typicall or ceremoniall at any time, that they must be alſo aboliſhed? is it *Iudaiſme* too to obſerue this commandement? yet further, take away the latter parte and words of the 4th com. and then 1. you aboliſh the cauſe & grownd of the Sabbath inſtitution, noted in these words, *And reſted the 7th day: wherefore the Lord bleſſed the Sabbath day and hallowed it.* Exo, 20. 11. Geneſ. 2. 2. 3. now it is very abſurd to retaine the Sabbath, and to reiect the grownd & cauſe of its Inſtitution. 2. You aboliſh alſo that Matchleſſe example, and perſwaſiue preſident & reaſon, which God gaue vs, taken from his *owne* example, to moue vs to keepe the Sabbath, Exod. 20. 11. what, is Gods example now become Jewiſh, and to treade in his ſteppes Iudaiſme? may not Chriſtians be *followers of God as deere children*, as well as Iewes? 3. You blot out the memory of the Creatiõ, in remembrance of which Myracle, the 7th day Sabbath was ſolemnized. Exod. 31. 17.

6. I alleage the Teſtimony of M. *Perkins* againſt him: for of all the other words in the cõ. M. Perkins did iudge these words to be morall, ſee his Comentary on the Galatians, Chap. 4. v. 9. pag. 286. *It may be* (ſaith he) *the firſt words, Remember the Sabbath day to ſanctify it; and these words, In it thou ſhalt doe no manner of worke, are ſpoken of the Iewes Sabbath*: *But the words, ſixe daies thou ſhalt labour &c. And, the 7th day is the Sabbath of the Lord thy God, are morall, and containe a perpetuall trueth.* And againe, ſee M. Perkins in his Caſes of Conſcience, pag. 106. D. vpon these words *for in ſixe daies* &c. where he thus writeth, *The ſecond reaſon is taken from Gods example: That which the Lord himſelfe hath done in perſõ, the ſame muſt mã doe: But the Lord himſelfe reſted the 7th day: Therefore man muſt doe the ſame.* This reaſon

ton made by God to the creature, must ſtand in force, till he reuerſe it, which yet he hath not done. Thus M. Perkins doth expreſly affirme it, that this reaſon annexed to the 4th commandement is ſtill in force.

In a word, I might be infinite in alleaging Authores this way: for what writer but holdeth theſe latter words of the Com. to be ſtill in force? as appeareth in that in theire Expoſitions on the 4th com. they vnderſtand by theſe words, *the 7th day is the Sabbath*, one day of 7 to be meant & to be morall: but M. Greenwod will be contrary to all Authores, rather then God ſhall haue his Sabbaths againe.

7. If onely thoſe firſt words of the commandement, Remember the *Sabbath day*, be morall; then is the 4th com. vtterly aboliſhed: for they alleage theſe texts Exod. 31.15.16. & Col. 2.16. where is mention made expreſly of the *Sabbath day*, for the aboliſhing of the *Sabbath day* in the 4th com. as a ſigne and ſhaddow: wherefore, ſince by theſe textes, they aboliſh the Remembrance of the Sabbath day, mentioned in the begining of the 4th commandement it muſt nedes follow, that thoſe words in the begininge of the com. Remember the *Sabbath day*, are aboliſhed: and ſo, if no other words be morall in the 4th com. but thoſe, then are none at all morall, but all aboliſhed.

Now whereas ſome ſay, all but the firſt words of the com. are *Application*: it is more likely, that they are *Explication*: now they will not reiect (I truſt) the Explication of the commandement. 2. to ſay they are application, it doth imply, that the words *Sabbath day* in the begining of the commandement are certaine generall wotds, which may be applied vnto any day, and ſo the latter parte of the commandement ſhould apply them to the 7th day: but their foundation is ſandy, for they cannot ſhew where at any time, theſe words in the 4th commandement Sabbath day, were taken generally, or for any other day then Saturday the 7th day. 3. Since that theſe words (Sabbath day) at the begining of the commandemēt, & theſe (the 7th day is the Sabbath) towards the end of the commandement, are promiſcuouſly vſed in Scripture, the one for the other, as hath bene proued, it is abſurd to ſuppoſe the one of theſe to be the Application of

the other. 4. Since that we are commanded to sanctifie the Sabbath day Exod. 20. 8. and, prohibited to worke on the 7th day Exod. 20. 10. It is absurd to say, that this latter is an Application of the former: is it not rather an *Addition*, and that of one parte of the commandement to an other? 5. If the after partes of the commandement be but Application and belonge not to vs; why then doe all Diuines out of these after partes of the commandement determine, that one day in 7 is morall?

And whereas some say that all the latter words of the com. are appurtenãces to the com. I reply, if they be but such appurtenãces as may safely be seuered from the com. then 1. we haue no neede now as those Iewes had, of Gods *insample & reason* mentioned in the 4th commandement Exod. 20. 11. to moue vs to sanctifie the Sabbath day. 2. Then need we not giue God a Sabbath once in 7 daies, or once in 700 daies &c. 3. Then doe we abolish Gods expresse prohibition, of doeing seruile workes on the Sabbath day Exod. 20. 10. fourthly then why haue Diuines and Expositers, affirmed that, one day of 7 is morall, out of these words, *the 7th day is the Sabbath*? 5. that these words, (the 7th day is the Sabbath) are no appurtenances, but of higher nature, I haue proued in my 5th argument in defence of the Lords Sabbaths, where I proued, that these words are a *parte* of the 4th com. and so cannot be seuered from the commandement as appurtenances may be.

To conclude, there is a Tradition among vs, that these words (the 7th day is the Sabbath &c. in it, thou shalt doe no worke) is but Application, and Appurtenances. Of this I may say, as Christ saied, *ye haue made the commandement of none effect by your tradition*. God saied, (in it, thou shalt not worke) I say they, this is not to be regarded by Christianes; for it is but Application and Appurtenance. yet further whither tend all these distinctions and euasiones wherby men would deny Gods 7th day Sabbath? and whats the reason, that to this end, Gods Law must be thus rent and torne asunder? doe not the Authores of these things behaue themselues, like men weary of Gods seruice, and as if it were a burden vnto them, to haue so many of Gods ordinances in his Church? and therfore they diminish the number,

as if the fewer of them the rather: it grieueth them that Gods sacred Sabbath should be morall, lest they should be bound to sanctifie it: were it not thus with them, they would not invent such euasiones against this ordinance as they doe. But they haue conceiued a preiudice against it, and therefore downe it must.

V.

An other euasion I meete withall, and it is this; let a man alleage the 4th commandement for the sanctification of the Sabbath day, properly so caled; and our answer shall be this; the Sabbath day, why doe we not keepe the Sabbath day? the word Sabbath, it signifieth a Rest, and doe we not rest on the Lords day? why? we haue the Sabbath day alredy, we keepe it euery weeke; so long as we rest from our workes euery Lords day.

Let me shew you the absurdety of this slye euasion by the like: suppose we a commandement giuen for the sanctification of the Lords day, in the new Testament, thus *Remember the Lords day, to sanctifie it: but the first day of the weeke, is the* Lords *day; in it thou shalt doe no worke &c. for on the* Lords *day Christ rose from the dead, and therefore he blessed and sanctified the Lords day.* Suppose we also, one of our new Sabbatharians should alleage vnto me this commandement for the obseruation of the Lords day, if I should answer him thus, the Lords day, why doe I not keepe the Lords day? the old Sabbath day on Saturday, it is the Lords day: for the 4th commandement saith, *the 7th day is the Sabbath of the Lord &c.* And doe I not then sanctify the Lords day, when I keepe the old Sabbath day on Saturday? were not this a slye eusiaon? and yet such slye euasiones they vse, as if because they can deceiue themselues, & blind the poore people, by such sleites, they could deceiue God himselfe too thereby: but, as in the *supposed* commandement for the Lords day, it is manifest enough which day is the Lords day, as namely not Saturday, but Sunday: for it is caled the first day of the weeke, which is true of Sunday onely; and it is caled the day wherein Christ rose, which is true of Sunday onely: so in the *true* commandement for the old Sabbath, it is plaine enough to any, but deceiuers, which day the Lord meant for his Sabbath, that is, not the Sunday or Lords day, but the Saturday: for it is caled in

the commandement the 7th day, which agreeth to Saturday onely; and it is said in the commandement to be the day wherein God rested at the Creation, which agreeth to Saturday onely.

2. May they not by the like sophistry keepe the *Coronation day*, a *fast day*, or *Christmas day*, when it faleth on a working day, and all by the 4th com. and in stead of Gods Sabbath? for the word Sabbath signifieth a Rest, now on euery of these daies, we rest from worke, and doe we not then keepe the Lords Sabbath thinke you; when we keepe the Coronation day? a fast day? or Christmas day? thus wise mē, yea & Religiouse mē play with Gods com. as a foole would play with an other mans nose, and yet let a man in loue of Gods trueth, with all meeknesse and submission to them (for time was I so carried it towards them) tell them in most friendly manner, of these erroures, and they are redy to flie in a mans face, & to fill the world with clamoures against him, as one not worthie to liue any longer, as one more fit for the iayle then to inioy common libertie. These are good incouragements, are they not, to prouoke one to study, and to discouer erroures, and to set men in the right way? these and worse haue bene my reward hitherto.

I might be larger in confutation of this sleite, as by shewing that these words (Sabbath day) are a proper name of a day, to wit, of Saturday, and therefore we must not rest in the bare signification of the word Sabbath, but looke how the Spirit of God vseth it, & to what day he doth apply it, namely vnto Saturday: for as Lords day, is a proper name for Sunday, so is Sabbath day, a proper name for Saturday; whence it plainly appeareth, that they dally and play with the word Sabbath, when they flie to its signification, neglecting its application, and the Holy Ghostes vse of the word: these with other things we might add, but enough hath bene said for him that will vnderstand: if further you desire to see of this point, I referre you to my Exposition of these words in the 4th commandemēt *Sabbath day*: & so much for this euasion.

VI.

An other euasion is this: let a man alleage Gods Com. for the 7th

7th day Sabbath; and one anſwer ſhall be this; The *Sabbath day*, or the *Lords day*, all is one; for it is but time you ſtand on, and time is but a circumſtance, and why ſhould you be ſo ſtrict for a circumſtance? as if God regarded a time ſo much &c.

Becauſe you ſay but a time, and but a circumſtance, by way of ſleiting, you muſt know that this time, this circumſtance, it is an *ordinance* of Gods, yea one of the moſt ancient ordinances of God in the Church; it is a time indeed, but it is a *Sacred* and Holy time: for God himſelfe pleaſed to *Hallow* it, and make it an *Holie day*, at the Creation So *God bleſſed the 7 day, and ſanctified it*, Gen. 2. 3. Were it not blaſphemy to but at Gods ordinances, why might not ſome thus but at our Sacraments, as well as theſe doe at Gods Sabbathes? why may they not as well ſay the Sacramentes, what need you be ſo ſtrict for them, they are but Signes of things &c? the water, it is but well water; the bread, it is but Bakers bread &c? as you ſay, the Sabbath, why it is but a time, and but a circumſtance?

2. We muſt know that ſome circumſtances be but *indifferent*, & others be *neceſſarie*: for example, the circumſtance of time, when it is not commanded & limited, then it is an indifferent circumſtance, & then a man may but at it by way of diminution, thus the Sacraments are to be vſed, but whither in the fore noone or in the after noone, whither on the Lords day, or on an other day, is a thing indifferent, becauſe not Commanded. On the other ſide, the paſſeouer was not onely commanded to be eaten, but alſo the time when, namely on the 14th day of the moneth, now here this time, to doe it on the 14th day, was a *neceſſarie* circumſtance, not to be butted at and ſleited, but to be ſtood for, as for an ordinance of Gods, the omiſſion whereof had bene a ſinne: ſo it is in this queſtion of the Sabbath, not onely thes dueties of reſt, and religiouſe exerciſes, are commanded, but alſo the time & day is as well commanded, Remember the *Sabbath day* &c: But the 7th *day* is the Sabbath, in it thou ſhalt not worke &c: here the circumſtance of time is not left to mans liberty as an indifferent thing, but is commanded; & ſo is a neceſſary thing, becauſe commanded, therfore we muſt ſtand for it, & be ſtrict about it: The time and day commanded in the 4th Comm. is like the time and day

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of payment ſpecified in a Bond; now euery man accounteth the day in a Bond or Bill a neceſſary circumſtance, & not to be ſleited.

I might add hereunto an other euaſion of like moment, why; ſay ſome, the time it is but an *accident* &c. Well this time vvas a parte of Gods vvorſhip, as Diuines confeſſe, ſaying, the old Sabbath day, it was vvhilſt it ſtood, not onely the time of Gods worſhip, but alſo a parte of Gods worſhip: I, it is a circumſtance of like dignity with that circumſtance of place, to vvit, the *Temple* vvhiles it ſtood: and therfore no more to be ſleited then may a parte of Gods vvorſhip; or then might the Temple vvhilſt it ſtood. Yea, it is no *accident*; for it is a *parte*, & a parte of the 4th Com. for the time is as vvell commanded, as thoſe other dueties of reſt, and Holy exerciſes: But ſuppoſe it vvere an accident, & let it be a circumſtance, & vvhat elſe you vvill, vvhither I pray tend all theſe extenuations, and diminutiones? ſince the time and day, is no leſſe commanded; then thoſe other dueties of reſt, and Holy exerciſes, vvhat meane they, but this? namely that becauſe it is a thing of the leſt moment, therefore they care not for it, therfore they ſleit it & neglect it? as if they vvould yeeld obedience to Gods *greater* Commandements, but none to his leſſer; to the more vveightie matters, but none to the leſſe weightie matters: is not this to be partiall in Gods Lavv? is this to haue reſpect vnto all Gods Commandements? me think, a matter of the leaſt moment that can be deuiſed, ſuch as vvas the eating of an apple at the Creation, vvhen it comes attended vvith the broad Seale of Gods Command. anneved to it, it ſhould be honourably, & reuerently entertained; hovv much more, this moſt ancient & Sacred ordinance of Gods Sabbath, vvhich is an inſtrument of ſo greate good & proffit to the Church of God, vvhich is a parte of Gods vvorſhip, & vvhich bringeth ſo much glorie to God: beyvare of ſleiting this Sacred time; for it is an ordinance, and a moſt ancient ordinance of Gods, yea & it is a parte of Gods vvorſhip.

To conclude, foraſmuch as God did euer put as much difference, betvvixt his Sabbath day, & all other dayes in the vveeke; as betvvene hir that is a mans vvife, & all other vvomen: a man therfore vnder colourable pretences, may as vvell leaue his vvife, & take

take some other woman, as leaue Gods 7th day Sabbath, and take an other day: as well may a man dally with the 7th com. & liue in adultery, as with the 4th com. and liue in Sabbath breaking: he that lyes with an other mans wife, may as well say he keepes the law of wedloke, as he that keepes the Lords day, say he keepes the 4th com. & so much for this euasion.

VII.

An other euasion: let a man alleage the 4th com. for the sanctification of the Sabbath day, and this shall be one of your answers; wee, are we Christians bound to the Iewes Sabbath day? no, no, the commandement for the Sabbath day was deliuered to the Iewes; *But the 7th day is the Sabbath of the Lord thy God, in it (thou) shalt doe no manner of worke*: by (thou) here is meant the Iewe, thou Iewe shalt doe no worke in it &c.

If this be a good answer to me against Gods Sabbath, then can it not be bad, if I pay them in their owne coine. when these men presse the sanctification of the Lords day, and that from the 4th com. I answer them as they mee; wee, what are we Christians bound by the 4th com, to the keeping of the Lords day? no, no, the 4th commandement was giuen to the Iewe: (thou) that is thou Iewe &c.

2. It is true indeed, the Sabbath day was commanded to the Iewe, vpon Mount Sinay, neither were any English men there that I read of; but if therefore we English men may reiect Gods Sabbath, because the Sabbath was not commanded vnto English men, but vnto Iewes, then by the same right may we reiect not onely the Sabbath of the Iewes, but also all the 10 commandements of the Iewes, euen the whole morall Law; for it was all the Iewes in this sense, all of it being commanded vnto the Iewes. Yea we may goe further, for vpon the same reason, we may reiect that diuine Sermon of our Sauiour Christ, which he preached on the *Mounte* Mat. 5. 1. &c. and also we may reiect the whole Epistle to the *Hebrewes*, and the Epistle of S. *Iames*; for to whom was Christs Sermon preached, but vnto Iewes? and vnto whom were these two Epistles wrote, but vnto Iewes? there were no English men in those quarters that euer I read on.

3. The Passeouer, it was first commanded vnto the Iew, thou Iew &c. Exod. 12. but for all that, the Gentiles (such of them as turned vnto God) obserued it also, see Exod. 12. 48. Yea albeit there was somthing in the Passeouer, which was peculiar vnto the Iewe, and belonged not vnto the Gentile at all, as, the celebration of it as a token that God spared the first borne of the Isralites; neuertheless they obserued it; there can be therefore no absurdety in it, for vs to keepe the Sabbath, though it had bene giuen to the Iewe onely. 2. admit the Sabbath as deliuered on Mount Sinay, had bene giuen to the Iewe onely, yet forasmuch as the Sabbath is a branch of the morall Law, hence it followeth, that it was from the Creation, and so vnto all people, Iewe and Gentile; for there was then no difference of Iewe and Gentile. And so much for this euasion.

VIII.

An other euasion I meete with which is this, that the time indeede commanded in the 4th com, *quod ad genus attinet*, is morall & perpetuall: that is, that some time or day in *generall*, be allotted for Gods worship, is by the 4th com. morall; but not that *speciall* day which the Iewes kept: thus *Chemnitius* in his Loc. Theolog. de quarto præcepto: pag. 56. with whom accordeth others of greatest note also.

Against this distinction I conceiue these things. 1. that by the same distinction, we may still retaine all those Ceremoniall and anniuersary Sabbaths in Leuit. 23. holding them all morall & in force still *quoad genus*, as touching some time to be *annually* allotted for Gods worship, but abolished as touching those speciall dayes: *quod ad Speciem attinet*: and so there shall be no more morallity in the 4th com. then there is in those Ceremoniall commandements, which is iust none at all: or else the 4th com. shall be euery white as much a Ceremoniall commandement, as any of those commandements for those yeerly Sabbaths in Leuit. 23. Yea, what morallity shall there be in Gods Sabbath, more then is still in the *Tabernacle* or *Temple*? for hence Diuines collect that some *place* must be assigned now, for Church assemblies, and publike worship; and they collect no more from Gods Sabbath in the 4th com. as namely, that some *time* be allotted now, for Gods worship. 2. Since

2. Since that the authores of this distinction, doe grant that some day in generall is by the 4th com. morall and perpetuall, I will proue, that that day must be Saturday the 7th day: my reason is, because the other Sixe dayes are commanded in the 4th com. for the dayes of worke and labour: *Sixe daies thou shalt labour and doe all thou hast to doe* Exod. 20. now this commandement of Sixe dayes labour, is morall and perpetuall, neuer yet altered: and so saith *M. Perkins* in his commentary on the 4th Chap. to the Galatianes v. 9, pag. 286. *But the words (saith he) Sixe daies thou shalt labour &c: &, the 7th day is the Sabbath of the Lord &c, are morall, & conteine a perpetuall trueth.* and in his Cases of conscience pag. 106. D. thus; *This reason made by God to the creature, must stand in force till he reuerse it, which yet he hath not.* And further, the Sixe daies mentioned in the 4th com. are Sunday, Monday, Tewsday, VVedneday, Thursday, & Friday, namely, those Sixe dayes wherein God himselfe wrought at the Creation Genes. 1. 5. 8. 13. &c. Exod. 20. 11. For Saturday neuer came into the number of the Sixe dayes; neither by the commandement did the Iewes obserue, or rekone any other daies for those Sixe, but these I haue mentioned, as I haue proued in my exposition on these words of the 4th com. wherefore, if one day of the 7 be morall by the 4th com. and then the former 6 of those 7 daies, be ordeined for worke by the 4th com. then it must follow, that that one day which is morall by the 4th com. is Saturday, the 7th day, and the last of the number: because of all the 7 dayes, none is left vacant for a Sabbath, but Saturday the 7th day; all the other daies being appointed by the 4th com. for worke. Hereby it appeareth, that this distinction is friuolouse, saying, that some one day is morall by the 4th com. in generall, but not that particular day which God commanded, & the Iewes constantly kept,

3. That this distinction is absurd, I proue it, because it ouerturneth, one of Gods tenn moralls, to wit, the 4th com. for as for a time or day in generall, this is commanded in the 2th com. where Gods worship is inioyned: for if God must be worshiped, then of necessity a time or a day in generall one or other, must be allotted therefore: so then, deny that speciall time to

wit, Saturday the 7th day, and you abolish the 4th com. vtterly; and grant no more morall in the 4th com. but a time in generall, and you confound the 2th com. with the 4th com. & make the 4th com. a needlesse repetition.

4. If some one day in generall, be morall by the 4th com. and not determined which day, then the Church may choose *Saturday* the Iewish Sabbath day againe: But they hold it *Iudaisme*, to keepe Saturday the Iewes Sabbath day; Therefore is not some one day in generall vndeterminedly, morall & inioyned by the 4th com. or, the Church may appoint the day of Christs Natiuity Christmas day, or the daies of Christs passion, our Fridayes, for Sabbath dayes by the 4th com. since the 4th com. is holden not to determine the speciall day and time.

5. If some one day, or some time in generall, be all that is morall in the 4th com. then are we not tyed to giue God a Sabbath weekly; it may suffice if we giue God a day once a moneth, one in a yeere, or one in 7000 daies: for thus there shall be a day, and some time in generall, allotted for Gods worship; and this is an other absurdety, whereof this distinction is guilty.

6. If one day or some time in geneaall, be all that is morall in the 4th commandement, so as the *speciall* day & time must be allotted and appointed by the Authority of the Church; then this absurdety followeth, that this sacred ordinance of Gods Sabbath, shall be partly Diuine & partly *humane*, a mingle mangle: for God commands (a) time & man commands (the) time. Yea, so one ordinance of God, to wit, his Sabbath, it shall stand by virtue of two seuerall commandements, as if one were not enough: for it shall stand by the 4th com. as it is (a) time, and so commanded of God; & by the 5th com. as it is (the) time, and so commanded by the Magistrate.

7. That the absurdety of this distinction may yet further appeare, let it be obserued, the old Sabbath day, which was expresly commanded in the 4th com. and which the Iewes kept, to wit, Saturday, they say that this speciall time and day was abrogated as appeareth by Exod. 31. 13. and by Colos. 2. 16. and other like textes; now they oppose these textes which speake of *Sabbath*

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daies not onely vnto those anniuersary Sabbath daies in Leuit. 23. but also to that weekly *Sabbath day* in the 4th com. Exo. 20. and here by they hold the 7th day Sabbath abolished: now I would faine know of them, if the word Sabbath in Colos. 2. 16, be not of as large a sense, as the word *Sabbath* in the 4th com. if there be no difference, as none they can shew, then if followeth, that if the Sabbath day in the 4th com. be abolished by this text Colos. 2. 16. which speakes of Sabbath daies, then are all Sabbath daies, and times in the 4th commandement abolished, & that both *specially* and *generally*: for euery aniuersary Sabbath abolished by this text, is abolished both generally and specially: so then, since they apply this text, Colos. 2. 16. against the Sabbath mentioned in the 4th com. it is a friuolous tenet, to say the time in the 4th com. is morall *quod ad genus attinet*, and to say that by the 4th cō. some day or time in generall onely is morall: this cannot be, vnlesse it be vainly supposed, that the name Sabbath day in the 4th com. hath a *genus*, but the same name in Colos. 2. 16. hath none.

8. If onely the time commanded in the 4th com. *quod ad genus attinet*, be morall and perpetuall, but not *quod ad Speciem attinet*, then this absurdety followeth, that we shall haue a *genus* without a *Species*.

9. If the time in the 4th com. be morall *quod ad genus attinet*, then must also the Speciall Sabbaths, conteined in the *genus*, be also morall: for the genus cannot be without its Species; & the proper Species to the genus of the 4th com. are the weekly 7th day or Saturday Sabbaths: and thus, this distinction will proue a good argument, for the morallity of the old Sabbath day, and so much for this distinction.

IX.

An other euasion we meete withall, and it is this, let a man alleage the 4th com. for the Lords Sabbath, and one answer shall be to this effect, That the Law belongeth vnto vs Christiās, but as it is the law of nature; or so farre forth as it agreeth with the Law of Nationes, and light of Nature &c. now this is an answer of greate esteeme; for they foresee it, that the Gētiles haue not by the light of nature, found out and obserued the

Saturday Sabbath, of all other things in the morall Law.

For confutation of this, if no more could be ſaid againſt it, but that the authores thereof are *partiall in Gods Law*. Mal. 2. 9. and haue not an indifferent *reſpect vnto all Gods commandements*, Pſa. 119. 6. this were enough: for ſince we imbrace Gods Law, it is ſhamefull to profeſſe it by halues and peeces: & thus theſe doe, who imbracing all other things commanded in the morall Law, doe neuertheleſſe by this diſtinction, reiect that parte thereof, which commandeth Gods Sabbath.

2. If they will receiue no more of the Decalogue, then agreeth to the Law of nature, then theſe abſurdeties will follow. 1. That they muſt reiect the doctrine of the *Trinity in vnity*: for this is not found in the Law of nature or Nationes. 2. They muſt reiect the 10th com. for S. *Paul* could not find luſt to be a ſinne, by the Lawes and light of nature, but by the Law of God, *I had not* (ſaith he) *knowne luſt, except the Law had ſaid thou ſhalt not luſt*, Rom. 7. 7, & they muſt renownce the doctrine of *originall* ſinne: for the Gentiles could not find it out by their light: ſo then, they may aſwell reiect the firſt and the 10th commandements as reiect the Sabbath of the Lord.

3. This diſtinction is blaphemouſe: for it quite raſeth out one of the 10 morall Lawes, to wit, the 4th com. for the Law of nature teacheth no more, but that *ſome time* be allotted for Gods ſeruice, not reſpecting that 7th day which God *hallowed* at the Creation, Geneſ. 2. 3. aud expreſly commanded, Exod. 20. 8. now ſome time is alloted for Gods worſhip, on fridaies, and wedneſdaies, & on Lecture daies; and all this may be, and is, without the 4th com. and thus the 4th commandement is raſed out.

Yea further, ſome time or other for Gods worſhip, is neceſſarily implied in the ſecoud Com. where Gods worſhip is inioyned: for if God muſt haue a worſhip, of neceſſity he muſt haue ſome time alloted for it: if therefore, they will haue no more of the morall Law, then agreeth to the Law of nature, they muſt moſt wickedly, blott out Gods 4th com. as a ſuperfluouſe and needleſſe Law: for all that the Law of nature caleth for, it is found in the 2th com. and that which is in the 4th com, it is be-

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fids, or more then the Law of nature requireth: thus by flying ro the Law of nature, they haue reiected the Law of God.

4. If the Law of God muſt be ruled by the Law of nature, ſo as rather the Law of nature muſt teach vs, what is morall, and appertaineth to our obedience, then the Law of God; then this blaſphemy followeth, that the Law of nature is a more perfect rule for Chriſtians to walke by, then the Law of God: and then alſo theſe abſurdeties follow. 1. That it was needleſſe for God at the firſt to commit his Law vnto writing, Exod. 20. 1. for the Iewes had the light of nature to direct them; & why would God giue them an imperfect rule, when they had alredy that which was more perfect? 2. If the Law of nature can direct vs Chriſtians, and better too then the Law of God, then what neede haue we now of the Law at all? 3. If the Law of God be not ſufficient for our direction, without the Law of nature to correct it, why are we ſent by all Diuines, vnto the Law of God for direction of our liues? they ſhould add this limitation, ſo ſaith the Lord, Ex. 20. 1. &c. according to the Law of nature. 4. If the Law of nature be the ſupreme for direction, let vs no longer ſtudie diuinity out of the Law of God, but rather out of the writings of the Heathen.

Whither it be fitter for vs to ſubiect Gods Law, vnto the Law of nature for tryall, or bring the Law of nature to be tried by the law of God, I leaue it to the conſideration of all mē: to conclud whither the Law of God, giuen to his people the Iewes, is to be preferred aboue the Lawes of nations, let Moſes determine it, *What nation* (ſaith he) *is ſo great that hath ordinances & Lawes ſo righteouſe, as all this law, which I ſet before you this day, Deut. 4. 8.* Did not Moſes here preferre the law of God, aboue the lawes & light of nature? Againe, *He ſheweth his word vnto Iakob, his Statutes & his Iudgements vnto Iſraell: he hath not deale ſo with euery Nation, neither haue they knowne his Iudgements, Pſal. 147. 19. 20.* And ſhall this law then giuen to Iſraell, be ſnibbed, pared, & cheked, by the Lawes of Nations, & light of nature? the Prophet ſaith, the Nations haue *not knowne Gods Iudgements*, that is, *his Lawes*: & ſhall they be our guides and inſtructers to teach vs what is morall? ſhall blind men iudge of cullers for vs? ſhall we

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to the ignorant to get knowledge? why may we not flie to the Pope, to determine for vs whither the 2d com. be morall or not, since he is a Christian, as well as flie to the Nationes; to tell vs whither the 4th commandement be morall or not, since they be heathen,

5. It is the iudgement of Diuines, that the reason of the writing of the law on Mount Sinay, was because this Law being a Law from the Creation, & the law of nature, began then to be obliterated and blotted out of mens mindes, and therefore God wrote it now in Tables of stone, which before was written in the Table of mens heartes: well, and is it so that the light of nature waxed dime, as the world waxed old, to amend which God it mercy wrote his law in the Tables of stone, for a perpetuall helpe of memory, & preseruatiou from corruption, & will wee now forsake this law, and betake vs to the dime light of nature for direction? were the people of God before the giuing of the Law, in danger to forget it and corrupt it, and shall we thinke the Gentiles & Heathen that know not God, haue retained all the Morall Law perfectly, without forgetting any thing therein? doe we thinke better of the Heathen Gentiles, who haue liued since the giuing of the Law, then of the people of God, who liued before the Law? if the light of nature in the people of God, before the Law, needed a better light, to wit, the Law of God, to direct their Law and light of nature; can the blind light in Heathen people since the Law, giue a light vnto the Law? if it cannot, why then will we rather learne what is morall by the light of nature and lawes of nationes, then by the light of lightes, the Law of God?

Should we vrge the practise of any thing that is vn-naturall, or which nature abhorreth, then there might be some more fuller for this distinction, but since we vrge nothing vn-naturall, nor any thing impossible, nor any thing harmefull to a Church or State & commō wealth, in this case whatgrownd should there be to draw vs to the Lawes & light of nature? fuer I am, though nature be ignorant of the Lords Sabbath, yet enemy vnto it, it cannot be: for let nature be informed what manner a thing Gods Sabbath is, and it will imbrace it: for nature abhorreth to pro-

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fane sacred things, of which kind the Sabbath is: and nature approueth of a day, and this day as well as any other day, for Gods worship, and for mans refreshment in a rest from labours: why then should we reiect Gods Sabbath, because blind nature is ignorant of it? and not rather imbrace, it because if nature be but taught it, it cannot oppose it, it will imbrace it?

I find it, that this distinction is merely inuented for the very nonce to thwarte, rase downe, and roote out Gods ancient Sabbaths: for I find nothing else prescribed in the morall Law, which they doe reiect by this distinction, but onely Gods Sabbaths: now as well might they reiect the drinking of wine in Lords Supper, as the Sabbath day in the 4th com. for there the same reason; seing that the drinking of wine, is not naturall to English men, no more then the Sabbath is to Heathen people: for wine is not the naturall fruite and liquor of our Country, but Beere: like as they say, the 4th com. belongeth vnto vs but as it is the Law of nature, but not as it was giuen to the Iewes; for so it was Iewish; so might they say, the institution of the Lords Supper belongeth vnto vs English men, but as it is a law in our nature, and not as it was giuen to the Iewes Christs Disciples; to drinke Beere is naturall to vs, but to drinke wine is Iewish; for the Iewes vsed wine at their meales, as we vse Beere.

6. The Apostle Paul telleth vs of a Law written, and of a Law of nature; the one written in Tables of stone, the other in the Tables of the heart; the one giuen the Iewes, the other to the Gentiles: *As manie as haue sinned without the Law, shall perish without the* Law; *& as manie as haue sinned in the* Law., *shall be iudged by the* Law, Rom. 2. 12. 14. I would faine know, where the difference lieth betwene these two Laws, the Law of nature, & the written Law of God, if vve vvill imbrace no more of Gods written Law, then the Gentiles find written in their hearts: yea, & vvhat then are we the better, for hauing Gods vvritten Lavv among vs? 2. Inasmuch as the Apostle saieth, that *as manie as haue sinned in the Law, they must be iudged by the Law*, hence it followeth, that all vve Christians who imbrace the written Law, we must stand or fall to this written Law, and must be iudged by it an other day; &

can we then vvith safety reiect this vvritten Lavv, and take the vnvvritten Lavv for the rule of our Liues? no surely, vnlesse vve could thinke vve should liue by one Lavv, & be iudged by an other.

7. If so much of the Lavv of God be Morall, as is found among the Gentiles, then is the Ceremoniall Lavv of Sacrifices, a Morall Lavv: for the Gentiles haue had their Sacrifices: thus vve reade, that *Iupiters* Priests, brought *Bules* vvith garlands vnto the gates, & vvould haue *Sacrificed* vnto *Paul* and *Barnabas* Act. 14. 13. Wherefore the light of nature in the Gentiles, is no sufficient rule to distinguish Morales from Ceremoniales.

8. This distinction is Antichristian: for it is against Christ, and his Apostles: for they euer sent the Churches vnto the vvritten Law, neuer to the vnvvritten Law: Mat. 5. 18. 19. Rom. 3. 31. Iam. 2. 8. 10, Paul saieth, hee beleeued all things vvhich vvere *written* in the Lavv &c Act. 24. 14: And, vvhatsoeuer things are *written* afore time, are *written* for our lerning Rom. 15. 4. and, cursed is euery one that continueth not in all things vvhich *are written in the booke of the* Law, to doe them Gal. 3. 10: and, the vvhole *Scripture* is by inspiration, to teach &c. 2. Tim. 3. 26. in all vvhich scriptures, vve are sent vnto the vvritten Lavves, the Lavves giuen to the Ievves, & not vnto the vnvvritten Lavves that vvere giuen to the Gentiles: the Holy Ghost vvould that vve should borrovv light from the vvritten Lavvs giuen to the people of God, but the Authors of this distinction, vvill send vs to the vnwritten Laws, vvhich are found among Heathen people, and Infideles, to borrovv light from them: It seemes then, that vve shall borrovv light from darknesse: *Ye were once darknesse, but are now light in the Lord*, Eph. 5. 8.

9. If no more of the Law shall bind vs, then so much as is found out by the light of nature, then Gods word shall not bind *properly*, by & of it selfe; but that it must borrow strength elsvvhere, as from the Law & light of nature, or else it shall not bind, nor be a Law: this is to detract from the *Dignity* & *Authority* of Gods word: for a Minister must not now come with *Thus saith the Lord*, but he must strengthen it with this, *& so saith the Law of nature*: he must not say onely, Thou shalt not steale, not commit adultery

adultery: for thus no man is bound, vntill he add this, And this the Law of nature.

10. If ſo many of the precepts of the Law onely ſhall be in force with vs, as are allowed of by the Law of nature, then it ſhall follow, that ſo many & ſuch qualified men among vs, ſhall ſtand bound to the firſt Commandement onely, as by the Law & light of nature, did acknowledge the true God: and they are for number a few, 3 or 4 in a Country, Citty, or Kingdome: and for quality onely the moſt lerned and deepeſt ſchollers: for ſuch onely did acknowledge the true God, among the Heathen. The reaſon hereof is, that if we muſt fetch direction from the Heathen to know which precepts we are bound vnto, then by like reaſon muſt we fetch light from them alſo, to know how many perſons, & what qualified men, are bound to thoſe precepts.

11. Whereas they ſay, that the 4th Com. belongeth vnto vs no otherwiſe then as it is the Law of nature, hereby they graunt, that ſome time in generall is preſcribed as Morall in the 4th Com. for, they all ſay, the Law and light of nature, teacheth, that ſome time in the generall is to be allotted for the worſhip of God: And hereby they deny, that there is any thing elſe commanded in the 4th Com. as Morall, ſaue onely ſome time in generall: now the abſurdety of this opinion, that *onelie ſome time* in generall, is all which is Morall in the 4th Comm. I haue by ſondry other arguments, confuted, in their 8th euaſion, the Section laſt before this, whither I referr my reader, for a further confutation of this diſtinction, if further he deſireth to ſee it confuted. And ſo much of this Atheiſticall, Antichriſtian, blaſphemouſe, and moſt abſurd diſtinction, wherein I haue taken the more paines, becauſe I find it ſtood vpon euen by all, as a common and ſound anſwer.

X.

The 10th euaſion (not worth the naming, but that the Patrones of it put confidence in it) is that the *Sunday* or Lords day may be the 7th day, as well as the Saturday: for if you beginne at Sunday for the Firſt day of our number then Saturday following will be the 7th day; but contrariwiſe, if you beginne at Saturday for the Firſt day, then Sunday before it will be the 7th day: like as if you

lay dovvne 7 counters in order, one after an other in a right lyne, beginne at the first counter to vvards the left hand, and then the last counter next the right hand vvill be the 7th; but beginne at the first counter tovvards the right hand, & the last counter next the left hand vvill be the 7th.

I may vvell call this account a counter-play, or a counterfaite play: they see the 4th Comm. so expresse for the 7th day, as they wring their wittes hither & thither, to make the Lords day the 7th day, but all in vaine: for Saturday onely is the 7th day. The very mention of this euasion is enough to confute it: for who euer rekoned backwards before? to rekone thus, Sunday the first, Monday the second, Tewsday the third &c, is allowable, and all men so rekone; but to beginne at the last day, saying Saturday the first, Friday the second, Thursday the third &c, this soppish deuice was neuer heard on before: this is worse then Carter like, to set the Carte before the horse; to account a day for the first, before it is or hath a being: why may we not reade vvords in the Scripture backward, as well as rekone backwards? I dare say it, such men would chide their children, if they should heare them rekone the dayes of the weeke thus backvvards, but any childish toye, is answer good enough to defeate God of his Sabbathes.

The Law was, that the passouer should be eaten on the 14th day of the moneth, but by this new account, they might (counting the 14th day, to be first day) haue eaten it one the first day of the moneth. To conclude, not onely our Church, but also the fowre Euangelists, call the Lords day the *first day of the weeke*, and consequently Saturday after the 7th day: But these counterplayers, thinke they may deale with the dayes of the weeke, as they doe with their counters, beginne where they list: and so what God & our Church accounts for the 7th, that these men count the first; & againe, what they count the first, these count the 7th: enough of this deuice, *M. Yates.*

XI.

To conclude, whereas they distinguish in the 4th com. betwene the dueties of rest & holy exercises, & the time wherein they were to be done, saying, the dueties are Morall, but the time is a ceremony & abolished: these absurdeties this distinction is guilty

guilty of 1. that if the time, to wit, that of the 7th day be abo'iſhed, then whenſoeuer we performe the duetie of reſt and holy exerciſes, we may be ſaid to keepe the Sabbath day, and yeeld obedience to the 4th Com. as on Wedneſdayes and Fridayes, & Lecture dayes, & common Holy dayes: for on theſe dayes we reſt, & doe religiouſe actions.

2. Not onely this, but all the forementioned diſtinctions are guilty of theſe abſurdeties, 1. that they are horrible partiall, in that they can find diſtinctions to preſerue the Morall Law againſt Libertines, & here will invent diſtinctiones to ouerturne Gods Sabbath, which is a parte of that Law. Yea, they can defend the common *Holie daies* of the Saints, vſed in our Church, from being Popiſh, as ſome would haue them, & yet will not defend that *Holie day* of the Holy one of Iſrael, from being a ceremony & Iewiſh, but rather vndermine it by diſtinctions. 2. They are partiall in Gods Law, laming & maiming it of its Integrity & perfection. 3. They make Gods 4th Comm. a monſtre, halfe Morall, halfe Ceremoniall. 4. They ſet open a gate to Anabaptiſtry, that ſo Gods Church ſhould haue no Sabbathes. 5. They reiect that which was, & againe may be, an helpe to the worſhip of God. 6. They make an Holy prayer of our Church, to be a babling with God. 7. They condemne thoſe moſt ancient the Primitiue Churches, who liued next the Apoſtles, of erronioufe practiſe. 8. They ſhew no loue to Gods Law for it ſelfe, & to his ordinances: for if they did, they would imbrace as much of it, & as many of them, as poſſible they could; but this they doe not: for they reiect what they are not compelled to reiect: God ſend his Lawes & ordinances better friends I pray God. Theſe with other abſurdeties formely mentioned, are theſe diſtinctions guilty of. Thus much for confutation of their vaine diſtinctions. And here ends the defence of the Lords Sabbath.

SECT. V.
Of the Antiquity of the Sabbath day.

TOuching the antiquity of the Sabbath, I finde two opiniones; the one holding that it was from the Creation; the other, that it was first instituted in the vvilderneſſe, after the people of Iſrael came out of Egypt: how be it much I ſuppoſe cannot be ſaid on either ſides, yet of the two, I hold the former to be the more orthodox, & to carry the greater probability with it: you ſhall ſee the reaſones on either partes, and firſt for thoſe on the contrary parte.

I.

On the contrary parte, they reaſon againſt the Antiquity of the Sabbath, out of Exod. 16. 23. where it is thus written. *To morrow is the reſt of the Holy Sabbath vnto the Lord.* Hence they gather, that the Iſraelites were ignorant of the Sabbath vntill this time, and conſequently that the Sabbath was not from the Creation: for if it had, Moſes ſhould not haue needed to tell them, that it was to morrow &c.

Herevnto I anſwer: the Lord teld his people from Mount Sinay, that the 7th day was the Sabbath Exod. 20. 10. Againe after that, he teld them in Leuit. 23. 3. that the 7th day was the Sabbath: now will it hence follow, that becauſe God teld the Iſraelites in Leuit. 23. 3. that the 7th day was the Sabbath; therfore the Iſraelites were ignorant of the Sabbath before? Againe, in their owne text Exod. 16. 25. *Moſes ſaid, eate that to day, for to day is a Sabbath vnto the Lord &c.* will it hence follow, that becauſe Moſes teld the Iſraelites, that that day preſent was the Lords Sabbath, therefore they knew not ſo much before? the contrary is plaine but two verſes before: For in Exod. 16. 23. Moſes had teld them ouer night, or the day before, that on the morrow ſhould be the Sabbath day.

The text therfore is not to be vnderſtod, as if Moſes had informed them of the Sabbath day, whereof they were before ignorant;

norãt; but that he informed thẽ what they ſhould doe with their Manna on the Sabbath day, whereof they were ignorant before: for this ſee the context, in v. 19. Moſes had ſaid, that no mã ſhould leaue of their Manna till the morning: now ſinceon the 6th day, they had gathered enough for that day and for the next day v. 22. the Rulers could not tell what to doe with this ouerplus: for Moſes had ſaid, they ſhould keepe none vntil the next day therfore the rulers came vnto Moſes for counſaile in this matter v. 22 herevpon Moſes informeth thẽ what they ſhould doe with their ouerplus of Manna on the *Sabbath* day v. 23. ſaying, to morrow it being the Sabbath day, let the ouerplus be laid vp vntill then, or vntill the morning v. 23. ſo whereas in v. 19. Moſes had ſaid, they ſhould not lay vp any Manna till the morning, he doth here expound himſelfe in v. 23. as if he had ſaid, that precept was but for the 6 dayes onely, not for the *Sabbath* day: for this is excepted, they might lay vp Manna vntill the Sabbath day morning, though not vnto other mornings. Thus you ſee this text clered, and nothing for their purpoſe.

II.

Againe they reaſon againſt the Antiquity of the Sabbath from Exod. 31. 13. where the Sabbath was made a ſigne betwixt God and the Iſraelites: whence they thus reaſon, that if the Sabbath had bene from the Creation, it had bene no more a ſigne vnto the Iſraelits then vnto the Gentiles &c.

I anſwer, if the Sabbath had bene a ſigne from the Creation, as it was a Sabbath from the Creation, as this argument falſly ſuppoſeth, the argument had had more culler: it cannot be proued, that the Sabbath was made a ſigne from its firſt Inſtitution, no more then the *Rocke* was a ſigne from its firſt Creation, 1. Cor. 10. 4. The Sabbath became a ſigne but after the giuing of the Law, as we ſee Exod. 31. 13. The ſigne was but aduentitiouſe, & added to the Sabbath after its inſtitution: wherefore, the Sabbath if it had bene a ſigne from the Creation, then it ſhould haue bene a ſigne as well vnto Gentiles as vnto Iewes: but it being made a ſigne among the Iewes onely, it might be a ſigne vnto Iewes and none vnto Gentiles: ſince therefore the Sabbath was not a ſigne originally, as it was when it made a

difference

difference betwixt Iewes and Gentiles, this argume nt is of no force.

III.

Againe they reason thus : If the Sabbath had bene from the Creation, and so vnto all people, the Lord would haue reproued the Gentiles, for prophaning of his Sabbaths, as well as the Iewes: But God no where reproued the Gentiles, bu tonely the Iewes &c.

I answer, forasmuch as the Law written i n the heart begane to be obliterated before the giuing of the Law, therefore the Gentiles might be ignorant of Gods Sabbaths, & so God in mercy might spare them, T*he time of this ignorance God regarded not*, saith Paul Act. 17. 30. The Iewes hauing a cleerer light then the Gentiles, they were the more obnoxious, and these the lesse. 2. whereas they say, that God no where reproued the Gentiles for Sabbath breaking: how know they this? since all things done among the Jewes, were not written, much lesse the things done among the Gentiles. 3. by the like absurd reasõing, we may proue, that other of the moralls were not from the Creation: because God neuer reproued the Gentiles, for the breach of them neither. So much for this argument.

IIII.

Lastly they argue from Deut. 5. 2. 3. where Moses saith, T*he Lord made not this Couenant with our fathers, but with vs, who are aliue this day &c.* Here Moses speaking of the Couenant of the Morall Law, saith, it was not made with their forefathers, and so the Sabbath which was a part of this couenant, was not from the Creation.

I answer 1. if these words be taken properly, then they will make as much against the antiquity of the wholl Morall Law, as against Gods Holy Sabbath: now it is manifest, that the Morall Law was more ancient, then the giuing of the Law on Mount Sinay: for we read of diuerse parts thereof, in the booke of Genesis. 2. whereas Moses said, the Lord made this Couenant with them aliue onely in *Horeb* v. 2. it is manifest, that it was not onely made in Horeb, but before: for we reade of one branch of this couenant made at least a moneth before, in the wilder-

wilderneſſe of Sin, & that was for the keeping of Gods *holy*, Sabbath, as it is there caled Exod. 16. 23. 28. for theſe cauſes, an other ſenſe of the text muſt be giuen: thus therfore it may be vnderſtod, that the Lord made not that couenant with their fathers, that is, not with them ſo expreſly and apparently, with ſuch terrour and ſuch maieſtie, as with thoſe aliue at the giuing of the Law: like textes, requiring like expoſitions, ſee Eph. 6. 7. Pſal. 51. 16. Ierem. 31. 34. Thus we ſee, this text maketh nothing againſt the Sabbaths antiquity, & theſe are the chiefe reaſones, alleaged by *Gomarus* againſt the antiquity of the Sabbath, in his booke *de origine Sabbathi*, and how weakly you haue ſeene.

Thus you haue heard of the reaſones againſt the Antiquity of the Sabbath, and now we come vnto the reaſons for the Antiquity thereof: touching which let this be noted, that I doe not determine whither the Sabbath was inſtituted in Paradiſe before mans fall, or inſtantly & immediatly after mans fall: and ſo I proceed.

I.

My firſt reaſon is drawne out of theſe words: *So God bleſſed the 7th day, and ſanctified it; becauſe that in it he had reſted from all his worke, which God created and made* Geneſ. 2. 3. after that God had created the world in 6 daies, on the 7th day, and ſo euer after he reſted from that worke: in *memory* whereof God bleſſed the 7th day & ſanctified it, that is, God *conſecrated* the 7th day; & by conſecrating it, he inſtituted the 7th day aboue all the daies in the weeke for an holy day: for to *ſanctify* & conſecrate a day, to *hallow* a day, & to make a day to be an *Holy day*, I take to be all one: Now the queſtion may be, whither God did ſanctify this day for himſelfe to reſt in, or for man (if not for both) I rather thinke for man: for, as for God, he reſted no more on the 7th day, then on the 8th, 9th, and 10th daies, and ſo euery day after; but to man it might be otherwiſe, he might reſt on the 7th day, and worke on the 8th, 9th and 10th daies &c. yea: many holy daies God hath made ſince the Creation, Leuit. 23. but it can no where be ſhowne, that he made any for himſelfe, but alwaies for man: yet more plainly, that God ſanc-

tified the 7th day for mans vſe, it ſhall appeare by the 4th com. Exod. 20.11. where the Lord vſeth a reaſon, to perſwade vs to reſt on the 7th day, and it is this, becauſe God himſelfe reſted on the 7th day, bleſſed it and hallowed it: which reaſon is drawne from the Sanctification of the 7th day at the Creation Geneſ.2.3.as if the Lord had ſaid, you ſhall reſt on the 7th day: becauſe, I bleſſed it and ſanctified it at the Creation, for the ſelfe ſame end: hereby then it appeareth, that the 7th day at the Creation was ſanctified with reference vnto man: yet further, it ſhall appeare by the words of our Sauiour, Mark.2.27. ſaying, *The Sabbath was made for man* &c. it is plaine then, that when God made the Sabbath at the Creation, he made it for man: thus it appeareth, that the Sabbath was from the Creation.

Herevnto ſome anſwer, that the Sabbath at the Creation, was *exemplary* indeede, but not *obligatory*, vntill the 4th com. was deliuered in the wilderneſſe. But the vanity of this diſtinction. ſhall thus appeare. 1. If the law of the Sabbath, the 4th com. did not bind vntill it was deliuered on Mount Sinay, then did none of the other Nyne com. bind neither, vntill they were deliuered on Mount Sinay: vnleſſe you will ſay that the Law had not euer tenn commandements in it, and that the law is not of a Copulatiue nature. 2. It were moſt ſtrange to ſuppoſe, that God ſhould giue an example, more then 2000 yeeres before any ſhould follow it: for wherefore are examples, but for to be imitated? 3. When our Sauiour ſaid, The Sabbath was made for man, Mark. 2. 27. he meaneth not, that it was made at the Creation for an example vſeleſſe, but for mans vſe, as to reſt in it &c. 4. Can any man thinke it, that God ſhould ſanctify the 7th day, and ſo make it an holy day, at the Creation, and then ſuffer it to be profaned and polluted, for 2000 yeeres after, vntill the Iſralites came into the wilderneſſe? or, can any man thinke, that God ſhould make a Sabbath day at the Creation, for the people of the Iewes onely? who were not a people diſtinct of nere 2000 yeeres after, and not for the Patriarkes alſo, who liued before the flood? or, can we thinke that the Fathers before the flood, had Sacrifices, and no Sabbaths? that they had the worſhip of God, and no time allotted for it? or can we thinke, that the Church of God from the Creation, had no day ſet aparte, for a thank-

a thankfull & holy remembrance of the Creation of the world, vntill they were come into the wilderneſſe?

II.

My ſecond reaſon to proue that the Sabbath was from the Creation is, becauſe the 4th com. muſt be ſuppoſed, to be as ancient, as are the other nyne commandements of the Decalogue (for the Decalogue is holden of all, to be as ancient as the world) and ſo it muſt be, for elſe the Law were not of a copulatiue nature; the 10 commandements were not linked together, as a chaine of many linkes: for one linke, to wit, the 4th in mideſt of the chaine ſhould be wanting, contrary vnto Iam. 2.10. & contrary to the doctrine of all Diuines. 2. If the 4th cō. were not as ancient as the other 9 commandements, then it muſt be abſurdly ſuppoſed, that the Decalogue had not alwaies 10 commandements in it, as it had Deut. 10.4. If then the 4th com. be as ancient as are the other 9 commandements, then the Sabbath therein commanded, muſt be as ancient, as is the Morall Law, which is for antiquity from the Creation.

It may be obiected, that there is no mention of the Sabbath day, vntill the Law was giuen vpon Mount Sinay, Exod. 20. or at ſooneſt in the wilderneſſe of Sin, Exo. 16.1.23. well, be it ſo, but doth it follow, that becauſe it was not ſooner mentioned, it was not therefore ſooner in vſe? the Law againſt murther, it is not mentioned at the ſooneſt, vntill after the murther of Abell Geneſ. 4.15. but will it thereof follow, that there was no Law againſt murther, before *Kaine* killed Habel? we know, many things there were, which were not recorded; for elſe the world could not conteine the bookes Ioh. 21.25. on the contrary, for ſo much as we find, that the Sabbath was in vſe Exo. 16.23. before the 4th com. was giuen on mount Sinay, Ex. 20.1.8. it is therefore the moſt likly, that it was from the Creation: for if it had not its firſt originall at Mount Sinay, when can it be thought to haue its begining, but at the Creation, together with the other commandements of the Decalogue?

III.

My third reaſon, that the Sabbath was from the Creation is, becauſe we find not the *Spirituall workes* of the Sabbath day par-

ticularly expreſſed in the 4th com. giuen vpon Mount Sinay Exod. 20. nor yet in the mention of the ſame Law before, in the wilderneſſe of Sin, Exo. 16. which is an argument, that the Sabbath day was in vſe, and the manner how to ſanctify it, was well knowne vnto the Iewes, before either of theſe Lawes were written Exod. 20. or Exod. 16. 5. 23. 28. otherwiſe, God himſelfe would in ſome of theſe textes, haue expreſſed particularly vnto them, after what manner, and where withall they ſhould ſanctifie this day: The ſame is alſo confirmed, by the firſt word of the 4th com. Remember: *Remember the Sabbath day, to ſanctify it*: ſignifying that they knew before, and could cale it to minde againe, how to *Sanctify* the Sabbath day; and therefore touching this point, the Lord needed not ſay any more vnto them, but Remember it &c. I haue often maruailed in my ſelfe, why it ſhould pleaſe God, ſo punctually & expreſly to mention, the corporall obſeruation of the Sabbath, in reſting from bodily laboures, and be ſo ſilent as it were, in the Spirituall dueties of the Sabbath, which are the more excellent: doubtleſſe, the reaſon is becauſe the Sanctification of the Sabbath did not then begine, when the Law was giuen Exod. 20. or Exo. 16. but that it was an ancient ordinance of Gods, long before in the Church, & in the memory of all men before the giuing of the Law, as were the other Morales in the Decalogue; ſo as they knew how to ſanctify the day, and with what dueties.

I confeſſe it, that the Lord vſeth the word *Sanctify* in the 4th com: which doth in generall imply the particular meanes and waies of ſanctifying the day, but it doth not ſhew vs how or whereby in particular, the day ſhould be ſanctified: how know we at this day, where withall to ſanctify the Sabbath day? we rather find it by obſeruation, how the Church of God euer did ſanctifie it, then by the 4th com. as farre as euer I could vnderſtand; we find the people and Church of God, conſtantly ſanctifying it with *ſacred actiones*: for they had on that day, holy conuocationes and aſſemblies, Leuit. 23. 3. then the people reſorted vnto the Prophets for inſtruction ij. King. 4. 23. then the Sacred Scriptures were publiquly red, Act. 15. 21. then they ſung Pſalmes, Pſal. 92. then the people did *worſhip* before the Lord at the

the gate of the Temple, Ezek.46.1.3. on this day our Saiiour Christ, and his Apostles after him, did constantly preach vnto the people, Luk.4.16.&c. Act.13.44.Act.16.13.Act.17.2.Act. 18.4.Now as we learne,what God meant by the word *Sanctifie* in the 4th com. by the obseruation how Gods Church did sanctify the Sabbath day in their practise,so no doubt, those Israelites in the wildernesse,knew whatGod meant by the word *sanctify*, by the constant practise of their ancestores before them.

IV.

My 4th reason is drawne from the first word of the 4th com. Remember: *Remember the Sabbath day, to sanctify it* &c. now in asmuch as God commanded those Iewes at Mount Sinay, to *remember* the Sabbath day, it implieth that the Sabbath day was in vse before then, and that they knew it, and could cale it to minde againe: for remembrance implieth the caling to mind of a thing forepast and foreknowne.

Hereto some may thus answer, admit this word remember hath relation to the Sabbath as foreknowne, yet there may be a double relation, the one to the Sabbath as instituted from the Creation, the other to it as commanded in the wildernesse of Sin Exod. 16. But that this word remember, hath relation to a knowledge beyond that in the wildernesse of Sin, & consequently vnto the Creation,it will appeare 1. By this, that God bad them remember to *Sanctify* the Sabbath day, now how to sanctify the Sabbath day in a speciall manner, as hath bene showne, they lerned not by the 4th commandement Exod. 20. Nor in the wildernesse of Sin Exod. 16. and therefore this word remember had reference to times before their being in the wildernesse of Sin. 2. It is nothing probable, that this word should haue reference but vnto the Israelites being in the wildernesse of Sin: for, the mention of the Sabbath in the wildernesse of Sin, was but one moneth before the giuing of the Law, on Mount Sinay,as you may see Exod. 16.1.Exod. 19. 1. Now can it be thought,the Israelites were of so brittle memories, to forget a law giuen them but one moneth before, as they should stand in need to haue the word Remember added so shortly after? is it not by farre the more likly, that this word had re-

rence vnto ſome long time before, as vnto the Creation, the memory whereof ſtod in neede of a ſpeciall Memorandum, leaſt they ſhould forget it? yea, doth not the reaſon annexed to the commandement Exod. 20. 11. drawne from Gods hallowing of the 7th day at the Creation, to moue the Iewes to ſanctifie the 7th day, imply ſo much? as if the Lord ſaid, becauſe I reſted on the 7th day at the Creation, & therefore bleſſed it, & ſanctified it for your holy vſe, therefore forget it not, though it was done long ſince, but Remember it, to ſanctifie it &c.

V.

My 5th reaſon: we doe not onely learne it from our Sauiour, that *the Sabbath was made for man* Mark. 2. 27. But alſo more particularly, we find that it was made for the exerciſing *mercy* vnto man, yea both to man & beaſt, as we read Exod. 23. 12. Deut. 5, 14. that ſo poore tiered ſeruants, might by a reſt then be refreſhed: hence I thus argue, if that the Sabbath was not from the Creation, and ſo before the Iſraelits came into the wilderneſſe, then this abſurdety ſhall follow; that God was not ſo mindfull, to ſhew mercy vnto the poore tired ſeruants of the Patriarkes; as he vvas vnto the ſeruants of the Iewes in the wilderneſſe: not ſo mercifull before the giuing of the Law, as after.

6.

My 6th reaſon for the Antiquity of the Sabbath, ſhall be the vnanimouſe conſent of well nigh all Diuines: for this purpoſe Doctour *Bownd* in his booke on the Sabbath, pag. 6. ſaith, *The Sabbath was from the begining, from the Creation: it came in with the firſt man, & muſt goe out with the laſt man*: for confirmation hereof, he alleageth ſondry Authores, as *Vatabl. Iunius*, *Peter Martyr*, *Bullinger*, *Hoſpinian*, *Danæus*, *Zanchie*, & pag. 12. *Chryſoſtome*, *Beza*, *Bertram*, *Athanaſius*.

To the ſame effect *Walæus de Sabbatho* citeth ſondry Authores of beſt note, pag. 43. as *Philo Iudæus* lib. 3. be vita Moſis: & among Chriſtianes *Chriſoſtome* Hom. 10. in cap. 2. Gen. *Theodoret*: quæſt. in Geneſ. *Auguſtine* ad Caſul. Epiſt. 86. *Luther* in 2. Cap. Geneſ. *Zuinglius* comment. in 20. Cap. Exod. *Caluine* in 20 Cap. Exod. & in 5. Cap. Deut. *Beza* in 1. Cap. Apocalyp.

Mar-

Martyr in 2. Cap. Geneſ. and in 4. præcept. *Bullinger* in Cap. 12. Mat. *Zanchie* de operibus creationis Cap. 1. *Vrſinus* Catech: in 4. præcept. *Gualtherus* in Math. 12. Homil. 162. *The inſtitution of the Sabbath (ſaith he) is moſt ancient, neither is there any thing in all the worſhip of God more ancient &c.* *Aretius* tom. 1. loc. com. loco 30. *Bertrame* in libello de Politia Iudaicea cap. 2. *Mercerus* in Cap. 2. Geneſ. *Anton. Faius. Junius* in 2. Geneſ. *Pareus* in 2. Geneſ. *Zepperus* lib. 4. 24. de legib. forenſ. Iudæorum. *Alſtedius* Theol. Catecheti. Sect. 3. Cap. 6. Hauing quoted all theſe Authores, with others more, to proue the Sabbath was from the Creation, then *Walaus* concludeth thus, *The ſame alſo is affirmed, almoſt of all other interpreters, of the Reformed* Church: *neither (ſaith he) haue I euer yet ſeene any that hath directly denied it, vnleſſe ſome one or two of our late writers, who haue bene bould to queſtion it.*

Here let me add what I find recorded by *M. Aynſworth* in his *Annotationes* on the 92. Pſalme, vpon the Title of it: where he ſaith the *Chaldee* paraphraſeth vpon it thus, *An hymne, a ſong which the firſt man Adam, ſaid for the* Sabbath *day*, It ſeemes therefore, by the iudgment of Antiquity, that the Sabbath was from the Creation, and that *Adam* himſelfe ſanctified it. Let theſe reaſones & Teſtimonies be put into the Scale, togeather with thoſe on the contrary parte, & I beleeue thoſe will not hold weight with theſe: and ſo much for the antiquity of this ſacred ordinance, the 7th day Sabbath. Now ſhall we ſuffer ſo ancient an ordinance, to be cauſeleſly and needleſly trampled vnder foote? who that loueth Antiquity, but ſhould be in loue with this ſo ancient an ordinance? then the which, is not a more ancient ordinance now in the Church of God; or if there be, it is not aboue one day older: this ordinance it is well nigh as ancient as the world it ſelfe. So much for the Antiquity of the 7th day or Saturday Sabbath.

SECT.

CHAPT. VI.

THis Chapter conteineth a Diſpenſation, touching the preſent practiſe; ſhewing, that a Chriſtian is not neceſſarily bound in conſcience, to make a rente from our Church in his preſent practiſe; but that he may waite, for the fitneſſe of ſeaſon & opportunity; and the publike reformation of the Magiſtrate. And then it concludeth, with an Exhortation, to vſe all poſſible and lawfull meanes, for a publike & generall Reformation.

A Diſpenſation touching the preſent practiſe.

SECT. I.

WHen I had founde out by diligent ſtudy (Chriſtian Reader) that this moſt ancient ordinance of Gods Sabbath, is ſtill in force; in the next place I gaue my ſelfe ſeriouſly to thinke of the practiſe of it; whither to fale to preſent practiſe, or to waite ſome more fit ſeaſon.

When I thought of a preſent practiſe, then theſe inconveniences preſented themſelues. 1. If we fale vpon the preſent practiſe, then the Magiſtrate will be offended; becauſe we make a ſchiſme and rente in the Church. 2. Our Chriſtian brethren will be offēded; becauſe we diuid & ſeparate from their fellowſhip: & both of theſe will take it the worſe, when they thinke of our raſhneſſe & inconſideracy, that we will forſake the practiſe & fellowſhip of the Church, before we haue giuen them time ſufficient to conſider of the matter, as we our ſelues haue had, whereby we ſhould haue waited for their approbation in iudgement, & reformation together with vs in practiſe: and herevpon may ariſe greate diuiſiones of heart, & much hartburning

ning betwixt brethren, who ſhould liue in amity & godly loue. 3. As in the two former, we ſhould doe that which would be euill to our brethren; ſo alſo ſhould we doe that which would proue euill vnto our ſelues; & that in a double reſpect. 1. in regard of our bodies. 2. in reſpect of our ſoules: for the former, we liue not, as they doe in ſome parte of the world, who are at liberty to practiſe what they will in matter of conſcience, but we liue vnder an eſtabliſhed gouernment, where we cannot tranſgreſſe the lawes thereof, without perill to our perſones & goods. For the latter, if we enter vpon a preſent practiſe of the Sabbath, then we runne into this ſpirituall inconuenience, that we ſhall pine our ſoules, for want of that ſpirituall food, which we were wont to inioy vpon the Lords day, & which is needfull vpon the Sabbath day: for the lawes of our kingdome, will not permit priuat conuēticles, or that a miniſter ſhould preach in priuate: & therfore we cannot haue the benefite of an able Miniſtry, to helpe vs in the ſanctification of the Sabbath, & to feede our ſoules with the bread of life: theſe are the inconveniences which attend vpon the preſent practiſe.

But when I thought of a delay, and to waite ſome more fit ſeaſon for the practiſe, then this euill preſented it ſelfe, that, by the neglect of a preſent practiſe, we fale into ſinne, and tranſgreſſion of the 4th commandement by prophanation of the Sabbath day; & we ſhould be guilty thereof, vntill that fit ſeaſon of reformation cometh: ſo whither ſoeuer I turned me, I ſaw my ſelfe in a ſtraite: for, the former inconveniences, would be auoided; but this latter, of neceſſity muſt be ſhuned.

VVhilſt I was at a ſtand, it pleaſed God to cauſe me thinke of a diſpenſation; the which after I had ſeriouſly conſidered of, I reſolued, that the word of God would beare a diſpenſation in this caſe; & ſo it ſhould come to paſſe, that we ſhould ſhune the inconveniencies on the one ſide, & the ſinne on the other; & ſo we might walke on comfortablie, without offence either to God, or to man, or iniury to our ſelues.

Let vs now therefore addreſſe our ſelues vnto this Diſpenſation: touching which, firſt we will handle this queſtion in generall; whither a man is bound in conſcience, to conforme his

practise, at all times without dispensation or exception, to the doeing of that which the word of God saieth must be done, & hee knoweth must be done, or noe? 2. we will handle this question in particular; whither the Sabbath day, may not be neglected, in a case of necessity, for a season, vntill the time of reformation; by those who are verily perswaded that it is still in force; if in case they giue God for it, an other day in the meane space, as the Lords day, by way of change. And first of the former of these two questiones.

SECT. II.

In this section I shall proue vnto you, & that by sondry iustifiable examples, that a man is not bound at all times without dispensation & exception, to the doeing of that thing, which the word of God saieth must be done, and hee knoweth must be done.

For this purpose note, that God hath giuen vs a morall Law touching wedlocke, to wit, the 7th commandement: *Thou shalt not commit adultery*: now our Sauiour saith, that whosoeuer marrieth a diuorced woman, committeth adultery; & the woman committeth adultery also, in case shee was diuorced for any thing besids hir adultery Mat. 5. 32. Neuertheless, for the hardnesse of the Iewes heartes, in a case of necessity, to auoid cruelty towards their wiues, or the like Mat. 19. 8. a marriage was permitted, to & with the diuorced woman; as you may reade Deut. 24. 2. 3. 4. Where the Lord by Moses, speaking of the diuorced womans second marriage, speaketh not of it by way of prohibition, but by way of a permission: and it were strang, if the woman being an innocent party, should be denyed that remedy of marriage, for the hardnesse of hir husbands heart, & for his default onely. Here then we see is a dispensation, in a case of necessity.

The consideration of this, may be of vse, to stopp the mouths of such as cry out, saying, what, a dispensation from a Morall Law? if the Sabbath be a morall, then there can be no dispensation: but loe, here they see the contrary; the 7th commandement is a Morall, & yet there was a dispensation touching it: for Moses permitted that for the hardnesse of the Iewes hearts, which from the begining was not so, & which our Sauiour accounted to be adultery, & so against the 7th commande-

dement: but we ſhall touch this point further by & by, in anſwering to an obiection.

A ſecond inſtance ſhall be that of *Dauid*: it was a law of God, that *whoſo ſheddeth mans blood, by man ſhall his blood be ſhed* Geneſ. 9, 6. Now Dauid being king, *Ioab* murthered two Captaines 1 King. 2. 5. here it was the dutey of Dauid to haue executed vengeãce: for he was Gods miniſter to take vengeance Rom. 13. 14. Neuertheleſſe, Dauid finding Ioab too ſtrong for him, ij Sam. 3. 27. 39. Omitted the execution of Ioab, & gaue it in charg to his ſonne Salomon, to doe it after his death 1 King. 2 6. Here Dauid knew well, that it was his office, to haue put Ioab to death, & he was willing ſo to haue done, neuertheleſſe, becauſe he was but weake in his kingdome, & Ioab ſtrong, it might haue made a commotion in his kingdome, & much hurly burly, & blood ſhed, & hazard of his Crowne: now in this exegency & extremity, Dauid did neglect to doe for a ſeaſon, what he knew he ſhould haue done, & would haue done moſt gladly, but that the times would not beare it. Thus you haue ſeene a diſpenſation in two examples.

A third inſtance ſhall be that of the omiſſion of circumciſion: you know it was a Law, that euery man child of 8 dayes old, ſhould be circumciſed Geneſ. 17. 12. Now though the Iſraelites knew this, yet they circumciſed not their children, for 40. yeeres together, euen all the time they were in the wilderneſſe, as you may reade Ioſh. 5. 5. So here againe was a diſpenſation for a ſeaſon, in a caſe of neceſſity.

A fourth inſtance ſhall be that of Danids eating the Shewbread: Dauid knew that the Shewbread was to be eaten by the prieſt onely; neuertheleſſe, Dauid in a caſe of preſent hunger, did eate the Shewbread, contrary to the Law, & Chriſt doth iuſtify him in it Mat. 12. 3. 4. ſo here againe is a diſpenſation in a caſe of neceſſity.

A fifth example, ſhall be that of the Diſciples plucking and rubbing eares of corne, on the Sabbath day, which was not lawfull to be done on the Sabbath day; Neuertheleſſe, in a caſe of preſent neceſſity, they did plucke and alſo rubb the eares of corne, which was elſe vnlawfull to be done, and Chriſt iuſtified

it: so here againe, you see a dispensation in some case. By all which instances it is more then manifest, that exceptiones and dispensationes from something commanded, may be, in some cases.

These instances doe put an answer into our mouths, against them who cry out saying, since you know it, & are perswaded, that Saturday is the Sabbath, why keepe you it not &c? I answer, Dauid knew it to be his office, to slay the murtherer: and Dauid knew, that he should not eate Shewbread: now tell me why Dauid, & the rest, did not doe what they knew. And so much for the former question, and now I come vnto the latter.

SECT. III.

In this Section I shall come more particularly to the point in hand: & here I shall shew you, that in a case of necessity, such as know that the Sabbath day is still in force, may neglect it for a season, vntill the time of reformation, so be they giue God for it, an other day in the meane while, by way of a change. And this I shall proue vnto you by two arguments. The former is this, that the Sabbath day may be changed in a case of necessity: because it may be neglected or profaned in a case of necessity. And thus I frame it.

ARGVM. I.

That which may be neglected in a case of necessity, that may be changed in a case of necessity:

But the Sabbath day, may be neglected in a case of necessity.

Therefore the Sabbath day may be changed, in a case of necessitie.

By changing the Sabbath; day; I meane nothing else but this, that we giue God the Sunday in steade of the Saturday for a season; the 8 day for the 7th; or to keepe the Lords day with our Church for a season, in the roome of the Sabbath day: like as if a King should prorogue his Coronation day, and by reason of the plague or other necessity, should keepe its solemnity, on an other day then the accustomed day.

So I come to the prose of the Major or first proposition; but I may spare labour, it is cleere enough of it selfe, none I thinke will deny it: for it is a lesse euill, or losse to God (if I may so speake)

speake) to chang a day with him, then to take a day from him; or neglect a day; like as it is a lesse losse to a man, to chang a shilling with him, in a case of necessity, though it be a light & clypt shilling, for an heauy & waity one, then it is to take a shilling from him, or then it is to neglect to paye him a shilling, which I owe him. But happily some may obiect, that there may be no changings in Gods ordinances. Whereunto I answer, that the contrary is true; for whereas the Passeouer was to be in the first moneth of the yeere, Leuit. 23. 5. The godly king *Hezekiah* changed the day of the Passeouer, from the first moneth of the yeere, vnto the second moneth of the yeere, in a case of necessity, as you may reade ij Chron. 30. 2. 3. Wherefore, there may be some changes in Gods worship in some case, as in case of necessity. And so much for the Major.

I come next to the prose of the Minor, or second proposition; and here I am to proue, that the Sabbath day, may be neglected or profaned, in a case of necessity: and this I proue. 1. Because other dueties may be neglected & omitted in a case of necessity the neglect whereof were sinnes, as well as the neglect of the Sabbath day, if omitted out of the case of necessity: for exãple, Moses might neglect to punish some kind of adultery: Dauid might omit to execute Ioab for his murther: The Israelites might neglect circumcisiõ for a seasõ: Dauid might eate the shewbread in a time of hunger: all which we haue inlarged in the Section before this. Now the omission or neglect of all these were sinnes, out of the case of necessity, as well as the neglect of the Sabbath day: and therefore there is the like reason of all.

2. I proue it by this, that our Sauiour Christ, did allow his Disciples and others, to neglect and profane the Sabbath day in his time, in a case of necessity: As for his Disciples, when they profaned the Sabbath day, by plucking eares of corne, and by rubbing of them, it being done in a case of present hunger, our Sauiour iustified them in it Mat. 12. 1. 2. 3. &c. As for others, our Sauiour iustified them, when they profaned the Sabbath day, by moyling & toyling, to lift a beast out of a pit, on the Sabbath day, it being a case of necessity Mat. 12. 11.

3dly I proue it by the Testimony of all Diuines, who are of

iudgment, that a man may profane the whole Sabbath day, by hard & painfull labours, if it be in a case of necessity, as to quench an howse on fyer, on the Sabbath day: or to fly before the enemy, he pursuing vs, to saue our life: or to resist the invasion of a forraigne enemy on the Sabbath day.

4thly I proue it by this, that *The Sabbath was made for man, & not man for the Sabbath*, as our Sauiour saith Mark. 2. 27. Now if that when man is in an exegency & extremity, he must rather obserue the Sabbath, then prouide for his owne safety, then the Sabbath should not be made for man; but contrarily, man should be made for the Sabbath: & this Christ doth expresly deny, saying, that *man was not made for the Sabbath*: wherefore, of the two, if the case be at such an hard point, that the one must be neglected, & cannot be auoided, then such is the mercy of God to man, as his ordinance of the Sabbath shall giue way (I trust none will be so profane, & vngratiously vngratefull, as to abuse this mercy of God, making necessity, when he needeth not) Now that I doe not abuse these words of our blessed Sauiour, shall appeare, if you looke but into the context Mark. 2. 23.27. Where our Sauiour, defendeth his Disciples, plucking & rubing the eares of corne on the Sabbath, to satisfie their hunger, by shewing one vse & end of the Sabbath day, namely, that it was made for mans benefit; & as for the good of his soule, so also euen for the good of his body, in so much as, if in case he were pinched with present hunger, & destitute of other helpes, then he might worke on the Sabbath day, to releeue his present necessity; for so did the Disciples here, by plucking and by rubing eares of corne.

5thly, I proue that the Sabbath may be neglected and prophaned in a case of necessity, and that by all men who are subiectes, and vnder the jurisdiction of Magistrates: now my reason is, because *seruantes* may prophane the Sabbath in a case of necessity: Thus I argue, *If seruants may prophane the Sabbath, then subiectes may doe so too*: For there is one and the same reason, betwene the subiect and the Magistrate, that there is betwene the subiect and the Magistrate, that there is betwene the seruant and master. *But seruantes in a case of necessity, may pro-*

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phane the Sabbath. As namely in this case of necessity, when their masters command them to worke on the Sabbath; then there is a necessity vpon them: for God commandeth seruants to obey their Masters Col. 3. 22. *Therefore subiects may in a case of necessity prophane the Sabbath also.*

If any shall aske if there be like necessity for subiects to prophane the Sabbath, as there is for seruants, when commanded by their Masters, I answer there is, for. 1. our Magistrates command vs to follow the workes of our calings on Saturday, which is the Sabbath day. And 2. Gods word commandeth subiects to yeeld obedience to Magistrates Rom. 13. 1.

But against the Minor, the 4th commandement will be obiected, which forbiddeth seruants to worke on the Sabbath day, and we must obey God rather then man. I answer by a deniall; the 4th commandement doth no where forbid a seruant to worke on the Sabbath, when he is commanded by his Master to worke, but onely when he may forbeare worke by his Masters allowance. For the cleering of this, note, that as the 5th com. is directed vnto inferioures, so the 4th commandement is directed vnto Superioures; the commandement saith not, *Thou* seruant shalt doe no worke; as spoken to the seruant: but, *Thy* seruant shall doe no worke, as spoken of the seruant, but to the Master; binding the Master absolutly and expressly, and the seruant consequently and in this respect, if he may haue his Masters allowance: the 5th commandement speakes of Superioures, but laies the charge expressly on Inferioures; so the 4th commandement speakes of Seruants, but laies the charge on Masters expressly: Honor thy father, this is spoken to the Sonne; so, Thy seruant shall doe no worke, in propriety of speech is spoken to the Master: it is the Seruant that is spoken of, it is the Master that is spoken to. Further I answer, that as no clause in the commandement, so no conuincing argument can be fetched out of the commandement, to proue that a seruant is absolutly bound to rest on the Sabbath, his Master commanding him the contrary.

2. I answer, in Deut. 5. 14. 5. There is a reason added to the 4th commandement, perswading to the obseruation of it: and it perswads

perſwads Maſters to giue reſt vnto their ſeruants on the Sabbath day. *That thy man ſeruant, & thy maid may reſt as well as thou &c.* VVhich ſheweth, that the 4th commandement foregoing was directed vnto Maſters not vnto ſeruants; and therefore bound the Maſters abſolutly and expreſly, but not the ſeruantes: for this reaſon cannot be applied vnto ſeruants. 3. conſidering that the ſeruant is not at liberty, nor hath the power of himſelfe, but is at his maſters command, common reaſon incli-neth vs to expound the commandement rather as giuen to, and binding the Maſter, then the Seruant: this point you may ſee learnedly obſerued and handled, by *M. Brerewood* on the Sabbath, againſt *M. Byfield.*

And ſo you ſee, that the Sabbath day may be profaned, in a caſe of true neceſſity. And ſo much for my former argument, whereby it appeareth, that in caſe of neceſsity, the Sabbath day may be changed, and ſo the Lords day kept in roome of the Sabbath day, till the time of reformation.

My ſecond argument to proue that the Sabbath day may be changed for a ſeaſon is; becauſe the Paſſeouer day might be changed for a ſeaſon; and thus I frame it.

ARGVM. II.

If the Paſſeouer day might be neglected, and an other day kept in its roome for a ſeaſon, in a caſe of neceſſitie; Then the Sabbath day alſo may be neglected, and an other day kept in its roome for a ſeaſon, in a caſe of neceſſitie.

But the Paſſeouer day might be neglected, & an other day kept in its roome for a ſeaſon, in a caſe of neceſſitie.

Therefore the Sabbath day alſo may be neglected, and an other day kept in its roome for a ſeaſon, in a caſe of neceſſitie.

I proue the firſt propoſition, or the conſequence to be good, becauſe there is like reaſon of both, that is, of the Paſſeouer day and of the Sabbath day: and this I make appeare in theſe particulars. 1. As the Sabbath day was commanded by God Exod. 20. 8. So alſo, the Paſſeouer day was commanded by God Exod. 12. 2. 6. 2dly, As on the Sabbath day, there muſt be holy Aſſemblies; and no ſeruile worke done, Leuit. 23. 3. So alſo, on the Paſſeouer day or Paſſeouer Sabbath day, there was to be holy Aſſemblies;

lies; and no ſeruile worke done Leuit. 23. 8. 3dly, as the breach of the Sabbath day, was to be puniſhed with death Exod. 31. 15. So alſo, the breach of the Paſſeouer day, was to be Puniſhed with death Numb. 9. 13. Thus you ſee how like the Paſſeouer day, was to the Sabbath day: for 1. they haue both the ſame Author, God. 2. They were to be ſanctified with holy aſſemblies, and reſt from laboures both alike. 3. They were to be ſtrictly kept, the one as well as the other; for there was one and the ſame puniſhment, to be inflicted vpon the tranſgreſſoures of both, alike. Now they being thus alike both, what hindereth, that there ſhould not be like reaſon of them both? it was a ſinne to trangreſſe the one, and it was a ſinne to tranſgreſſe the other alſo: now if it were no ſinne then, to neglect the one, & make a chang in a caſe of neceſsity; why ſhould it be a ſinne, to neglect the other, & make a chang in a caſe of neceſsity? why ſhould there not be like reaſon, of things that were ſo like?

But herevnto happly ſome will obiect, that the Paſſeouer day was a Ceremony, but the Sabbath day you hould to be a Morall; and therefore thers not like reaſon. Wherevnto I anſwer, that this is a friuolouſe obiection, for 1. God hath alwes permitted a diſpenſation in morales, as in ceremoniales: for God by Moſes permitted a diſpenſation againſt the 7th commandement, in ſome kind, and that too vpon worſe conditions then is our preſent caſe of neceſsity, as ſhall appeare: for Diuorce was permitted for the hardneſſe of the Iewes heartes: but our diſpenſation ſhall appeare to be a better caſe & condition then that, to be a more warrantable neceſsity, as you ſhall ſee when we come to it by & by. 2. I anſwer, be it that becauſe the one was a Ceremony, and the other a Morall, that therefore God had leſſe regard vnto the Ceremony, then he hath vnto the Morall; yet this maketh but a difference betwixt them of leſſe & more; the one being leſſe regarded, the other more regarded: Now this difference hindreth not the argument, *Magis & minus non variat ſpeciem*, as Logiceans ſpeake, a peece of ſiluer of nyne pence, is like a peece of ſiluer of twelue pence, they being both ſiluer, though the one be a leſſer peece, & the other a greater peece: now if it be permitted vnto A Debitor, to exchang with

his Creditour,& giue him sixe pence in stead of his nyne pence, in a case of necessity ; then by like reason & proportion, euery man will iudge, that it is permitted vnto him, in like case, to giue him a nyne peny peece, for a peece of twelue pence: but especially, if the necessity for the greater chang, doth exceed the necessity for the lesser chang, & this is our case: for the chang of the Ceremoniall Passeouer day which is the lesser, might be vpon this one necessity, if a mā were in a farre iourney: but our chang of the Sabbath day which is the greater, is vpon a necessity consisting of 4 branches, as you shall see by & by, which as they exceed the other in number, so also in weight, if they be compared together. By which demonstration, you see this obiection though common, yet friuolouse. And thus much for prose of the consequence or first propasition.

I come now to proue the Minor or second proposition: to wit, That the passeouer day might be neglected, and an other day kept in its roome for a season, in a case of necessity: for prose of this see Numb. 9.5. where the Isralites kept the passeouer in the 14th day of the first moneth; according to the time appointed of God, at its first institution, as you may see v. 1, 2. and Leuit. 23.5. and Exod. 12.2.6. now it so fell out, that some men in the Congregation, were defiled by touching of a dead corpse; and so they were debarred from keeping the passeouer at that time with the Congregation. Herevpon they came before Moses & Aaron for counsaile; & Moses not knowing what to doe in this case, he repaireth to God for direction; wherevpon the Lord maketh him this answer, *If any among you shall be vncleane by reason of a dead body, or be in a long iourney, he shall keepe the passeouer in the 14th day of second moneth &c.* Numb. 9.6.7.8.9. 10.11. So hereby you see, that howbeit the passeouer was by its prime institution, to be kept in the 14th day of the first moneth; yet in a case of necessity, the time was changed, from the first moneth, vnto the second moneth; and so the daies and times commanded in the Law, at the prime institution, were neglected and profaned by those which had this necessity vpon them: the cases in which the passeouer time was changed, were. 1. If a man had touched a dead corps. 2. If a man were from home,

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in a farre iourney, and thus much for profe of the Minor.

Neuertheleſſe to this argument, ſome doe anſwer thus, that it is true indeed, that there was a diſpenſation for the paſſeouer day, but it was giuen by God himſelfe, but ſo is not your diſpenſation for the Sabbath day; for there is no exception that can be ſhowne for the chang of the Sabbath day in the Scriptures, as their is for the paſſeouer day. Herevnto I reply, that this anſwer is very abſurd, for it denieth all argumentation, & collectiones from the Scriptures, for they will not grant the queſtion, vnleſſe it be proued by an expreſſe text of Scripture, in ſo many words; for they will haue an expreſſe diſpenſation in ſo many words, ſhowne for a chang of the Sabbath day in the Scriptures, as well as there is a diſpenſation to be ſhowne for the paſſeouers chang in the Scriptures. Furthermore, if they will not grãt that the Sabbath day may be changed now, becauſe the paſſeouer day might be changed in old time, how will they doe to proue, that we may baptize infants now, becauſe they did circumcile infants in old time? for thers no expreſſe word of God for either; they muſt both be inferred by collection from other Scriptures, yet further, wherefore is it, that S. Paul ſendeth vs to the things written in the old Teſtament, if we may not collect and learne from them, to doe the like in like caſes? *Whatſoeuer things are written a fore time are written for our learning*. Rom. 15. 4. After the Law for the paſſeouer was giuen, there fell out extraordinary occurrences, in which Moſes could not tell what to doe, wherefore he had recourſe vnto God for direction, Numb. 9. 10. 11. So, after the Law for the Sabbath was giuen, there is falne out an extraordenary occurrence, the Sabbath hath bene profaned now for 1000 or 1200 yeere, now how to worke a reformation hereof we are at our wites ends, & we cannot now a daies haue ſuch recourſe vnto God, as Moſes had for direction; wherefore now we muſt to the Lawe & to the Teſtimonies, and borrow light from former preſidents.

Finally, I ſhall proue it vnto you, that we may extend this diſpenſation of the paſſeouer day, further then it is expreſſed by Gods diſpenſation in Numb. 9. 10. 11. ſobe we doe it by like reaſon: for this end note, that the Lord gaue leaue to chang the

the passeouer in these two cases, 1. If a man had touched a dead corps. 2. If a man were in a farre iourney: but the good King *Hezekiah* keeping the passeouer long after, he fell into other extremities and *straites*; and he could not keepe the passeouer on the 14th day of the *first* moneth, but profaned it, and made a chang, vnto the 14 day of the *second* moneth, and that vpon these two occations. 1. Because hee had not Priests enough sanctified, or because the Priests were not sufficiently sanctified. 2. Because the people were not come vp together to Jerusalem, or had not assembled themselues at Ierusalem, as you may reade ij. Chron. 30. 2. 3. Now these two extremities, & reasons of Hezekiah his chang, were not the very same, which God specified in Numb. 9. 10 11. but yet they were such as might be collected by like reason: whereby it appeareth, that we may goe beyond the letter of the text, so be we hold closse to the like reason: & this I haue done, in fetching my argument from the passeouer day to the Sabbath day; for I haue held me to like reason of them both, as you haue seene.

And so much for proofe, that the Lords day may be kept for the Sabbath day by way of A change, for a season, in a case of necessity. But yet it remaineth, that I proue now, that our case in changing the Sabbath day for the Lords day, is a case of necessity; & this being done, all is firme; for this therefore, see the next section.

SECT. IV.

In this section I shall proue vnto you, that there is a true necessity vpon vs, to neglect the Sabbath day for a season, and to keepe the Lords day with our Church for it, and in roome of it.

This necessity I shall declare vnto you. 1. In respect of our bodies. 2. In respect of our soules. 3. In respect of our brethren. & first of the first of these touching our bodies: and in this respect, I shall make necessity appeare two waies; the former is this; that if we keepe the 7th day or Saturday Sabbath, then we shall haue but 5 daies in a weeke to prouide for our bodies, and to compasse the workes of our caleings in: for, when we haue kept the Saturday Sabbath, the Magistrate will compell vs, by the lawes of the Realme, to keepe the Sunday also: & so we shall haue but 5 daies

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in euery weeke, or in euery 7 daies, to performe the workes of our caleings in: now it is of neceſſity, that we ſhould haue 6 daies in euery weeke ordenarily, or in euery 7 daies, to doe the workes of our caleings in: becauſe, elſe God would not haue allowed man 6 daies to worke in for himſelfe, & haue taken but one for his worſhip, as he did in the 4th com. Exod. 20. 8. now ſince there is a neceſſity, that we haue 6 daies ordinarily in euery weeke, to follow our caleings in, it is of neceſſity, that we neglect the Sabbath day, & worke in it, for a ſeaſon; vnles the Magiſtrate will diſpenſe with his Lawe, touching the Lords day; or vntill it ſhall pleaſe God, to incline the heart of the Magiſtrate, to proclaime a reformation, that ſo the Sabbath day may be kept: for vnleſſe the Magiſtrate doth one of theſe two, we can haue but 5 daies in euery weeke for our caleings, and ſo much for the former neceſſity in regard of our bodies.

I come now vnto the other neceſſity, in reſpect of our bodies, which is this, if we keepe the 7th day Sabbath, then we offend the Magiſtrate, and tranſgreſſe the Lawes of the Realme; & hereupon will follow impriſonment of body, & conſequently poverty: for when a man is impriſoned, he muſt neglect his caleing, & meanes of maintenáce; & ſo he ſhall be brought to a morſell of bread, & hee, his wife, & children which depend vpon him, ſhall come to want of things neceſſary: now who ſo ſhall incurre theſe euils, by keeping of the Sabbath day, to him there is a neceſſity to neglect the Sabbath day, namely the neceſſity of wante, poverty, & hunger.

Now leaſt any man ſhould maruaile, that I will plead this kind of neceſſity of all others, therefore I will ſtrengthen it, and that by the allowance of our Sauiour Chriſt, and practiſe of his Diſciples: for you reade, Mat. 12. 1. 2. How Chriſts Diſciples did neglect the Sabbath day, & fell to plucking eares of corne, & to rubbing them in their hands, Luk. 6. 1. which workes they did on the Sabbath day, to preuent a little hunger; and Chriſt iuſtified this action. Now if hunger, was a caſe of neceſſity in Chriſts Diſciples, why ſhould not hunger be a caſe of neceſſity in vs alſo? and if they might worke on the Sabbath day, to preuent hunger; why may not we doe ſo too, to preuent hunger, and impriſonment alſo? yea

to preuent penury, not in himselfe alone, but in his whole family, wife and children? so our necessity is greater then was that of Christs Disciples.

The consideration of this may be vsefull, to satisfy the obiectiones that rise in the minds of some, saying, it seemeth then you haue more minde of your belly then of God; of your safety then of Gods Sabbaths: but the vanity of this obiection shall appeare by this, that the very same obiection beareth as strongly, against Christs Disciples, as against vs: for may not such obiections rise in your minds also, against Christs Disciples? saying, it seemeth you minde your bellies more then your God, and you feare a little hunger more then the breach of Gods Sabbaths. thus you see the weakneese of this obiection, & so much for the necessity in regard of our bodies.

I come now vnto the necessity in regard of our soules, & here I shall make it appeare, that to keepe the Sabbath day, as things stand yet, it will pine our soules. And this I shall shew in two respectes; the former is this; you know the Sabbath day, ought to be solemnised with Assemblies Leuit. 23. 3. Now the benefit of company & fellowship, in sanctification of Gods Sabbaths, is of greate vse, to kindle zeale and forwardneese in our frozen heartes, like as coales laid together burne more firuently, *I reioyced (saith the Prophet Dauid) when they said to me, wee will goe into the house of the Lord* Ps. 122. 1. Now such as are convinced of this trueth, to beleeue that the lords Sabbaths are still in force, are fewe in number, as one in an house, two in a Towne, 3 or 4 in a Citty, like the clusters that grow neerest the sunne, here one and there one ripe before the rest; now if these thus dispersed should keepe the Lords Sabbath continually, solitarily & alone, it is much to be feared, that their zeale wold waxe could, like burning coales, when scattered vpon the hearth, & put asunder; and so their soules should languish and pine away as it were.

The other respect, whereby it will appeare, that there is necessity to chang the Sabbath day, left the soule pine, is this; you know that to the sanctification of the Sabbath day, is required the helpe of the Minister Luk. 4. 16. Act. 15. 21. To goe before the people in the duety of prayer to God; & to open the Scriptures

tures, feeding them with the bread of life, diuiding the word of God a right: now becauſe the lawes of our kingdome, will not permit priuate Conuenticles; & becauſe there cannot be a Miniſter in euery family; therefore if we keepe the Lords Sabbaths as things ſtand now, then wee muſt keepe them without that ordinance of Gods Miniſtry; & ſo our ſoules ſhould languiſh & pine away, for lacke of the daily breade, the heauenly food of our ſoules; for we ſhould be depriued of our Sabbath dayes bread, and want the Sabbath daies meales: and this is an other caſe of neceſsity, whereinto we fale if we keepe the Sabbath day; and for the auoiding whereof, we may make a chang of the Sabbath day, into the Lords day for a ſeaſon.

Hence it is, that obedience to the 4th commandement requirerh an aſſent and fellowſhip of others, which is not required in the other commandements: for a man may yeeld obedience to euery other commandement ſinglie and alone by himſelfe, though no man elſe will ioyne with him; but for this 4th commandement it cannot be obſerued, as it ſhould be without the fellowſhip and ſociety of others loyning with him.

Now a word or two, for the iuſtifying of theſe two neceſsities touching the ſoule, to be true neceſsities, and ſuch as may warrant a chang of a day appointed by God: for the former, namely *Aſſemblies*: the want of aſſemblies, was one cauſe of the change of the Paſſeouer day, by Hezekiah, as you may reade ij Chro. 30. 3. For the latter, namely, *Miniſters*: the want of Miniſters or Prieſts, was an other cauſe of the paſſeouer dais chang, by Hezekiah, as you may reade in the forealeaged place, *And the King and his Princes, And all the congregation had taken counſaile in Ieruſalem, to keepe the Paſſeouer in the ſecond moneth: for they could not keepe it at this time, becauſe there were not Prieſts enough ſanctified, neither was the people gathered to Ieruſalem.* 2 Chro. 30. 2. 3. Where you ſee, the want of the peoples aſſembly; and the want of Prieſts; were the ij cauſes, of the chang of this day from the firſt moneth, to the ſecond moneth.

I confeſſe our new Tranſlatores reade it thus, *becauſe the Prieſts had not ſanctified themſelues ſufficiently*: But this cometh ſtill to the ſame: for our Miniſters haue not yet ſanctified their

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vnderstandings, from a profane opinion of the Lords Sabbaths; and therefore we cannot haue their helpe, to the sanctification of the Sabbath day: so it is all one, whither there be not Ministers enough; or whither those that be, are not willing to yeeld vs their helpe; for both waies we shall want the helpe of the Ministry, if we keepe the Sabbath day: and, if the Priests vnsufficiency, were cause enough to chang the day; much more then, when Priests and Ministers are both vnsufficient, and also vnwilling, so as they cannot be perswaded to lend vs their helpe: and thus you see, that the want of people, and the want of Ministers, are a sufficient cause to make a chang of a day, and that the old day should be profaned, whilst an other is kept in its roome and steade.

If any shall aske me now, why I keepe not the Sabbath day, since it is my iudgement that it ought to be kept: my answer shall be. 1. That a man is not bound in all cases, and at all times, to put in practise what he knoweth should be done; as I haue showne by the examples of Moses, touching diuorcement: of Israelites omitting Circumcision: of Dauids spareing Ioab: and eating Shewbread: and the rest. And further, and more particularly, I keepe it not; because as I haue proued, by two good arguments, that an other day may be kept for it, for a season. 2. My answer shall be, that I keepe not the Sabbath day, because I cannot keepe it, necessity lying vpon me. Now I cannot keepe it. 1. Because so I should haue but 5 daies in a weeke, to follow my caleing. 2. Because so I should impouerish my selfe and my family, which is a iustifiable plea, in this case of the Sabbath. 3. Because I cannot haue assemblies on the Sabbath, to ioyne with in holy Sabbath exercises; and specially because, Ministers will not preach to vs vpon the Saturday or Sabbath: for how should we keepe the Saturday Sabbath, when Ministers will not come to Church, and preach vnto vs on the Saturday? and my 4th reason and necessity is, that as I am a Subiect, so I stand bound to obey my gouerners, so long as they command me nothing, which Gods word hath forbidden mee: now they command me, to follow my caling, on the Saturday Sabbath; & the 4th com. doth not forbid me the same, I being considered as a Subiect & seruant vnto my superioures.

But

But herevnto some will be redy to say, why if you can not keepe the Sabbath day as you would, why keepe it then as you may, without assemblies, and without a Minister, for God requireth no more of a man then he can doe &c. Herevnto I shall giue none other answer, then this, that the same obiection, layeth as well against the practise of the godly King *Hezekiah*, as against mee, & hereby the absurdety thereof shall appeare; why might not you as well obiect to Hezekiah when he put off the passeouer day, from the 14th day of the first moneth, to the 14th day of the second moneth, vpon my reasons, saying, why did not Hezekiah, keepe the passeouer, vpon the 14th day of the first moneth, which is the right day, & the day established at the institution of the passeouer, since it was his iudgement that it ought to be then kept? what and if he could no haue the assemblies of the people, as he would; why yet he might haue kept the passeouer with that company he had in Ierusalem, as himselfe, and his Princes, and Courtieres, and Cittizens of Ierusalem; what needed he to profane the first passeouer day, and to chang it vnto an other day, for want of the residue of the people? and what & if he had not priests enough alredy sanctified? or not sufficiently sanctified, why yet he might haue kept the passeouer as he could with those priests he had; or with the priests such as they were whither sufficienly or vnsufficiently sanctified? for whē Hezekiah had tarried till the secōd day, yet thē many in the Congregation were not sanctified as they should be, & therfore he praied saying, *The good Lord be mercifull toward him that prepareth his whole heart to seeke the Lord God, though he be not cleansed, according to the purification of the Sanctuary*, ij Chro. 30. 18.19. And why could not Hezekiah haue kept the passeouer on the first day, with people, and Priests, vnsufficiently sanctified, as well as on the second day? yet for all these obiectiones you see Hezekiah, in hope to haue things in better order, and in hope of a reformation, against the second day, therefore he neglected and profaned the first day, and made a chang of the day.

Others will be redy to obiect thus, why your soules needs not pine; for you may haue supply the next day, by keeping

Sunday or Lords day alſo, and herein you ſhall haue aſſemblies, and Miniſters both. Herevnto I anſwer. 1. That is more then euer God required, that we ſhould keepe two Sabbaths in one weeke: and alſo it is more then the neceſſity of our caleings will permit. 2. Suppoſe we ſhould keepe the Lords day alſo; yet ſo doeing we ſhould want our daily bread, that is, that ſpirituall foode which is appointed of God for that day; we ſhould want our Sabbath daies meales, and ſo all that day long, our ſoules ſhould lacke its refreſhments, and all the Sabbath day long our ſoules ſhould be pineing and languiſhing: wherefore, the ſupplies made vpon the Lords day, will no more helpe for the Sabbath day when it is paſt, then a meales meate on Sunday will comfort a man on Saturday, & ſo much for this obiection; there are other obiections alſo, but I will handle them together in the next Section: and thus much ſhall ſuffice for the proofe of this Diſpenſation.

Hauing proued the Diſpenſation, here let me add a reaſon or two, ſhewing why we ſhould the more willingly imbrace it: my firſt reaſon is becauſe it tendeth much vnto *peace* and *concord*, & to containe the members of our Church in vnity: I ſhall not need to ſhew, what diſcord might ariſe, if a rent in practiſe, ſhould be made from our Church: neither ſhall I need to ſhew, what a benefit peace in the Church is; euery man knowes it, euery man cales for it: well then, if it be ſo good to preſerue peace in the Church, let all that are louers of this peace, imbrace all conditiones and helpes which tend vnto peace, if in caſe they be ſuch as may poſſibly be admitted of: I graunt it, that for the preſent, wee are fewe in number who are of this contrary iudgement: but ſeeing the caſe is ſo plaine, I verily beleeue it, that in Gods good time multituds will be of the ſame iudgement alſo, & then the rent would be grieuouſe to be borne: now it is fit, a wiſe man ſhould haue his eyes in his heade, and foreſee, and preuent an euill: let all that loue therefore the peace of the Church, receiue and imbrace this Diſpenſation, which tendeth to the peace thereof, if poſſiblie it may be receiued and imbraced; let it haue the moſt charitable and fauourable conſtructiones that may be, that ſo it may ſtand, and ſo the

peace

peace of the Church be maintained & preſerued; where things may be taken in a better ſenſe, and in a worſer ſenſe, there let the better be choſen. But, *woe is mee*, (as the Prophet Dauid ſpeaketh) *my ſoule hath too long dwelt with them which hate peace, I ſeeke peace, and when I ſpeake thereof, they are bent to warre.* Pſ. 120. 5.6.7. Neuer did I ſuffer and vndergoe ſuch reproches, and ſuch tauntes, as ſince I haue deliuered this Diſpenſation: my good name hath bene torne into a thowſand peeces; not onely in the Churches and publike places, by *M. Yates*, & *M. Chappell*, charging me with *Hypocriſie* and likening me vnto the *falſe Apoſtles*, and the like: But alſo, what Table, or priuate meeting is there almoſt, wherein my good name hath not bene made odiouſe? thus whilſt I haue ſought peace, with the Church, and with them, they haue raiſed vp ciuill warres againſt mee: now that they might the better make way for my downefale, they haue bene ſo farre from taking things in the better parte, as he is accounted for the moſt excellent, that can vſe the leaſt charity; and he is moſt applauded, that can wreſt my Diſpenſation to the worſt. And ſo much for my firſt reaſon.

An other reaſon let me giue you, whereby you may be induced, to conſtrue my diſpẽſatiõ in the better ſenſe & not in the worſe; & to imbrace it, if poſſible it may be; and it is this; that by this Diſpenſation, I doe treade in the footeſtepes of the Apoſtles themſelues: for ſo we ought: *Be yee followers of mee*, ſaith S. Paul 1 Cor. 11. 1. For this purpoſe, note how the Apoſtles, had a greate reformation to worke, to wit, the abrogation of the Ceremonies and the Ceremoniall Law, from among the Iewes: Now how behaued they themſelues, in this matter? did they gallop forth poſt-haſt vnto a reformation? did they inſtantly ruinate & aboliſh the vſe of Ceremonies, among beleeuing Iewes? no ſuch matter; but contrariwiſe, they went therevnto in a ſofte walke, according as the times, & conditiones of their people would beare it: and for the preſent, they retayned all the Ceremonies ſtill in the Church; yea, & they the Apoſtles, vſed theſe ceremonies, together with the people, as you may reade Act. 21. 20.21.22.23.24. And they waited for ſeaſon & opportunity to throw downe Ceremonies afterwards; & thus by their wiſe-

dome they wone many of the Iewes to the faith, which otherwise by a rash & violent course they might haue lost. Iust so (if this Dispensation be imbraced) shall we imitate the Apostles, in this reformation touching the Sabbath: The Lords day hath bene in vse a long time,& now in these daies It is in greate honour: so also, the Lords Sabbath, hath bene a long time out of vse,& at this time in dishonour: and so greate is the loue of most men vnto the one,& hatred of the other, as cannot easily be expreſt: now can it be thought,that the current and streame of the times can be turned in an instant? what,before they haue heard on it?for many haue not so much as heard of this question: and many that haue heard on it, haue not read it; and such as haue reade it,it is fit they should take a time to deliberate, and to aduise about it: now what shall wee doe the meane while? shall we fale to a present practise, and so rend our selues from our bretheren? is this the way to wine them, or to exasperate them rather?did the Apostles rend themselues,from the beleeuing Iewes in practise? no such matter: *All things are lawfull for me:* (*saith Paul*) *but all things are not expedient:and all things edifye not: let no man seeke his owne, but euery man an others wealth.* 1. Cor. 10.23.24. And againe, *Vnto the Iewes* I *became as a* Iew, *that* I *might gaine the* Iewes. 1 Cor. 9.20. It is expedient therefore that euery man seeke an others wealth and edification, so as if possibly he may, he diuide not from his brethren in practise; but rather to seeke their wealth, by holding conformety with them: it is enough that the Doctrine and trueth of the Lords Sabbath is published, giue it time to roote and to ripen; this foundation being laid, a reformation (by God blessing) will come off in time the more kindlie: and thus with the Apostles we shall waite season and opportunity, for a happy reformation.

There are I confesse (but they are such as be our aduersaries in this case) who would haue vs in their rash and inconsiderate zeale, to rush violently & instantly vpon the practise; without all respect had first vnto our brethren, or to the Church wherein we liue, or to expediency, season, or opportunity, or Presidents of former times; and these men presse vs thereto with this,

this, that it is the Law of God, and a Morall Law, and it is your iudgment, and the like; these men would haue the harueſt and the ſeede time both goe together; ſo hote they are: but leauing theſe in their indiſcretion and intemperancy, it is ſafer to imitate the Apoſtles, and to take time and leiſure. To conclude, ſince this Diſpenſation, tendeth to the peace of the Church: and alſo imitateth the Apoſtles, let it obtaine the moſt fauourable conſtruction that may be, at leaſt let it not be racked & wreſted vncharitably.

SECT. V.

I haue reſerued this Section, to make anſwer vnto ſondry obiections, which are framed vpon occation of this Diſpenſation; and theſe they are which follow.

OBIECT. I.

Some obiect thus; foraſmuch as I am perſwaded, that the Lords Sabbath is ſtill in force, howbeit I am alſo well perſwaded of the trueth of your diſpenſation, yet can I not paſſe ouer the Sabbath when it cometh, profaneing it, & working vpon it, without many & great checkes of conſcience; and much ſorrow of heart, that I ſhould profane the Lords Sabbath; and that too after I know it to be the Lords Sabbath, & ſtill in force by the 4th commandement, thus I am afflicted and pricked in conſcience euery weeke: now I pray what ſay you to this? is it not a ſinne for me, to goe againſt the checkes of my conſcience? what may I doe in this caſe?

For anſwer herevnto, we muſt know, that ſome checkes of conſcience doe ariſe from the doinge of ſomething, which we *ſhould not doe*: and for a man to goe againſt theſe, it is dangerouſe and ſinnefull, and a note of an harde heart. Againe, there are ſome checkes of conſcience, which ariſe from the doinge of ſomething which we *would not doe*: and theſe are not alwayes ſinnefull, but are notes of a ſofte heart, and tender conſcience; for they would not doe the things they doe, if it were in their power to amend them. I will cleere this caſe by ſome examples: it is lawfull for a man to fly for his life, his enemy purſuing him, vpon the Sabbath day: and it is lawfull for a man to worke, in quenching of a fyer on the Sabbath day: neuer-

theleſſe a ſofte heart, and tender conſcience, will be full of prickings in the time of his flight, and whilſt he is at worke: Now the reaſon hereof is, not becauſe theſe his actions are ſinefull, but becauſe he doth what he would not doe vpon this day, if it could be auoided; and becauſe he neglecteth the ſpeciall ſeruice of God all that time, which he would much rather haue bene imployed about. Furthermore, Dauid, when he eat the Sewbread, it could not but grieue him, that he was caſt vpon ſuch neceſſity, as that he muſt eate that, which was not lawfull for him to eate. And Dauid, when he ſpared the life of Ioab, which he ſhould haue taken away, it could not but be a corziue to his conſcience, ſo often as he ſaw that murtherer liue. And the Apoſtles, when they obſerued thoſe things commanded in the Ceremoniall Law, in circumciſing, & ſhauing the head, and the like, they knowing that theſe things were aboliſhed, they could not but doe it with checking and vnquiet conſciences in ſome reſpect: and yet theſe were not euill conſciences, nor theſe actiones ſinnes, but they were markes of ſoftened heartes and tender conſciences: and ſo is it with the checkes in conſcience, which we cannot but haue, in ſome reſpectes, ſo often as we neglect the Lords Sabbath: they are notes of ſoft heartes & tender conſciences, plainly bewraying, that we would much rather Sanctify the Lords Sabbath, if it were in our power.

Furthermore, whereas you asked me, what you ſhould doe in this caſe: I anſwer, euen all you can doe, to the vtmoſt of your power, to get out of this neceſſity, that ſo you may haue your hearts deſire in ſanctification of the Lords Sabbaths: for no man will lay ſtill vnder a neceſſity, any longer then he needs muſt: a poore man will get out of his pouerty; a ſicke man out of his ſickneſſe; a priſoner out of priſon, with all the ſpeed they may. Now the way to get out of our neceſſity is this, to labour a generall reformation; and that, firſt by inſtant & conſtant prayer to God: and next, by divulging this trueth of God, as farre as thin occationes and caleing will permit; that ſo it may rune from man to man, till at length it may come vnto the Magiſtrate, whoſe office it is to make reformation, and ſo to looſen thee from thy neceſſity of profaning the Lords Sabbaths any longer.

Indeed

Indeed it is fit we should haue prickes, and checkes in conscience, all the time we lay in the neglect of the Lords Sabbaths, that so we may be thereby often rowsed vp, to vse all good meanes possible and speedily for a reformation: If God should let vs bequiet in minde, we would grow secure with this Dispensation, sit downe, and take our ease, neuer careing what becomes of Gods sacred Sabbaths, nor when a reformation were made.

OBIECT. II.

Some who are enemies to Gods Sabbaths, and friends to the Lords day, argue thus; forasmuch as the Lords day, may be kept for a Sabbath still, by virtue of this Dispensation, why should we trouble our selues? for we haue that alredy: let vs keepe vs where we are still, for we are well enough.

But herevnto I answer, that you are not well enough: & for the discouery of this, you must note, for whom this Dispensation is made, & vnto whom it doth properly belonge: for it belongeth not vnto all men: this Dispensation therefore is made, for such as are perswaded, that the Sabbath day is still in force, and therefore doe make a conscience of it; who in a case of necessity, may keepe the Lords day for it, for a season, vntill a time of reformation: But this Dispensation, is not made at all, for our newe Sabbatharians, who make no conscience of the old Sabbath: for to what end should they haue a Dispensation from the old Sabbath, who make no conscience at all of it?

In the Dispensation, it is allowed for men to keepe the new Sabbath, or Lords day, for the old Sabbath, and in steade of it for a season; which doth imply, that they had rather keepe the old Sabbath then the newe, & that they haue a conscience of the old Sabbath still; and that the Lords day is not kept for it selfe sake, but for the Sabbaths sake; so that it is the Sabbath, that hath all the respect and honour; & the Lords day hath none as for it selfe: Now our new Sabbatharians, will not keepe the Lords day still, in this sense: but if they will take any aduantage from our Dispensation, and from our keeping the Lords day with them, they must keepe it in this sense, for in this sense the old

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Sabbatharians doe keepe the Lords day: we honour the Sabbath day, as our King; and we esteeme the Lords day in its roome, but as a deputy, that for the time occupieth the place of the King, and whom we honour not for his owne sake, but for the Kings whose place he possesseth: so we honour the Lords day for the Sabbath daies sake which went last before the Lords day; and in roome whereof the Lords day stands as a deputy for the present necessity. 2. Wee can by virtue of this Dispensation, keepe the Lords day, in conscience of, and obedience vnto the 4th commandement; but you cannot keepe the Lords day in obedience vnto the 4th commandement: holding still your owne grownds, and reiecting the Sabbath day. 3. Whereas you say you are well enough, and will keepe you where you are still: then know, that your good and contentfull condition wherein you rest, it is no better then Popish superstition; if you thinke hereby to please God, in obedience vnto his 4th commandement.

To conclud, let no man flatter himselfe, in his keeping the Lords day, or new Sabbath, because we old Sabbatharians doe keepe it with them: for we keepe it in one sense, and they in an other; we iustify our keeping of it, but they can neuer iustify their owne keeping of it, holding still their old grownds and opiniones of it: we so keepe the Lords day with them, as for all that, we renownce it for Gods Sabbath, and to haue any Diuine institution; if any therefore will take aduantage from this Dispensation, or incouragment from our keeping the Lords day, they must keepe it in our sense, as we keepe it and esteeme of it.

OBIECT. III.

Yet further, our new Sabbatharians obiect thus vnto vs, saying, you say you keepe the Lords day, in place or roome of the Sabbath day: well, and so doe we too: like as we keepe the Lords Snpper in roome of the Passeouer, so doe we the Lords day, in roome of the Sabbath day.

I answer, we say not onely that we keepe the Lords day in roome of the Sabbath, but this we add, that we keepe it in roome

of

of the Sabbath, by way of a change, for the Sabbath: now here they leaue vs, they will not say they keepe the Lords day for the Sabbath day sake, for so they should renownce the Lords day, and not keepe it for it selfe sake: Albeit we keepe the Lords Supper in roome of the Passeouer yet we keepe it not for the Passeouer sake, but for its on owne sake: or else we should aduance the Passeouer aboue the Lords Supper, and so it should not be regarded for it selfe sake. For example, when the old King is dead, then the new King his heier, rules in his roome and place; and we obey the new King in stead of the old, but for his owne sake not for the old Kings sake; and in this sense they keepe the new Sabbath in roome of the old Sabbath, supposing the old Sabbath to be deade, & therefore they keepe the Lords day for it selfe sake not for the Sabbaths sake: But it is otherwise with vs; for when the King goeth to the warres into some forraine Land, and leaueth a deputy or viceroy to gouerne in his roome, we obey this deputy in the roome indeed of the King, but not for his owne sake, but for the Kings sake; and so wee keepe the Lords day for a time, in roome of the Sabbath, but for the Sabbaths sake, not for its owne sake.

OBIECT. IIII.

Some argue thus, forasmuch as those which stand so strongly for the old Sabbath, doe profane and neglect it themselues, and doe by this Dispensation iustify it as warrantable; therefore what neede wee to take any care at all of it? why should we make any scruples of conscience about it? why should we feare to profane it, and to worke on it? and why should we be in doubt of transgression of the 4th commandement by neglecting it?

Herevnto I answer, greate is the difference, betwixt our profanation and neglect of the Sabbath day, and the profanation and neglect of it by our new Sabbatharians; and therefore it followeth not that they may propbane it, as well as we, and as safely; for we doe profane it in griefe of heart, like as Dauid did breake the Law of the Shew-bread; and, did suffer Ioab to liue; and, as the Apostles did vse and retaine Ceremonies among beleeuers, after they were abolished; and, as a man laboureth to

quench an howſe on fyer, on the Sabbath day; ſo as we hartely and vnfeinedly wiſh it could be otherwiſe. 2. Whilſt we profane this day, we freely giue God an other day for it, by way of exchange, as *Hezekiah* did: & hereby it appeareth, that whilſt we profane it by bodily labour in a caſe of neceſſity, we doe reuerence it, & honour it highly in our heartes. But on the contrary, theſe new Sabbatharians, they doe profane the Sabbath without any reſpect had vnto neceſſity; they profane it voluntarily: for they take no griefe of heart, at their working on the Sabbath day; neither doe they wiſh it were otherwiſe, and that there were a reformation; neither doe they giue God an other day for the Sabbath day, but they keepe the Lords day for it ſelfe onely, hateing Gods Sabbath: and therefore vaine is their arguing, to ſay, they may as well neglect the Sabbath day as we doe. Let them know, that if our neglect were a ſinne, it were but a ſinne of frailty, but their neglect of it, is a ſinne with an high hand; our were but a ſinne againſt our wiles, but theirs is a ſinne vvith full conſent of will, nay ours is no ſinne; for 1. we giue God an other day for it. 2. vve profane it but in a caſe of neceſſity onely, as Dauid did eate the Shew-bread, and as men quench an howſe on fier on the Sabbath: But on the contrary theires is a ſinne: for they prophane Gods Sabbaths willingly, neuer reſpecting any neceſsity at all. VVherefore, let not them beare themſelues vpon vs, nor thinke to worke vpon the Sabbath day, as well as we doe, vnleſſe they did it with the ſame minde that vve doe it vvith.

You know the Iſraelites went thorough the Red Sea ſafely; for they had a warrant from God ſo to doe; but the Egyptians following them, thinking they might as well goe thorough as they, were drowned. Let no man ſooth vp & flatter himſelfe therefore, thinking hee may worke on the Sabbath, becauſe wee doe worke on it; for it may coſt him deere to follow vs, vnleſſe he be of the ſame iudgment vvith vs. I verily perſwade my ſelfe, that many a man cozeneth himſelfe, taking heart & courage, to liue ſtill in the vvant of reformation, either of his iudgment or practiſe in this point, becauſe he ſeeth vs to neglect the keeping of the Sabbath day; but let him be admoniſhed in time; I dare

aſſure

assure him, that he shall be accounted of God, for a Sabbath breaker, when wee shall be iustified; and he shall be arraigned before Gods Tribunall, for a weekly transgressour of his 4th commandement, when it shall be said vnto vs, *Well done thou good and faithfull seruant.*

OBIECT. V.

Some happily may obiect thus; it seemeth to vs, that Sabbath breaking is a fearefull sinne, whilst we reade your exposition vpon the 4th commandement: But now since we haue reade your Dispensation, it seemeth but a light matter; because a man may liue in the weekly breach thereof, and yet iustify it too.

Herevnto I answer, I account the sinne of Sabbath breaking heere, no lesse heinouse & fearefull, then I accounted it there: for it doth not follow, that because there is a Dispensation from a commandement, in a case of necessity, that therefore the transgression of that commandement, when there is no necessity, is a light matter: A Dispensation indeed, maketh the breach of that commandement light, for that time, and to those persons vnto whom the Dispensation doth properly belong; as the eating of the Sewbread in a case of necessity, it was for that time light, and vnto Dauid in hunger, it was light; but yet at other times, and to such persons as were not in Dauids case at that time, it had bene an heinouse and a fearefull sinne, to haue eaten of that bread: and thus it is with the Sabbath, whilst there is a Dispensation in a case of necessity, and to those persones vnto whom it doth belong, it is light: neuertheless, out of this case of necessity, and Dispensation, to breake the Sabbath it is an heinouse and a fearefull sinne: now in the exposition of the 4th commandement, there we considered of the Sabbath day, out of the case of necessity, and so it is to be considered, vnto all such as are enemies vnto it: and to them it is an heinouse and fearefull sinne, to profane it by working on it, like as it had bene a greate sinne, for Dauid himselfe, to haue eatē the Shewbread, out of the case of hunger: but in the Dispensation, there we consider of the Sabbath; as in a case of necessity, and so it is to be considered onely vnto such as make a conscience of it, and are true friends

vnto it; and to these it is light for they may worke on the Sabbath, as Dauid might eate the Shewbread in the case of hunger. Wherefore to conclude, when the breach of the Sabbath, is to be esteemed light, then it is to be considered as light, onely vnto the true friends thereof, but not vnto the enemies thereof; let not them therefore take heart hereat, as if God meant to fauour them: for their Sabbath breaking, is neuer a whit lessened or lightened from being vnto them, an heinouse and a fearefull sinne, by the Dispensation granted vnto others.

OBIECT. VI.

Some obiect thus, by this Dispensation, you haue answered & confuted your selfe &c: others say, you haue contradicted your selfe &c.

Herevnto I answer, that these men speake, as if they neither knew what a confutation or a contradiction meante: for in the former parte of my booke, where I disputed for the obseruation of the Sabbath, there I considered the Sabbath absolutly, and out of the case of necessity; but in my Dispensation, where I giue leaue to breake the Sabbath, it is considered, in the case of necessity: like as if a man, should first dispute in defence of the Shewbread, that it ought not to be eaten by common persones, that is, out of the case of necessity: and then he should againe dispute touching the Shewbread, shewing that it may be eaten, to wit, in a case of necessity and hunger: doth this man thinke you, confute or confound himselfe? or doth he contradict himselfe trow yee? or rather, doe not such as idlie so charg him, bewray their weakneslle, and ignorance, that they know not what or where a contradiction is?

OBIECT. VII.

Some obiect against vs, and lay sorely to our charg Hypocrisy; because our iudgement and our practise goe not together; for we hold the 7th day to be the Sabbath day, and yet keepe it not; which must needs be no better thē Hypocrisy: yea, and these men being informed, vpon what grownds we goe, when and why we refraine the practise of the Sabbath, yet so greate is their charity, that nothing can please them, but still it must needs be Hypocrisy. And for the prose hereof the Hypocrisy

trisy of Peter is alleaged, Gal. 2. 12. 13. And so we are condemned for Hypocrisy as Peter was.

For aſwer hereto, first we muſt know what Hypocrisy is: Hypocrisy therefore in the common ſenſe of the word, is when a man doth make ſemblance & ſhew, to be that which in deede and in trueth he is not; his outward appearance being one thing, but his home and inward practiſe being an other. In this ſenſe our Sauiour denounceth a woe vnto the Scribes and Phariſes, caling them Hypocrits, becauſe they made cleane the outer ſide of the Cupp and Platter, but within they were full of bribery and exceſſe: and becauſe they were like to whited Tombes, which appeare beautifull outwardly, but within they were full of dead mens bones, and filthineſſe: and becauſe outwardly they appeared righteouſe to men, but within were full of iniquity Mat. 23. 25. &c. Now this diſcription of Hypocrisy, we are as free from it in this our practiſe, as they are that taxe vs with it: for where can they ſhew that we vſe any of this Hypocriticall guile and diſsimulation, making a faire ſhew outwardly, of that which we practiſe not indeed & in trueth? if indeed we did outwardly profeſſe, that we kept the Sabbath day in our families, but when theſe men that ſo taxe vs, come amongſt vs, they ſee no ſuch matter; then they might taxe vs for Hypocrisy: but behold the quite contrary; for we openly, fairly, and honeſtly profeſſe it, that in our iudgements we hold, we are not bound vnto the preſent practiſe, as the caſe ſtandeth: now according to this our open ſhew, appearance, and profeſsion, iuſt ſo is our practiſe at home; for we keep not the Sabbath day, but the Lords day, let them taxe vs if they can: where then is this Hypocriticall diſſembling? where is this guilfull dealing, wherewithall they taxe vs ſo ſorely before the people in their Pulpits? can any men deale more fairly then we doe? for our words and our deeds goe togeather. It is a rule in Diuinity, that if a brothers actiones may admit of a double ſenſe, the better ſenſe is to be giuen; but ſuer I am, theſe men were farre from the practiſe of this rule of charity, whilſt ſo vncharitably they haue giuen the worſer ſenſe, yea a falſe ſenſe: ſo farre off they are from charritable conſtructiones, as they haue ſtretcht their wites

vpon the Tainters, to finde out as bade a cenſure as poſsiblie could be made, to make vs to ſtinke befor the people, & odiouſe to all that know vs. But they ſhall giue accomptes to God, for ſuch ſlaunders one day; when we ſhall be *bleſſed* that haue bene ſo *reuiled* Mat. 5. 11.

Furthermore, we cannot be cenſured with Hypocriſy, if they looke but vpon our iudgements, which we haue formerly reuealed to them: for we openly profeſſe it and ſo euer haue done, that we thinke in our conſciences, that a Diſpenſation is good in our caſe; and that we are not bound vnto the preſent practiſe, dureing this caſe of neceſsity: now ſuppoſe, that this our iudgment were erroniouſe, and that there ought to be no Diſpenſation; yet, ſo long as we doe indeed, thinke and beleeue, that we may refraine the practiſe; ſo long (at the worſt) we can be cenſured but for an errour of frailty, & for an errour of ignorance; becauſe we practiſe according to our iudgement: but to brand vs with Hypocriſy, is very vncharitably done; for Hypocrites are commonly vnderſtod, to practiſe cuningly and guilfully, wittingly and willfully, contrary vnto their iudgements; the which wee doe not.

Further, whereas they ſay, it is Hypocriſy in vs, to hold one thing and practiſe an other; Herein they miſevnderſtand vs groſely, and propound our caſe moſt falſly: for our iudgement, and our practiſe doe moſt truely accord and goe together: for howeuer we hold in iudgement, that out of a caſe of neceſsity, the Sabbath day muſt be preſently practiſed; yet, in a caſe of neceſsity, we hold that we are not bound to the preſent practiſe; and this is our caſe; ſo that our practiſe, is all one with our iudgement; ſauing that malitiouſe men, who ſeeke occation againſt vs, had rather miſevnderſtand vs, then vnderſtand vs: theſe men if they ſhould take in againſt the Apoſtles, as they haue done againſt vs, they could ſoone taxe them alſo with Hypocriſy; for they vſed Ceremonies in the Church as touching practiſe, when in a ſenſe, their iudgement was contrary; for they knew that Ceremonies were aboliſhed. And they might as well taxe Dauid for Hypocriſy, who in practiſe did eate the Sewbread, yet in iudgement, he knew it was for the Prieſts onely.

Laſtly,

Laſtly, let vs ſee how fitly they haue alleaged the example, of Peters Hypocriſy againſt vs Gal.2.12.13. For this purpoſe note, that Peter did eate of prohibited meates, with the Gentiles; and ſo for a time, liued as the Gentiles, as the text ſpeaketh: But after a time, vpon the coming of ſome Iewes into their aſſembly, Peter for feare of them, refrained, and would no longer eate of thoſe vncleane meates: now for that Peter did thus through feare, withdraw himſelfe, from his former practiſe with the Gentiles, & ſo drew other of the aſſemby after him to Iudaiſme, from the practiſe of Chriſtianiſme; therefore Paul taxed him with Hypocriſy, as you may ſee Gal.2.11.&c. Now herein lay his Hypocriſy, that vnto the *Iewes*, who were newly come into the Chriſtian Aſſembly, Peter made ſhew in outward apperance, as if he had retained Iudaiſme ſtill: for he refuſed to eate with the Gentiles; howbeit indeed and in trueth he had forſaken Iudaiſme; for he had eaten with the Gentiles vntill their coming, and had ſo done ſtill, had it not bene for feare of them. Againe, he bewrayed Hypocriſy toward the *Gentiles*; for vntill theſe Iewes came into the Aſſembly, Peter made ſhew, as if he had renownced Iewiſh ceremonies; for he did eate vncleane meates with the Gentiles; but no ſooner were a fewe Iewes come in amongſt them, but inſtantly for feare of them, Peter withdrawes himſelfe, and will no longer eate with the Gentiles, whereby he bewraies that he had not renownced Iewiſh ceremonies: ſo that Peter vſed Hypocriſy both with Iewes, and with Gentiles: now can *M. Yates* or *M. Chappell* parallel our practiſe with this of Peters? doe we in ſome company, keepe the Sabbath day, and in other company, neglect the keeping of it? we are alwaies the ſame in all companies: or doe we make a ſhew vnto any of keeping the Sabbath day, when it may be proued againſt vs, that we in ſome places haue neglected it? hath feare to diſpleaſe men, cauſed vs at any time to vſe ſuch diſſimulation as Peter vſed? theſe were the things whereof Peter was accuſed, but they cannot accuſe vs of theſe; wherefore they haue done vs great wrong, to accuſe vs in publike place, of this Hypocriſy in Peter, when our caſe and his, is nothing like.

Let

Let any indifferent man, lay our practiſe and iudgement, firſt vnto this of *Peters*; and then let him lay them againe, vnto the practiſe of the *Apoſtles*, who in iudgement miſliked of ceremonies, and yet in practiſe vſed thē, Act. 21,20.21.22.23.24. & thē let him tell me, whither of the twaine, we are to be paralleled with; whither our caſe be more like vnto *Peters diſſimulation*; or rather vnto the *Apoſtles cinſerity*: for if our practiſe, be more like vnto the honeſt converſation of the Apoſtles (as it is) then vnto Peters diſſimulation, thēhaue they bene iniuriouſe to our good names, to compare vs to Peter, when they ſhould haue compared vs vnto thoſe other Apoſtles.

OBIECT. VIII.

Some obiect ſaying, that foraſmuch as the Sabbath day is a Morall, there can be no diſpenſation for it &c.

Herevnto I anſwer, that we find diſpenſationes in the Scripture touching Moralles: for example. 1. The Patriarkes had a diſpenſation from the 7th com. when they tooke them many wiues: and ſo had the diuorced woman, as hath bene ſhowne, Deut. 24.1.&c. 2. There is a diſpenſation from the 5th com. in caſe the Magiſtrate commandeth things contrary vnto God, Act. 4.19. 3. To take vſury of a poore man is a morall, and againſt the Law of mercy, & yet there was a diſpenſa ion granted vnto the Iſraelites in ſome caſe, as that they might take vſury of a poore ſtranger, that is, of a poore Gentile, Deut. 23.20. 4. It is generally holden, that to ſanctify one day of ſeauen for Gods worſ hip is morall, as the Lords day euery weeke, & yet they will not deny a diſpenſation from this in ſome caſe, as in caſe of neceſſity, when an howſe is on fyer, and when an enemy makes an aſſault vpon one of our Cities &c. The dueties of reſt, and performance of holy exerciſes preſcribed in the 4th com. are holden Morall by all, and yet in caſes of neceſſity there layes a diſpenſatiō, they may be wholly omitted for one or two weekes together. 5. Abraham had a diſpenſation from the ſixte Com. to kill his ſonne, Geneſ. 22. 2. Neither did Dauid take vengeance for God, in puniſhing Ioab the murtherer 1 King. 2.5. which he ought to haue done, & which law is in force at this day, Geneſ. 9. 6. Rom. 13.4. Finally, why a diſpenſation ſhould not be in a morall as well as in a ceremoniall, they haue yeelded no reaſon, nor doe I thinke they can.

An

An Exhortation to a ſpeedy Reformation.

WE haue now done with the Diſpenſation; and according to promiſe, we are to end with an Exhortation: now it is very requiſit, that an exhortation vnto reformation, ſhould be added to the Diſpenſation, leaſt that peraduenture, lazie ſecurity, and ſpirituall ſlouthfulneſſe, ſhould poſſeſſe the ſoules of ſome men, thinking all is well enough; ſince we haue a Diſpenſation touching the practiſe, we neede not put forwards vnto a reformation: for the preuention whereof, and alſo for the encouragment of all men feareing God, to put forwards vnto a deſired Reformation, I haue added a fewe reaſones and Motiues.

But happily ſome may aske of me, what it is I would that they ſhould doe in this caſe; for may they ſay, we are priuate perſones &c. & I am but one &c. & what can we doe? Wherevnto I anſwer, it is true indeed, that Reformation muſt begine at the head His *Maieſtie*, the Reuerend *Biſhopes*, and *Parliamēt*, are they that cane doe this greate worke; Neuertheleſſe priuate perſones, and ſingle perſones may be helpers: The Maſter builder layes the ſtone, but inferiour perſones hewe the ſtone, and ſingle perſones carry ſtone to the building. His Maieſtie and Parliamēt enacteth Lawes, yet often and againe, thoſe Lawes take their originall in the Country, from priuate perſones, and ſingle perſones, who foreſeeing the neceſſity of ſuch Lawes, acquainting their brethren therewith, they rune from man to man, till at length they come to the King himſelfe. All therefore I deſire thee, as a priuate perſon to doe is but this; firſt pray to God inſtantly and conſtantly, to make knowne this doctrine of his Sabbath, to all perſones, and ſo in time vnto his Maieſtie, and other Reformers vnder him: and that God would incline both His and all mens hearts, vnto a publike and

generall Reformation; Secondly, vse all meanes possible within the compasse of thy caleing, that may any waies tend vnto a reformation; to this end, after thou hast well studied the pointe, then speake of it freely, as occation serueth, vnto all whom it doth concerne: let the Lords Sabbaths haue thy good word, let them haue thy countenance, and all possible furtherance, that so the light of this trueth, may be conveighed from man to man vntill it be spread all ouer the Kingdome, & vntill it hath reached vnto the Pallace of the King, and Parliament house.

When the Lords *Tabernacle* was to be made, euery one of a wiling heart, brought something therevnto; some brought *gold & siluer*; some *blew silke & skarlet*; some *oyle* for the light; some *rammes skines*, and *badgers skinnes*; so euery one would haue an hand in that glorious and sacred worke. Now the Lords *Sabbaths* are to be reedified, let euery one bring something therevnto; and if they cannot afford gold and siluer, yet let them bring something, a skine or two, or a little oyle for the light: a man cannot afford God, and his cause, lesse then his good word, and countenance; and his good word, may proue as oyle for the light; for it may procure much light: this is all which I desire of priuate persones; and thus they may serue very vsefully for the Lords building, as hewers of stone for the building; or as bearers of stone to the Master builders; or as oyle for the light: and this is all I desire of single persones, who say I am but one &c. why one may light a Candle, which may giue light vnto twenty; and one may kindle a fyer, that may warme a greate many, and so much for common persones.

Further, we must know this Exhortation concerneth not onely common persons, but it reacheth vnto the very chiefe: it belongeth vnto Laiety and Clergy both: it concerneth common Ministers neerly, but it concerneth the Byshopes and Fathers of the Church more neerly, it concerneth the Commons of the land neerly, but it concerneth the Gentrie and Nobilitie more neerly; and his Maiestie most neerly: for by how much God hath aduanced any in Authority aboue others, by so much this Reformation more neerly concerneth them or him: and in case they neglect it, the greater account they shall haue to render

vnto

vnto God at that day. The 4th com, it was (as hath bene ſhowne) moſt principally giuen vnto Superiours &c. And *Nehemiah* reproued the *Nobles* and Rulers of the land, for the peoples profanation of the Lords Sabbaths, Nehem. 13. 17. Let the Commons ſpeake for a reformation, let the Magiſtrats make reformation, and ſo I come vnto the Motiues.

I.

In the firſt place, we will conſider of the *greatneſſe*, and ſo of the *difficulty*, of this reformation, that ſo many men may be moued to put too their helpe. Since the daies of the *Apoſtles*, I cannot call to minde, that euer the Church of God, made any reformation, comparable to this of the Lords Sabbaths; vnleſſe it were that one remarkable reformation; touching the ſecond commandement, begune by that worthy inſtrument of Gods glorie, *Martine Luther*, if the euill eye of the inuiouſe man, will giue me leaue to ſay ſo.

The greatneſſe whereof may appeare, 1. Becauſe it concerneth all men without exception: for there is no man liuing in the Church, but the obſeruation of the Sabbath concerneth him, and that in a ſpeciall ſorte.

2. It will be the greater, becauſe it hath layne buried now, aboute twelue hundreth yeeres; euen ſince that wicked and Schiſmaticall decree, of the Counſaile of *Laodicea*, Anno 364, which rente the Churches a ſunder one from an other, the younger, from the more ancient and pure Churches, as touching the obſeruation of the Lords Sabbaths. Now an old ſore is not eaſily cured: the myracle of Chriſt, was the greater vpon *Lazarus*, becauſe he raiſed him from the dead, when he had bene ſo long buried, that he ſtank againe: the Lords Sabbaths haue bene now ſo long dead and buried, that they ſtinke againe in mens noſtriles, through their want of a true Sente, the reuiuing and raiſing of them vp againe therefore, will be a worke of greate difficulty.

3. It will be the greater, becauſe it is like to meete with mighty and greate oppoſitiones: for what greate worke was euer attempted, that had not as greate oppoſitiones? when the *Wales* of *Ieruſalem* were builded, what oppoſitiones? and when the *Temple* was reedified, what oppoſitions? and no doubt, but

at the reedifying and raising vp againe of the *Lords Sabbaths*, there will be no smale oppositiones: Now greate workes, and difficult workes, as they stand in neede of the helpe of greate men; so they neede the helpe of many men; to one Captaine or Generall, there are hundreths and thowsands of common soldiers: it is needfull therefore, that euery priuate man, should put to his hand, and his voyce, for the reedifying of the Lords Sabbaths; and by how much the more difficult, by so much the more neede there is, of a generall assistance, and the aide of all men.

II.

In the second place, we will consider of the *Honourableneſſe* of this reformation: and this will appeare, by the Honourableneſſe of the thing to be reformed, to wit, the Lords Sabbath: touching which, first we will consider of its *antiquity*: this ordinance of Gods Sabbath, of all others, it is one of the most ancient; for it is of the age of the world; it being instituted at the Creation Genes. 2. 3. If therefore the honourableneſſe, may be valued by the antiquity, what can be more honourable? for nothing is more ancient: who would not haue an hand and a voyce, in the raising vp againe, of so ancient and honourable an ordinance of Gods, as is his sacred Sabbath?

Secondly, we will consider of its constant obseruation, a longe all times and ages, from before the giuing of the Law vpon Mount Sinay, vntill 300 or 400 yeeres after Christs ascention: for as we haue formerly proued: the Sabbath day was in vse in the Church, before the giuing of the Law; and so also it was in vse, after the giuing of the Law, vntill Christ: yea, and it was in vse in the daies of the Apostles, by the Apostles themselues after Christ: and also it was in vse in the primitiue Churches after Christ, for 300 or 400 yeeres, euen so long as the Church retained its best purity; and vntill corruptiones and popery begane to creepe in: now if we shall value the honour of the Sabbath day, by the honourable estimation, that the Church of God had constantly for thowsands of yeeres of it before Christ; and if we shall esteeme of its honour, by the honourable estimation, which the *Christian Churches* had of it, for

neere 400 yeeres after Christ, then doubtlesse the Sabbath is an honourable thing: and the reformation of it will be no lesse honourable: and who vvould not put hand and voyce, to such an honourable reformation?

Thirdly, we will consider how *Almightie God* hath honoured it: this will appeare in these particulares 1. God honoured it by, his owne obseruation of it, at the Creation: for God himselfe rested vpon the Sabbath day Genes. 2. 3. 2dly, God honoured this day and time aboue all daies and times, in that he blessed, hallowed, and sanctified this day, as we reade Genes. 2. 3. Exod. 20. 11. and so made it an *Holy day*. 3dly, God honoured this day, by commanding it by his owne immediate voyce, vpon Mount Sinay; and by placeing it amongst the other Morales; and giuing it there also an eminent and chiefe place; for hee put it into the first Table of the Decalogue; and after that, caused it carefully to be laid vp and preserued in the Arke, with the other Morales. 4thly God honoured this day, by taking it vnto himselfe in a speciall sorte, caling it his day, as *myne holy day*, Isa. 58. 13. And, *the Sabbath of the Lord* Exod. 20. 10. whence it is caled the Lords Sabbath, Emphatically.

VVherefore, since God rested on this day, let vs indeauour a reformation, that we his children also may rest on this day: and since God hallowed and sanctified this day, let vs vse all good meanes, that we may hallow and sanctify this day also: & since God deliuered this day by liuely voyce; let vs vse our toungs & voyces for it: and since God placed it amongst the other Morales, & set it eminently in the first Table; let not vs suffer it to be thrust out amongst the Ceremonies; and seing God gaue it an high place in the Morall Law; let not vs suffer it to be thrust quite out of place, so as now it should haue no place at all in the Morall Law: whers your courage? whers your zeale for God, if you can indure these things? If Christian men, loue to haue their hands in an honourable worke, then let them cast aside shame, and feare, and such like carnall affections; and let them armed with courage and zeale, speake for God, and defend his Sabbaths, and cale for a reformation: the worke is honourable; for it is honoured with *Antiquity*; & with the constant practise

of Gods Church, & that also of the *pureſt* & primitiue Church; and with ſpeciall honour done vnto it, by Almighty God himſelfe.

Yet further, this Sabbath is in Scripture expreſly called an *Holy day*: *To morrow is the Reſt of the Holy Sabbath vnto the Lord* Exod. 16.23, Iſa. 58. 13. and one reaſon thereof may be, becauſe at the Creation, God bleſſed it and ſanctified it, Geneſ. 2. 2. 3. And ſo made it an Holy day. Now no day of all the 7, no not the *Lords day*, was euer ſanctified by God, or caled an Holy day. Yea, God had many anniuerſary *Sabbaths*, as we read in Leuit. 23. Yet doe we not read, that euer God *bleſſed* & *ſanctified* any of them, as he did this Sabbath of the 7th day, So highly God honoured it. This difference therefore of this day from others, is as the difference of Sacramentall bread from common bread and as was the ſacred Temple from common howſen, and who would not labour the reedifying, of ſuch an holy and honourable thing?

III.

In the third place, we will conſider of the *neceſſity* of this Reformation: and here, If vntill a reformation be made, diuerſe & ſondry verſes of the holy Scripture, yea in the 10 commandements, be as ſo many verſes rent out of the Scripture, or quite blotted out of the booke of God, or ſtand but as ſo many Ciphers: And alſo, the Decalogue or Morall lawe, is not taught, and maintained in our Church, nor in any Chriſtian Church beſids, in its integrity and perfection, but onely lamely and maimedly. If vntill a reformation, the whole 4th commandement, is vtterly and wholly aboliſhed, both roote and branch. If vntill a reformation be made, the Land and Kingdome wherein we liue, with all other Chriſtian Churches, doe liue in the weekly profanation of the Lords Sabbaths, and tranſgreſsion of the 4th commandement. If I ſhall ſhewe vnto you, that vntill a reformation be made, we ſanctify a common and profane day, and profane a ſanctified and holy day: And Gods worſhip will languiſh and profaneſſe inuade vs: And that a Romiſh Relique is honoured in ſtead of an ordinance of Gods: And that Gods worſhip is daily neglected: yea and corrupted: with many other

euiles

euiles. If I ſhall proue vnto you, that vntill a reformation, the ſinne of Idolatry is committed by many in the Land: if (I ſay) I ſhall make theſe things plainly appeare vnto you, then I truſt you will ſay with me, that it is high time, that euery man lay too his helping hand for a reformation, & that ſpeedily.

I.

For the firſt of theſe, there are not many verſes in the Decalogue or 10 commandements, and yet there are no leſſe then fowre whole verſes in the 10 commandements, which be as ſo many verſes, rent out of the Scripture, or blotted out of the booke of God, or ſtand but for ſo many Ciphers: and they are theſe, verſe the 8th, & verſe the 9th, and verſe the 10th, and verſe the 11th of the xx Chapter of Exodus: for, the Sabbath day, there ſpecified, we haue not: and the 7th day, there ſpecified, we haue not: and the Sixe daies for working daies, there ſpecified, we haue not: and the 7th day, wherein God reſted, and the which God bleſſed and ſanctified, we haue not. Theſe things we haue more largly proued in the former parts of this booke, & therefore a touch of them here is enough. Wherefore ſeeing we haue not in vſe, the things ſpecified and commanded, in thoſe iiij verſes, therefore thoſe iiij verſes, be as if they were rent out of the ſacred Bible, or blotted out of the booke of God, or ſtand but for Ciphers. Now is it not high time to ſtirre, when the Scriptures of God are thus abuſed? for we haue but the brann or huske, that is, the bare words of the 4 verſes, as for the flower & kernell, which is the ſenſe and the things meant by thoſe words in theſe verſes, this we haue not.

II.

Furthermore, that the Decalogue or Morall law, is not taught or maintained in its integrity, wholeneſſe, and perfection, in our Church; this I haue made plaine alſo, in the former parte of this booke: for vnleſſe we hold and teach (which we doe not) that the Decalogue is wholly Morall, without any *Ceremony* commanded in it, and ſo maintaine the Lords Sabbaths for morall; we doe not teach and maintaine Gods Lawes in their integrity & perfection; but we teach the lawes of God by halues and by peeces, in a lamed manner, taking and leauing, picking

king and choosing: now is it not high time for euery man to bestirre him, when the Priests are become partiall in the Law? and when they reueale not vnto the people, the whole counsaile of God?

III.

Yet further, that the whole 4th commandement, is vtterly ouerthrowne, and altogether abolished, both roote and branch; this I haue also formerly proued, here therefore the mentioning of it is enough: not onely the roote and body of the commandement is nullified, but also, that most preualent and liuely reason, which Almightie God in his wisedome, thought good to annex vnto his 4th commandement, Exod. 20. 11. And the which was drawne from his owne example; and also from his blessing it, As you may see Exod. 20. 11. This is also become as a Cipher in our Churches: and so the whole commandement is abolished, both in the duety prescribed, and in the reason also, to moue vnto that duety; and so roote and branch is quite gone: and is not a reformation necessary (thinke you) when a whole lawe of God, and a Morall Law too, is abolished? is it not high time now for euery man to stirre? what, will you see the lawes of God, trampled vnder foote, and still be silent?

IIII.

Furthermore, that euery man lyeth in the weekly profanation of the Lords Sabbaths, and transgression of the 4th commandement, this is most plainly proued also, in the former parte of this booke; for we haue alredly firmely proued, that the Sabbath day, mentioned in the 4th commandement, it is no day of the weeke but Saturday: now since we profane the Saturday, it followeth vndeniably, that we profane the Lords Sabbaths, and that weekly, and are guilty of the breach of the 4th commandement, and so may as well liue in the sinne of Adultery weekly against the 7th commandement, as in Sabbath breaking against the 4th commandement, and is it not necessary that there be a reformation, when vntill then, euery man is a Sabbath breaker, and euery weeke guilty of a sinne against the 4th commandement? is it not high time, that men cast aside shame, and feare of men, and such carnall affectiones, and shewe forth

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their ſhame and feare towards God, and be no longer ſilent?

V.

Vntill a time of Reformation, a profane & common day, is giuen vnto God, in ſtead of a ſanctified and holy day: for the cleering of this, we muſt remember, that the Saturday or 7th day Sabbath it was conſecrated & ſanctified, and ſo made an holy day, by God at the Creation, Geneſ. 2.2.3. yea, it is expreſly ſo called Exod. 16.23. *To morrow is the reſt of the Holy Sabbath &c.* The like we read of in Iſa. 58.13. but we no where reade that the Lords day, or firſt day of the weeke, was euer ſo called: nay it is by Gods ordinance in the 4th com. one of the 6 working daies, & ſo a profane and common day, as Thurſday or Friday is: wherefore ſuch as giue God the Lords day, they giue him a profane and common day, for a Sanctified and Holy day: now as well may we vſe common bread in the Sacrament, for Conſecrated Bread, as a common day for a Conſecrated day: and as well might the Iewes, haue performed Gods worſhip in a common houſe in ſtead of the Temple, as we to giue God a common day, for an Holy day: and is it not time then, that a reformation were made, that ſo the Holy God, might be ſerued with an Holy Sabbath? & his Holy Church haue an Holy day, wherein to performe hir Diuine ſeruice?

Furthermore which is worſe, we not onely ſanctify a profane day, but we alſo profane a Sanctified day: & who can but take it to heart, to ſee ſacred things profaned? now were it not meete this ſhould be reformed?

V I.

Vntill a time of a Reformation, Gods worſhip will languiſh of a declining conſumption, and profanneſſe will invade vs, for the cleering of this, note, that Maſters will not permit their ſeruants, one wholl day in euery weeke, to be vacant from their ſeruice, and to goe to Church, & ſpend the time in holy exerciſes; nor will they ſet apart one day in a weeke for themſelues, for holy exerciſes, ſo freely, when that day is but of mans inſtitution, as when the day is of Gods inſtitution: this we may ſee cleerly, in the difference betwixt the Lords day now, which is ſuppoſed of Diuine inſtitution, & our other Holy daies, which are of humane inſtitution; how deuoutly is God ſerued on the Lords day, what greate aſ-

ſemblies then in compariſon of other Holy daies? But now, ſince the Lords day is found faulty, and deſtitute of a Diuine inſtitution, what difference (thinke you) will erre long, be made betwixt the Lords day, & other holy daies? and thus the heate of Religion will abate, and prophanneſſe creepe in: now is not a ſpeedy Reformation needfull, to preuent this?

VII.

Vntill a time of Reformation, a Romiſh Relique, and Popiſh Tradition is honoured, in ſtead of an ordinance of Gods, his Holy Sabbath: for the cleering of this, I ſhall proue vnto you, firſt that the Lords day is a Tradition, and ſecondly that it is a Popiſh Tradition, or worſe. 1. That the Lords day is a Tradition of the Church, you may remember I haue formerly proued it, and that by the Teſtimonies of S. *Auguſtine*, of *Melanchthon*, of *Hemingius*, and out of the *Harmonie of Confeſſions*. 2. It muſt needs be a tradition & no better: for the inſtitution of it, is no where found in the Holy Scriptures, as hath bene ſhowne, and therefore it muſt be ſuppoſed, to be ordeined by the Fathers, or to come vnto vs, from the Apoſtles, by ſome vnwritten Tradition of the Church; or elſe it muſt haue a worſe originall: Thus you ſee the Lords day is a Tradition, or worſe: giue it its due, and it is an old Tradition, newly furbuſhed & trimmed vp: or an old Tradition, cullered & painted ouer with Scripture.

Now that it is a Popiſh Tradition, and Romiſh Reliqué, I thus proue it; becauſe there being no grownd for it in Scripture, yet for all that the patrones of it, doe vrge & preſſe the obſeruation of it, as a neceſſary thing, as tying mẽs conſciences, & vpon paine of damnatiõ: now for any to vrge indifferent things, not found in the Scriptures, vpon paine of damnation, is Romiſh and Popiſh: Neither let this ſeeme ſtrange vnto any, that I call it a Romiſh and popiſh Tradition: for the Papiſts themſelues doe willingly owne it, and father it, and ſtifely defend it for one of their vnwritten Traditiones.

It may be it will be ſaid, that Popiſh Traditiones come vnto vs, as is holden, from the Apoſtles, by the practiſe and allowance of the Fathers: but we hold the Lords day, to come from the

Apoſtles

the Apostles, by the Scriptures, by force of necessary & sound consequence &c. Hereunto I answer, for my parte I can see no difference betwene these two, vnlesse it be that our case is the worser, and the Tradition the better: for what wise man, would not as much rely vpon the Fathers, as vpon their vaine consequences? or more honour the Authority of the Fathers, then these mens friuolouse consequences? To conclud, seeing all Romish rubbish is not yet swept out of our Church, is it not necessary there should be a speedy Reformation?

This is that point, for the discouery whereof I haue suffred so much: they say indeed I will suffer nothing, and therefore haue made a Dispensation, but they say amisse: At my first discouery of it, I said no worse of it then thus, that there is no warrant for the Lords day Sabbath in the Scriptures, & therefore I durst not preach for it, if I might gaine 500 l. I did not deliuer this my iudgement in Pulpit, but onely in priuate to 3 or 4 of my inward friends: Now for this, I was censured by some godly & religiouse Ministers, to be vnworthie of the place, I then inioyed, and hereupon the Gentleman of whom I did depend, dismissed me of my place: it is now more then fowre yeeres since, all this time I haue suffred with my family greate want, for the want of that my maintenance, and for ought I can forelee, so am like to liue and so to dye: But if now, it be found that I was in the trueth, and those godly and religiouse Ministers in the errour, will not all men say, they are bound in conscience to make me amends, by a restitution of my losse? I demand it of them by these presents: without restitution repentance is vnsound: the cries of the oppressed are entred into the eares of the Lord of Hostes.

VIII.

Vntill a reformation be made, 1. There is a gate set vpon vnto Anabaptistry, that so Gods Church should haue no Sabbaths. 2. The religiouse obseruatiō of the Sabbath, by the primitiue & most pure Churches, is not imitated, as if it were erroniouse. 3. A godly prayer of our Church, is but a meere babling before God. 4. The religion vsed in obseruation of the Lords day, is but Superstition and will-worshipp: the Corne & Hay men loose in the fields, the neglect of their callings, with all their deuotio-

nes done on this day, in conſcience of the day, ſhall neuer be rewarded: theſe particulars I haue handled formerly more largly, and therefore a touch of them here is enough: And doe not all theſe things plead for a ſpeedy reformation? *Arminianiſme* is a greate *mote* in many mens eyes, & greate is their deſires it were reformed; but loe, here is a *Beame* in moſt mens eyes, and ſhould we not firſt labour to plucke out this beame out of our owne eyes? ſo ſhould we ſee better to plucke out the mote that is in other mens eyes.

IX

Furthermore, I ſhall ſhew vnto you, that vntill a reformation cometh; Gods worſhip is daily neglected amongſt vs: By a daily neglect, I meane an euery 7th daies neglect; or a neglect euery day when the Sabbath cometh. By the worſhip of God, I vnderſtand ſeruice and obedience to be performed vnto God, according to the firſt Table of the Decalogue: for Diuines account the dueties of the firſt Table, to be the partes of Gods worſhip and ſeruice; yea and of his immediate worſhip.

Now that Gods worſhip is neglected among vs; this will eaſily appeare; for the ſanctification and hallowing of Gods Sabbath, it is one of the dueties, ſpecially commanded in the firſt Table; and therefore it is a parte of Gods worſhip: yea Diuines accord in this, that the old Sabbath, it was not onely the time of Gods worſhip, but alſo a parte of Gods worſhip: wherefore, we ſtanding for the old Sabbath, and ſpeaking of it, it is a parte of Gods worſhip, by the iudgement of our owne Diuines: to proceede then, if the old Sabbath be a parte of Gods worſhip, & then this old Sabbath be neglected among vs, as it is, then is Gods worſhip, or a parte of his worſhip neglected among vs: Nay further which is worſer, in as much as the Saturday Sabbath is exceedingly contemned and depiſed, by contemning it, men contemne and deſpiſe the worſhip of God; a moſt fearefull thing.

Now tell me, if it be not time to ſeeke a reformation, when God is denied his worſhip, due vnto his Honour: yea, and denied it weekly too: yea, and a principall parte of his worſhip:

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or is is his immediate worship, and the worship of the first Table: for you see, that God hath not his weekly worship, prescribed in the 4th commandement: furthermore, is it not time to seeke a reformation, when Gods worship is lamed, and parselled out vnto him? for God is denied his whole worship, hee hath it not in all the partes thereof, in its integrity and perfection: for of iiij partes of his worship, prescribed in the first Table of the Decalogue, God hath but iij. And as for the 4th parte, concerning his most holy Sabbaths, this he is vtterly denied: and is it not time that all good people, should wish for a reformation, that so God may haue his intire worship & seruice amóng vs? that hee may be intirely worshiped, and not by halues?

Furthermore, whereas at this day, the Lords sacred and hallowed Sabbaths, are trampled vpon, and contemned, and dispised, as Iewish, and as Iudaisme, and as vaine Shadowes & abolished Ceremonies; and so a parte of Gods sacred worship, is trampled vpon, and a principall parte of his worship, to wit, his immediate worship, is contemned and dispised, is it not time, & more then time, that these things should be amended?

When we consider of the time, how long time God hath bene denied his intire worship, in all Churches both of Protestants & Papists, to wit, for a thowsand yeeres and vpwards, is it not now high time then, that a reformation should be sought for, & that this spreding euill should goe no further? oh, let vs no longer prouoke God, with our sinnes of igoorance: The fogges & mistes, and blacke darkenesse of Popish ignorance, are not yet all dispelled; a greate light I confesse came in by Luther, by meanes whereof, the corruptiones of the second commandement were happily reformed; but yet all that Romish rubbish was not then remoued, the sanctuary of the Lord, was not then cleane purged; for albeit the worship of God, as touching the second commandement, was then restored; yet Gods worship, as touching the 4th commandement, was left vntouched; and no doubt, God that appointed that parte of his worship, to be restored by those times, hath reserued this parte of his worship, to be restored by our times; if we will be so happy, as to take the hint: our Protestant Churches, haue obtained that honourable

Title, to be caled the *Reformed Churches*; and this we obtained, by a reformation of the worſhip of God, touching the ſecond commandement: but if vnto that reformation, we ſhall add now an other, and reforme the worſhip of God touching the 4th commandement, and ſo purg the Lords Sanctuary and make it cleane, that ſo God may haue his intire worſhip, in all the dueties of the firſt Table; then ſhall we doubly deſerue that honourable Title, of *Reformed Churches*.

VVe haue a notable exhortation recorded for this purpoſe, *Wherefore come out from among them, and be yee ſeparate ſaieth the Lord, and touch not the vncleane thing, and I will receiue you, & will be a father vnto you, and ye ſhall be my ſonnes and daughters ſaieth the Lord Almightie.* 2 Cor. 6. 17. 18. This exhortation, we may fitly apply vnto this purpoſe: the Church of *Rome*, ſhee liueth ſtill in the neglect and corruption of Gods worſhip, both in the dueties of the ſecond commandement, and alſo in the dueties of the fowrth commandement, for ſhee neglecteth and denieth God alſo, the worſhip of his Sabbaths to this day: now as ſaieth the Apoſtle, *what communion hath light with darkneſſe?* 1 Cor. 6. 14. This Romiſh Church, ſhee lieth ſtill in ignorance, blindneſſe, and darkneſſe touching this parte of Gods worſhip, preſcribed in the 4th commandement, as well as in that other parte of his worſhip, preſcribed in the 2th commandement, now ſince we will haue no fellowſhip with hir, in hir darkneſſe, blindneſſe, and ignorance touching the 2th com. why ſhould we haue any communion with hir, in hir darkneſſe, blindneſſe, and ignorance touching the 4th commandement? The principall and immediate worſhip of God, is conteined in iiij commandements of the firſt Table: now the Church of Rome, hath diuided with God, and ij of them, ſhee yeeldeth God, and the other ij ſhee robbeth him of moſt ſacrilegiouſly: ſhee giueth God thoſe partes of his worſhip, conteined in the firſt, and third commandements, but ſhee denieth God thoſe other partes of his worſhip, conteined in the ſecond, and fowrth commandements; well, we haue happily forſaken hir, in hir corruptiones of the 2d commandement, let vs alſo forſake and departe from hir, in the corruption of the 4th commandement: let vs come out

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from hir; let vs be ſeparate from hir; and let vs touch none of hir vncleanneſſe. And thus much for this, namely, that Gods worſhip is weekly neglected.

X.

I come now vnto that other thing forementioned; to wit, that vntill a time of reformation, God is not purely worſhiped, for his worſhip is corrupted amongſt vs: And this ſhall appeare by this, that the Lords day, which by Gods ordinance in his 4th commandement, is appointed for a working day, it is by many brought into the worſhip of God, and ſanctified by virtue of the 4th commandement.

It is a poore ſhifte that ſome make; ſaying, we keepe not the Lords day now, as a parte of the worſhip of God, as the Iewes did the Sabbath day: For, 1 ſince we hold that the Lords day, is kept in roome of the Sabbath day, as the Lords Supper is kept in the roome of the Paſſeouer; it muſt needs follow, that foraſmuch as the Sabbath day whilſt it ſtood, was a parte of Gods worſhip, that ſo in like manner, the Lords day, muſt be a parte of Gods worſhip alſo: for it ſtands in the place of that which was a parte of Gods worſhip. 2. If we will keepe the Lords day, by virtue of the 4th commandement, then it muſt of neceſſity be kept as a parte of Gods worſhip: for, what is performed in obedience to any of the 4 precepts of the firſt Table, that muſt needs be the worſhip of God: becauſe the dueties therein contained, are the worſhip of God.

It is to be noted, that the Lords day, it is by Gods ordinance in his 4th commandement a working day; for God himſelfe wrought on it, at the Creation, it being the firſt day of the world; and by his exemplary working on it, hee ſet vs a patterne that we ſhould doe the like. Yea to his example, he gaue vs his precept for it, ſaying, Sixe daies ſhalt thou labour &c. Now the Lords day, is the firſt day of thoſe Sixe, and therefore alſo a working day. Yea further, God did not hallow, bleſſe, and ſanctify the Lords day, as hee did the Sabbath day Geneſ. 2.3. So that this Lords day, it is a profane, vnhallowed, and vnſanctified day; like vnto the other 5 working daies of the weeke. Yet further, Chriſt himſelfe, and his Diſciples, made it a trauailing

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day; and neuer made it a Sabbath day, wherefore it is but a common day: now for any man, to aduance this common and vnhallowed day, and place it in the first Table of the Decalogue, amidst and amongst the partes of Gods worship; and then to sanctify it and consecrate it vnto God, by virtue of his 4th commandement, it is to pollute the holy worship of God, with profane things: and they that so vse it, doe worship God impurly and corruptly: as well might those profane persones, whom our Sauiour whipt out of the Temple, for buying and selling there, bring their *doues*, & *waxes* into the *Temple* to sell there, as in a common market, Mark. 11. 15. As these may bring the *Lords day*, into the first Table, and worship of God. And as well might *Nadab* & *Abihu*, put strange fier, which the Lord had not commanded, into their *Holy Censers*, to offer vnto God Leuit. 10. 1, 2. As these may put the Lords day, into the first Table, to be consecrated to God: as well may they put the name of some *King* or *gentleman* into the third commandement, or of S. *Paul* or S. *Iohn*: and then sanctify these by virtue of the third commandement, with like diuine adoration, as the name of God is to be sanctified, by virtue of the third commandement, as to put the Lords day, into the 4th commandement, and sanctifie it by the 4th commandement, as the Sabbath day was sanctified.

M. *Dod* on the second Commandement, saith, that *Papists* sinne against the second Com. by *defiling* of Gods worship: his words are these, *Papists are to be condemned, because they doe defile the worship of God, with their owne inventions; as by praying for the dead, by putting holinesse in meates and dayes &c.* Now doe not these patrones of the Lords day, put holinesse in dayes, to wit, in the Lords dayes? for God neuer put holinesse in this day, it is themselues therfore that haue set it aparte from all other dayes in the weeke for an Holy day, and to be consecrated by the 4th Com. and Christs institution: thus doeing, by M. Dods iudgement, they haue together with Papists, defiled Gods worship, & liue in the weekly transgression of the second Com.

Now is it not high time, that a generall reformation be sought after, when Gods worship is impure and imbased? and when the

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Doctrines & Traditiones of men, are crept into the worship of God? and when common and vnhallowed dayes, are offred and consecrated vnto God, in stead of pure and sanctified dayes? Loe how Gods worship is polluted.

XI.

Yet further, if I shall make it appeare, that multitudes (I doe not say all) are guilty of Idolatry, vntill a Reformation cometh; then you will say with me it is high time indeed, to seeke for a reformation. For this purpose, you must know, that there is as well a puritane Idolatry, as a Popish Idolatry: for, as when A Crucifix, the Breaden God, the Images of Christ, the virgine Mary, & the rest, come in presence, instantly Papists vncouer the head, and performe much honour in respect of them: So, no sooner doth the Lords day Sabbath come, but forthwith Puritanes, vncloth themselues of their base aray, and attire themselues in their best apparell; and they lay aside all seruile laboures for that time, as a profanation of that sacred time; and much religiouse honour and deuotion, is performed in respect of this daies presence: yea greate conscience is made of it. (Pardon me beloued, the sinnes of Gods children must not be clocked; neither must I be partiall, no neither must I deale ouerly, but tell euery man, or ranke of men of their sinne, without baulking) I cale it Puritane Idolatry, because these are the greate Patrones thereof.

That I may discouer it vnto you, first we will begine with the word Idolatry; this word is a greeke word Εἰδωλολατρία & it is compounded of two wordes: the one whereof signifieth, an *image and likenesse of a thing*; or, an *imagination and fiction of the braine*: the other signifieth, *honour and reuerence*: now put both these together, and they signify, an *honour and reuerence, of an image and likenesse of a thing; or of an imagination and fiction of the braine*: thus you haue the signification of the word Idolatry. Now when diuine and religiouse honour is giuen to a similitude or fiction of the mind, then it is a dangerouse matter: and when the conscience stands in awe, of a similitude or fiction of the braine, reuereneing it for a diuine ordinance, then it is Idolary. Now to apply this.

The Lords day is this Idoll; and they that preach for it, and practise it, are the Idolaters: to make this good, you shall see how fitly these may be caled Idolaters, and their practise Idolatry: first touching that parte of Idolatry which consisteth in *imagery & likneße*, you shall see how like they haue framed the Lords day, to the Sabbath day, & made it a very image, similitude, & likneſse of the Sabbath day, & consequently an *Idoll*, for, 1. They haue giuen the very name, the proper name of the Lords Sabbath vnto it, for doe they not vsually cale the Sunday or Lords day, the Sabbath day? 2. They sanctify and keepe the Lords day, like vnto the Sabbath day, with a resting from all seruile laboures, & with preaching, and prayers, and the like. 3. they keepe it in conscience of the 4th com. like as the Sabbath day was. 4. They apply all those textes of Scripture vnto the Lords day, which were wont to be applied to the Sabbath day, and which indeed are proper to the Sabbath day, as Neh. 13. 15. Isa. 58. 13. Math. 12. 1. 2. 3, &c. with others, behold then, if they haue not made the Lords day, as like, as like may be, to the Sabbath day; an image or picture, cannot be more like a man, then they haue framed this Lords day, vnto the Sabbath day; nay the images & similitudes, which Papists make of God, of Christ, or of Saintes, are not so like vnto God, & Christ, & Saints, as this Lords day, is made & fashioned, like the Lords Sabbath day: like as idolatrouse *Jeroboam* made a feast vnto his calues, like vnto the feast that was in Iudah, 1. King 12. 32. so haue these made a new Sabbath, like vnto the Lords Sabbath in the Morall Law.

2. Touching that other acception of the word, where it is taken for an *imagination, or fiction of the minde or braine*: And in this sense an Idoll is *Nothing* as the Apostle speaketh, 1. Cor. 8. 4. *An Idoll is nothing in the world*: that is, it is no such thing, as it is imagined, & fansied to be, & in this sense also the Lords day is an Idoll, & the obseruers of it are Idolaters, & their sanctification of it Idolatry: for 1. whereas they cale the Lords day, Sabbath day, it is a mere fiction; for they neuer found it so named, in the Holy Scriptures, 2. That the Lords day, should be kept like the Sabbath day, with a rest from laboures all day long, is an imaginary conceipt; for they find no such obseruation of it by Christ, nor by.

by his Apostles. 3. That the Lords day should be obserued by virtue of the 4th com. is not onely a fiction, but an absurd foolery. 4. That Christ instituted the Lords day, is a mere forgery and fansy of mens braine, as hath bene formerly showne: and thus you see, that the Lords day; is a mere Idoll, or a very *Nothing*, that is, nothing but a fansie & fiction of mens braine: of this *day* therefore, we may say, as the Lord said of *Ieroboames* (Moneth) which he had consecrated vnto his Idoles, that it was *the moneth which he had forged of his owne heart*, 1 King. 12, 33. so this Lords day, is the Sabbath day, which men haue forged of their owne hearts. And thus we haue cleered and made apparent, the two first things in this Idolatry, to wit, that the Lords day, is an Image and likenesse: and that the Lords day, is an imagination and fiction; or an Idoll and Nothing.

I come now to the third thing, which maketh compleate Idolatry; and that is, Honour and Reuerence: for that is properly Idolatry, when religiouse honour and reuerence, is attributed vnto Images and similitudes; or vnto Imaginations and fictions of the braine; or vnto Idoles and Nothing: as when men reuerence these as Diuine things, and as ordinances of God. Now I shall easily demonstrate vnto you, that men giue Honour & Reuerence vnto this Lords day, yea no ciuill honour, but diuine & religiouse Honour.

For, 1. The patrones of the Lords day, they doe esteeme one day aboue an other, the Lords day aboue and before any other day in the weeke, and that in a religiouse manner; & thus they honour it, by aduancing it aboue all other daies: yea by holding the cause of the institutiō of the Lords day, to be greater, then the cause of the institution of the Sabbath day, they must hold, that the Lords day is an higher & more honourable day, then was the Sabbath day: for they say, that the worke of the Redemption, was the cause of the institution of the Lords day; now the worke of Redemption they hold to be a greater worke then was the worke of the Creation, which was the cause of the institution of the Sabbath day; and thus you see they must haue the Lords day in more honour, then the Sabbath day was in.

2. They make a conscience of obseruing, & of sanctifying

the Lords day; & doe reproue ſuch as profane it, & make a common day of it by working; and hereby they doe Reuerence it.

3. They obſerue the Lords day, as inſtituted by Chriſt, and as commanded by God, in his 4th com. and in ſo doeing, they doe Honour it and Reuerence it; for they honour it as a commanded day, and as a day ſet aparte by Chriſt to be Holy.

4. Many Diuines doe in their publike prayers, and ſermones, bleſſe God for vowchſafing vs his holy ordinances, as his Sabbaths and Sacraments &c. by *Sabbath*, they meane our Lords daies; whereby you ſee, they honour the Lords day, together with the Sacraments; and ſo they muſt doe: for the Sacraments and the Lords day, haue both one vſe in the Church: for as the Sacraments doe minde vs of Chriſts death and reſurrection; ſo the Lords day is ſanctified in memory of Chriſts death and reſurrection: thus the Lords day is honoured as the *Sacraments* are: now all men confeſſe that the Sacraments are honoured with diuine & religiouſe honour, and ſo then is the Lords day alſo: yea, who feareth not to profane the Lords day, as he feareth to eate the Lords Supper vnworthily?

5. They honour the Lords day with that kind of honour wherewith they honour the ſacred *Name* of God, inioyned in the third com. for they are carefull to ſanctifie the Lords day, as they are carefull to ſanctifie the Name of God: and their conſciences are in awe of the Lords day, as well as of the Name of God; for they feare to profane the Lords day, as well as they feare to blaſpheme & abuſe the Holy Name of God: they reſpect this day as an Holy day, like as Gods Name is an Holy Name.

6. By ſetting the Lords day into the place and roome of the Sabbath day, they muſt and doe giue vnto it the like religiouſe honour which was due vnto the Sabbath day, & that was a religiouſe honour: *Call the Sabbath a delight, the Holy of the Lord, honourable*, Iſai. 58. 13. Now this very text is applied to our Lords day; wherefore it is honoured with diuine and religiouſe honour: and thus is their Idolatry compleate.

Note, that if this Honour and religiouſe reuerence and reſpect, be giuen but vnto any one of the two former ſenſes, it maketh

maketh Idolatry: for example, if the Lords day be considered of as an Image or likenesse, to the Sabbath day; & thereunto men add honour, this is Idolatry: or, if the Lords day, be but considered of, as an imagination, a fiction, or a deuise of mans braine, which indeed is an Idoll and Nothing; and then hereunto me add a religiouse and conscionable honour, reuerence, & respect, be it λατρεία or δουλία forthwith the Lords day becomes an Idoll, they Idolaters; & their deuotion honour & conscience of it, Idolatry: for it is to set vp an Idoll in Gods worship, when men set vp their fictions, conceipes, & deuises, to be reuerenced & religiously honoured; when they place their owne deuices, & set them in the first Table of the Decalogue; as now a daies men doe this Lords day.

In a word, it is the common and receiued opinion, that all Humane inventions, thrust into diuine Seruice, or worship of God, are plaine Idolatry: now the Lords day, is an Humane Invention, as hath bene showne; and it is thrust into Diuine Seruice, and worship of God: for it is beleeued and taught to be an ordinance of Gods, commanded in the first Table, among the parts of Gods worship; and it is honoured, with that religiouse reuerence, which is proper vnto God and the partes of his worship: and therefore the Lords day, is an Idoll; & the religiouse sanctification of it Idolatry.

The Lord would not indure it, that his meate &c. should be giuen vnto, and bestowed vpon Idoles, *My meate which I gaue thee, as fine flower, oyle, and hony, wherewith I fedd thee, thou hast euen set it before them for a sweete sauour &c.* Ezek. 16. 19. And can we thinke, that that God, who would not haue his meate, oyle, and hony, bestowed vpon Idoles; will indure it, that we shall bestow his glory, honour, loue, conscience, & religiouse reuerence, vpon this Idoll of the Lords day Sabbath? for all those Holy and religiouse affectiones, which we bestow vpon the Lords day Sabbath, they are Gods affectiones, & proper vnto his Maiestie: Now my glory saith God, I will not giue to an other, Isa. 42. 8. & God is *a iealous God*, as we read in the second cō. Ex. 20. 5. and therefore, he will neuer indure it, that this his glory and seruice, shall be bestowed vpon an Idoll of mans making & deuising:

deuising: the Lord vpbraided the Iewes, because they did Idolatrously *worship the worke of their owne hands, which their owne fingers had made*, Isa. 2.8. so ridiculouse they were: for who would worship a thing, which himselfe hath made with his owne hands? but with vs, the conscience is made to stand in awe of the worke of mens braines; and religiouse honour & Holy affectiones, and worship, are bestowed vpon that which we haue made our selues, if not by our owne fingers, yet by our owne wittes: Now who would be so ridiculouse, as to feare the pollution, of what himselfe hath made Holy? or religiously to honour a meere nothing, a very fansy?

For men to giue vnto the Lords day diuine honour, that is, to reuerence it as an ordinance of Gods, vpon paine of damnation, this is to aduance a fiction of mans braine, and place it in equall Throne with Gods ordinances, & to exact of mens consciences, like religiouse reuerence, as is due vnto Gods ordinances: for this fiction shall haue power to command and constreine the Conscience, like as Gods ordinances haue, and that vpon paine of damnation too; what an heinouse thing is this? Is it not as greate a sinne, to giue Diuine worship, vnto mens fantasies, as vnto Images! to the deuices of protestants, as to the Trinkets of Papistes? *My glory* (saith God) *I will not giue to another*, Isa. 42.8. What an heinouse and horrible sinne then is it, for any to giue religiouse worship, which is proper vnto God & to his ordinances, to a meere deuice of mans making! God is a Ielouse God, & most zealouse of his glory, woe therefore vnto him that robbeth God of his glory, to giue it vnto mens deuices.

Three euiles there are combined in this one, which make it a Capitall euill. 1. That the people of the Land who are most tractable vnto goodnesse, haue their consciences brought into slauery, bondage, & thraldome, for they are made afraid of the shaddow of a man, of the shaking of the leaues of the trees, that is, that vpon paine of damnation, they worke not on the Lords day. 2. By the supposed necessary consequences, men haue aduanced this Idoll of the Lords day, and ranked it among the Starres of the Heauen, that is, they haue placed it among the

ordinances

Ordinances of God, & giuen it like power ouer the conscience which they haue; now how God will take this at their hands, it behoueth the Authors hereof to be thinke themselues. 3. The Authors hereof doe bewray most audacioufe presumption, in that they dare approch so neere the Majestie of God, that Iefouse God, with their owne inventions; that they dare ranke them with the Ordinances of God: now what would they more, vnlesse they take the Crowne? that is, to Deify themselues? for who but A God, can exercise power ouer the conscience, and make ordinances tying conscience? and of equall authority, & power with Diuine ordinances? Since this deformity is in the visage of a Protestant, happily it will be winked at, or ouerly looked vpon, or minced and extenuated, if not defended, but were it, in the face of a Papist, sure I am it should find no mercy, but according to the iust desert thereof, it should be aggrauated to the full: but what should I say? loue is blind, I meane self loue: we can spie a blemish in an other, but cannot or will not see it in our selues.

I cannot see but that these men may as well set vp a new Sacrament of *Baptisme*, in stead of the old one, as to set vp a new Sabbath in roome of the old one: or an other *Lords Supper* in stead of that instituted by Christ, as an other Sabbath in roome of that instituted by God: and since none but a God can set vp Sacraments and Sabbaths in the Church, what else doe they but vsurpe the roome and Authority of God, who set vp new Sabbaths in the Church? By the way, as touching Gods ancient Sabbaths; haue not Papists by their reasons and consequences out of Scripture (which these men call their necessary consequences; but how vnnecessary you haue seene) abolished Gods Sabbaths, expresly commanded in the Morall Law? and haue they not hereby aduanced their Syllogisticall reason, to be of equall authority with never erring Scriptures? and their consequences to be of equall authority with Gods 4th commandement? nay to take the vpper hand, and to showlder out of place Gods commandement? Now since a law inacted in Parliament, cannot be reuoked but by the same authority that first inacted it, doth it not follow that Papists make Idoles of themselues,

ſelues, whē their reaſon ſhall be a Countermand to Gods commandement? were Papiſts onely guilty of this ſinne, a man might with applauſe manage this argument againſt them: but ſince Proteſtants alſo haue a hand therein, I dare not paſſe my cenſure.

Thus you ſee, the Lords day is an Idoll, the preachers for it Idolaters, and their obſeruation of it Idolatry, (let none enuy & malice mee, for diſcouering vnto them this their ſinne; but rather, let them turne their enuy againſt themſelues, for being ſuch ſinners, and their malice againſt their ſinne; nor let any ſtudy to wreſt my words; but let their ſtudy be how to worke a reformation). To conclude this point, ſeeing that as the caſe ſtandeth, there is Idolatry committed by many thowſands in the Land, and that by moſt puritanes, is it not high time to ſeeke out for a reformation?

Now lay all theſe forementioned things togeather, and be ſtirred vp to endeauor for a reformation: for ſo, as S. Iames ſpeaketh, *Thou ſhalt hide a multitude of ſinnes* Iam. 5. 20. And endeauour for a *ſpeedy* reformation: for reformation is *Repenance*: & Repentance is by no meanes, to be delayed and procraſtinated, as we are daily taught.

I reade in the prophecy of the Prophet Haggay, an excellent exhortation, to incourag all ſortes of people, to the reedifying of the Temple; it is this, *Yet now be ſtronge, o Zerubbabel, ſaith the Lord, and be ſtrong, o Ioſhuah, ſone of Jehozadak the High Prieſt: and be ſtrong all yee people of the Land, ſaith the Lord, and worke: for I am with you, ſaith the Lord of Hoaſtes.* Hagg. 2. 4. I verily thinke that I may apply this Exhortation, vnto all ſortes of people now; to incourag them to the reedifying of the Lords Sabbaths, ſaying, be ſtrong, o Prince, be ſtrong, o Prieſt, & be ſtrong, all yee people of the Land, and worke; for the Lord of Hoaſtes is with you: God was with his Church in the daies of Luther, he proſpered thē, ſo as glorioufly they reformed the corruptions in his worſhip, and the Idolatry daily committed againſt the ſecond commandement; why ſhould we doubt but that the

same God favourably alloweth this our worke? or feare to expect a like blessing, when the Cases are so like?

Remember the Sabbath day, to keepe it Holy: The 7th day, is the Sabbath of the Lord thy God, in it thou shalt not doe any worke: For the Lord rested on the 7th day, and therefore the Lord blessed the Sabbath day, and Hallowed it. Exod. 20. 8. 10. 11.

Lord haue mercy vpon thy vniuersall Church, and inclyne their hearts, to keepe this Law: & speedily to reforme the breaks by transgression of it. Amen, Amen.

My reward with men for times past, hath bene euill; my expectations for time to come, are worse; but Lord, *wipe not thou out the kindnesse that I haue shewed to thy Law, and to thy Holy Sabbaths: Remember mee, o my God, concerning this; and pardon mee, according to thy greate mercy. Nehem. 13. 14. 22. 1. Cor. 4. 4.*

FINIS.

Faults eſcaped.

In pag. 51. lin. 9. *for* reuerence, *read* reference. pag. 103. lin. 2. *for* preformed, *read* reformed. pag. 165. lin. 5. *for* denegerated, *read* degenerated. pag. 331. lin. 6. *for* contraicted, *read* contradicted. pag. 421. lin. 22. *for* eparate, *read* ſeparate. pag. 475. lin. 2. the text Rom. 15. 1. there cited, with ij lines before it, I iudge vnſoundly applied. pag. 582. lin. 36. *for* ſubiect and Magiſtrate, *read* ſeruant and Maſter. As for other faults, as miſe-pointing of ſentences, and miſ-placing, lacke or ſuperfluity of a letter here and there, the intelligent Reader may eaſily correct them.